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DEPARTMENT OF THE INTERIOR
U. S. GEOGRAPHICAL AND GEOLOGICAL SURVEY OF THE ROCKY MOUNTAIN REGION
J. W. POWELL IN CHARGE

CONTRIBUTIONS

TO

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DEPARTMENT OF THE INTERIOR

U. S. GEOGRAPHICAL AND GEOLOGICAL SURVEY OF THE ROCKY MOUNTAIN REGION

J. W. POWELL IN CHARGE

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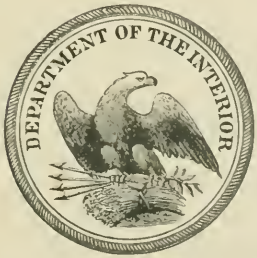
THE

ȼEGIHA LANGUAGE

BY

JAMES OWEN DORSEY



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LETTER OF TRANSMITTAL.

WASHINGTON, D. C., *September* 4, 1890.

SIR: I have the honor to submit to you the accompanying monograph, entitled "Contributions to North American Ethnology, Vol. VI, The ɸegiha Language."

Yours, respectfully,

J. OWEN DORSEY.

To Hon. J. W. POWELL,
In charge of the Geological and Geographical Survey of the Rocky Mountain Region.

THE ŒGIHA LANGUAGE.

PART I.

MYTHS, STORIES, AND LETTERS.

PREFACE.

"The ꝑegiha Language" as used in this volume refers to the speech of the Omaha and Ponka tribes of the Siouan linguistic family of North American Indians.

The author is responsible for "ꝑegiha," first as the name of a group in the Siouan family, and, secondly, as the name of a particular language in that group.

ꝑegiha means, "Belonging to the people of this land," or, "Those dwelling here," *i. e.*, the aborigines or home people. When an Omaha was challenged in the dark, if on his own territory, he usually replied, "I am a ꝑegiha." So might a Ponka answer under similar circumstances. A Kansas would say, "I am a Yegáha," of which the Osage equivalent is, "I am a ꝑeɬáha." These answer to the Oto "Ɫɔíwere" and the Iowa "Ɫɔéɬiwére."

The ꝑegiha linguistic group may be divided as follows:

Languages.	Tribes.	Dialects.
1. ꝑégiha	Omaha	Omaha (Umaⁿ'haⁿ).
	Ponka	Ponka (Paⁿ'ka).
2. Yegáha	Kansa	None found.
3. ꝑeɬáha	Osage	Five or more.
4. Name not yet gained	Kwapa	Uncertain.

The material in this volume consists of myths, stories, and letters (epistles) obtained from the Ponkas, to whom the author was missionary from 1871 to 1873, and from the Omahas, with whom he resided from 1878 to 1880. The letters in Part I are those sent to the Ponka reservation in the Indian Territory.

After his return to Washington in 1880, the author arranged for several Indians of the Omaha and Ponka tribes to visit Washington for the purpose of aiding him in the revision of his work. From these Indians and Mr. Frank La Flèche (see page 525) he gained additional myths and stories, which, with numerous letters recorded chiefly at the Omaha Agency, form Part II. It has been decided to publish the remaining letters in a bulletin of the Bureau of Ethnology, under the title of "Omaha and Ponka Letters." This bulletin, with the present monograph and the publications named on pp. xvii and xviii, will contain all the ₵egiha texts, phrases, and sentences collected by the author.

The texts will be followed by a ₵egiha-English dictionary, an English-₵egiha dictionary, and a grammar. Up to July, 1885, over 16,000 ₵egiha-English entries for the dictionary were arranged on slips in alphabetical order after they had been transliterated into the present alphabet of the Bureau of Ethnology.

It was decided in 1882 that the present volume, the dictionaries, and grammar should be published together. But in November, 1889, another conclusion was reached by the Director, resulting in the author's devoting most of his time to the preparation of the additional texts which form Part II. It will require at least one year, if not longer, for the completion of the ₵egiha-English dictionary. In the final revision of the slips for that dictionary there will be many references to words and phrases in the texts by page and line. The English-₵egiha dictionary and the grammar must be deferred for a few years.

In translating personal names the author has proceeded according to the following rules: In compound names, such as Wajiñga-sabĕ (bird black), capitalize each part as far as possible, thus: "Black Bird." In names which can not be resolved into two or more primitives use but one capital, as Mañg₵iqta, Blackbird; Wasabĕ, Black bear (not "Black Bear"); Ma^{n}tcu, Grizzly bear (not "Grizzly Bear").

LIST OF THE AUTHOR'S SIOUAN PUBLICATIONS.

1. Ponka | A B C wabáru. | Missionary Jurisdiction of Niobrara. |

New York, | 1873. Pp. 1–16, sq. 16°. Primer in the Ponka dialect. The alphabet used differs from the present alphabet of the Bureau of Ethnology in the following particulars: e of the primer = tc of the Bureau alphabet; ƶ of the former = ȼ of the latter; q of the former = k' of the latter; r of the former = q of the latter; x of the former = c of the latter. The characters for *gh*, final *n* as in French *bon*, and *ng* as in *sing* are wanting. No distinction is made between the surd and its corresponding medial sound, which is known for the present as a "sonant-surd."

2. The Sister and Brother: an Iowa tradition. By J. O. Dorsey. In American Antiquarian, vol. 4, pp. 286–289. Chicago, 1881–'82. 8°. Contains an Iowa song, six stanzas, with free translation.

3. The Rabbit and the Grasshoppers: an Oto Myth. By Rev. J. Owen Dorsey. In Our Continent, vol. 1, p. 316, Philadelphia, 1882. Folio.

4. Omaha Sociology. By Rev. J. Owen Dorsey. In Bureau of Ethnology, Third Annual Report, pp. 205–370, Washington, 1884. 8°. Contains several hundred Omaha proper names, words, and sentences, *passim*. Omaha songs, pp. 320, 322, 323, 325, 331.

5. Siouan Folk-lore and Mythologic Notes. In American Antiquarian, vol. 7, pp. 105–108, Chicago, 1884–'5. 8°.

6. An Account of the War Customs of the Osages. Illustrated. In American Naturalist, vol. 18, No. 2, February, 1884, pp. 113–133.

7. Mourning and War Customs of the Kansas. By the Rev. J. Owen Dorsey. Illustrated. In the American Naturalist, July, 1885, pp. 670–680.

8. On the Comparative Phonology of Four Siouan Languages. By Rev. J. Owen Dorsey. In Smithsonian Institution Annual Report for 1883, pp. 919–929, Washington, 1885. 8°. Languages of the Siouan Family, pp. 919–920. The Siouan Alphabet, pp. 920–921. Classification of Consonants, pp. 921–923. Vocabulary of the Dakota, Ҫegiha (204 words of Ponka and Omaha, Kansa and Osage), Ⱡoiwere, and Ilotcañgara, pp. 924–927. Notes, pp. 927–929.

A paper read before the American Association for the Advancement of Science, Montreal, August, 1882. Separately issued as follows:

9. On the | Comparative Phonology | of Four | Siouan Languages. | By | Rev. J. Owen Dorsey, | of the Bureau of Ethnology. | From the Smithsonian Report for 1883. | Washington: | Government Printing Office. | 1885.

Pp. 1–11. 8°. (Smithsonian Catalogue No. 605.)

10. Indian Personal Names. By Rev. J. Owen Dorsey. In American Ass. Adv. Sci. Proc., vol. 34, pp. 393–399, Salem, 1886. 8°. Examples from the Omaha, Ponka, Iowa, Oto, and Missouri.

11. Migrations of Siouan Tribes. With maps. By Rev. J. Owen Dorsey. In American Naturalist, vol. 20, No. 3, March, 1886, pp. 211–222.

12. Songs of the Heȼucka Society. Journal of American Folk-lore, vol. 1, No. 1, April–June, 1888, pp. 65–68.

13. Ponka Stories. In same number, p. 73.

14. Abstracts of Ponka and Omaha Myths. In same number, pp. 74–78.

15. Abstracts of Omaha and Ponka Myths. In Jour. Amer. Folk-lore, vol. 1, No. 2, 1888, pp. 204–208.

16. Omaha Songs. In same number, pp. 209–213.

17. Teton Folk-lore. American Anthropologist, vol. 2, No. 2, pp. 143–158. Extracts from a paper read before the Anthropological Society of Washington, in November, 1888. Translated from the texts recorded by George Bushotter in the Teton dialect of the Dakota.

18. Osage Traditions. By James Owen Dorsey. In Bureau of Ethnology, Sixth Annual Report, pp. 373–397, Washington, 1888. 8°. Tradition of the Tsiou wactaąe gens, a fragment of 107 lines, with interlinear and free translations, pp. 381–390. Tradition of the Bald Eagle sub-gens, a fragment of 63 lines, with interlinear and free translations, pp. 390–395.

19. Teton Folk-lore Notes. Extracts from a paper read before the Anthropological Society of Washington. In Jour. Amer. Folk-lore, vol. 2, No. 5, April–June, 1889, pp. 133–139. Part of this paper ("Teton Folk-lore") appeared in Science.

20. Winnebago Folk-lore Notes. In Jour. Amer. Folk-lore, vol. 2, No. 5, p. 140.

21. Omaha Folk-lore Notes. In Jour. Amer. Folk-lore, vol. 2, No. 6, July–September, 1889, p. 190.

22. Camping Circles of Siouan Tribes. In Amer. Anthropologist, vol. 2, No. 2, April, 1889, pp. 175–177.

23. The Places of Gentes in Siouan Camping Circles. In Amer. Anthropologist, vol. 2, No. 4, October, 1889, pp. 375–379.

24. Ponka and Omaha Songs. In Jour. Amer. Folk-lore, vol. 2, No. 7, October–December, 1889, pp. 271–276.

25. Omaha Clothing and Personal Ornaments. By J. Owen Dorsey. In Amer. Anthropologist, vol. 3, No. 1, January, 1890, pp. 71–78.

26. Indian Personal Names. By J. Owen Dorsey. In Amer. Anthropologist, vol. 3, No. 3, July, 1890, pp. 263–268. A description of a monograph in course of preparation. It will treat of about four thousand personal names, arranged according to tribes and gentes.

27. A Study of Siouan Cults. (Nearly ready.) To appear in the Eighth Annual Report of the Bureau of Ethnology. Illustrated by numerous sketches colored by Indian artists. Referred to in the Amer. Anthropologist, vol. 3, No. 1, January, 1890, p. 50.

THE ₵EGIHA LANGUAGE.

By J. Owen Dorsey.

PART I.

MYTHS, STORIES, AND LETTERS.

INTRODUCTION.

The myths, stories, and letters in the present volume have been obtained directly from Indians. They were dictated in ₵egiha, and written in that language by the collector.

A brief account of each of the Indian authorities for these texts may not be considered out of place.

1. Joseph LaFlèche is a gentleman to whom I am indebted, not only for myths in ₵egiha and Ⱡoiwere, but also for a knowledge of the latter tongue, a collection of ethnological notes, etc. I regard him as my best authority. By birth he is a Ponka, but he has spent most of his life among the Pawnees, Otos, and Omahas. He has acquired a knowledge of several Indian languages, and he also speaks Canadian French. While Frank, his younger brother, has remained with the Ponkas, and is now reckoned as a chief in that tribe, Mr. LaFlèche has been counted as an Omaha for many years Though debarred by Indian law from membership in any gens, that did not prevent him receiving the highest place in the Omaha governmental system. He has some influence among the Pawnees, and when the Yankton Dakotas wished to make peace with the former tribe, it was effected through the instrumentality of Mr. LaFlèche,

who accompanied Struck-by-the-Ree to the Pawnee village. Mr LaFlèche is the leader of the "citizens" party among the Omahas. The names of two of his children, Susette (Bright Eyes) and Frank (Wood-worker, or Carpenter), are familiar to all who have read of the Ponka case.

2. Mrs. Mary LaFlèche is of white descent on the father's side. She learned Oto by a residence among her mother's people. She was known in former years as "the beautiful Omaha girl," having been adopted by the latter tribe

3. Frank LaFlèche is the eldest surviving son of Joseph. He has a fair knowledge of English, writes a good hand, and is devoted to reading. I have had many opportunities of testing his skill as interpreter, and I did not find him wanting. He is the only Omaha who can write his native dialect.

4. Susanne LaFlèche is Frank's youngest sister. She is still a child, and was not over thirteen when she gave me an abstract of a myth told her in Omaha by her Oto grandmother

5. ᗡáɸiⁿ-naⁿ-pájï (He who fears not a Pawnee when he sees him) is a full-blood Omaha, who has passed middle age He belongs to the "citizens" party, and is one of my best informants His articulation is rapid; but after he repeated a sentence I had no difficulty in writing it.

6. Húpeɸaⁿ is a full Omaha, one who refuses to join either political party in the tribe. He has not given me much information.

7. Maⁿtcú-naⁿ′ba (Two Grizzly Bears) is the aged ex-chief of the Hanga gens of the Omahas, which keeps the two sacred tents and regulates the buffalo hunt. He has been a medicine-man, and is the head of the old men's or chiefs' party. He was always friendly to me, and was the first Omaha to pay me a visit. Owing to his rapid articulation, common to Omaha orators, I was obliged to revise his myth, with the assistance of Mr. LaFlèche, who gave me the corresponding Oto version.

8. Mawádaⁿɸiⁿ (Mandan) is a full Omaha. He is short, and of a nervous temperament (the opposite of Hupeɸaⁿ), his utterance being thick at times. While he means well, his information is not equal in any respect to that given by ᗡaɸiⁿ-naⁿpajï. He belongs to the "citizens" party.

9. ⅃e-úɣaⁿha (Sentinel Buffalo apart from the Herd) is head of a sub-

gens of the Thunder and Reptile gens of the Omahas, being keeper of the sacred pipe of his gens. He is full of fire as a speaker; and his enjoyment of the burlesque was shown when he told me the myth of the turtle who led a war party. He declared that he had added a little to it, but only such parts as he thought were needed to make the myth complete. The songs in the myth point to an Oto derivation. ⌊e-úɬaⁿha is one of the "citizens" party and a good farmer.

10. Cañ′-ge-skă (White Horse) is head of the Wolf gens of the Omahas and a member of the chief's party. He understands the Kansas (Kaw) dialect of the ₵egiha as well as his own.

11. Aⁿ′paⁿ-ɬañ′-ga (John Big Elk), an Omaha, is one whom I regard as a dear friend, a good example to his tribe. He is the authority for several myths and most of the Omaha historical papers The Indians call him "The man who is always thinking about the Great Spirit." He is a full Indian, a nephew of the Big Elk mentioned by Long and others. He is an adherent of the "citizens" party.

12. ⌊é-ɗa-úɕiqaga (Dried Buffalo Skull) is head of the Singers, a section of the Black Bear subgens of the Omahas. He is half-brother to ⅅaɕiⁿ-naⁿ-pajĭ, but he is so far advanced in life, and his articulation is so rapid, that it was impossible to record all his words, which he would not repeat.

13. Nudaⁿ′-axa (Cried to go on the War-path) is a Ponka chief. He is head of a part of the Thunder-bird gens. I have known him since 1871, whereas I did not become acquainted with the Omahas until 1878. Nudaⁿ′-axa has furnished me with eleven myths, three historical papers, and some valuable ethnologic notes. He is a very patient man, and is deserving of sympathy and encouragement in his efforts to become self-supporting.

Among the Omahas who sent letters elsewhere are Two Crows, Lion, and Duba-maⁿɕiⁿ.

Two Crows is now a chief; he has been a leader of the young men for several years, though he is a grand-parent. He was the leader of the tribe on the hunt and war-path, and is still feared even by the chiefs' party. He says just what he thinks, going directly to the point. He is regarded as the speaker of the purest Omaha, and one has no difficulty in understanding him.

Lion is the head of the first subgens of the Deer people, and is keeper of the sacred pipe of his gens. He used to be a government chief, but was set aside at the election in 1880. The Omahas do not put much confidence in him, and he is regarded by some as a mischief-maker.

Dúba-ma^{n}'ɸi^{n} (Four Walking) is one of the young men's party. He was elected chief in 1880, with Two Crows and five others. He was usually the first speaker when the young men had a council.

LIST OF SOUNDS IN THE ɸEGIHA LANGUAGE.

The alphabet which follows is substantially the one suggested by Maj. J. W. Powell, in the second edition of his Introduction to the Study of Indian Languages, Chap. I.

A number of sounds not used in ɸegiha are given because they are found in ⊥ɔiwere (Oto, Iowa, and Missouri), Winnebago, and other kindred languages, to which occasional references are made in the explanatory notes. Therefore, the alphabet may be regarded as including all the sounds known to exist in ɸegiha, ⊥ɔiwere, and Winnebago When any Dakota word is given, it is written first in this alphabet, then in that adopted by Mr. Riggs in his Dakota Grammar and Dictionary, published by the Smithsonian Institution in 1852.

a as in *father;* German, *haben.*

a+ a prolonged *a;* always a final sound.

a^{n} a nasalized *a*

a^{n}· a prolonged nasalized *a.*

'a an initially exploded *a.*

'a^{n} a nasalized *'a.*

ă nearly as in *what;* German, *man.*

'ă an initially exploded *ă*, as in *wĕs'ă*, a snake.

ă^{n} a nasalized *ă.*

ä as in *hat.*

b as in *blab;* French *belle.* Not used in ⊥ɔiwere.

c as *sh* in *shall.*

ɔ a medial *sh*, between *sh* and *zh.* Not synthetic.

ç as *th* in *thin* (not heard in ₵egiha). Used in ⅃ɔiwere.

ɔ a medial *th* (not heard ₵egiha) Used in ⅃ɔiwere. Not synthetic.

₵ as *th* in *the, then.* (See *r.*)

d as in *dread;* German, *das;* French, *de.* Used in ₵egiha. (See *r.*)

e as in *they;* German, *Dehnung;* French, *dé.*

e+ a prolonged *e.*

ʻe an initially exploded *e.*

ĕ as in *then;* German, *denn;* French, *sienne.*

g as in *go;* German, *geben.*

h as in *he;* German, *haben.*

i as in *pique, machine;* German, *ihn;* French, *île.*

i+ a prolonged *i.*

ʻi an initially exploded *i.*

iⁿ a nasalised *i.*

iⁿ+ a prolonged nasalized *i.*

ʻiⁿ a nasalized *ʻi.*

ĭ as in *pin;* German, *will.*

ĭⁿ a nasalized *ĭ.*

j as *z* in *azure; j* in French *Jacques.*

k as in *kick;* German, *Kind;* French, *quart.*

ƙ a medial *k* (between *k* and *g*). Modified initially; not synthetic.

k' an explosive *k.*

m as in *mine;* German, *Mutter.*

n as in *nun;* German, *Nonne;* French, *ne.*

hn a modern sound used instead of *cn* (*shn*). The initial part of this sound is expelled from the nostrils, not from the mouth, and is but slightly audible.

ñ as *ng* in *sing, singer.* In ⅃ɔiwere it is often used when not followed by a *k*-mute.

o as in *note;* German, *Bogen;* French, *nos.* Not used in ₵egiha.

o+ a prolonged *o.* Not used in ₵egiha.

ʻo an initially exploded *o.* Not used in ₵egiha.

oⁿ a nasalized *o.* Not used in ₵egiha.

oⁿ+ a prolonged nasalized *o.* Not used in ₵egiha.

ʻo^{n}	a nasalized *ʻo*. Not used in ɸegiha.
p	as in *pipe;* German, *Puppe;* French, *poupe.*
d	a medial *p* (between *p* and *b*). Not a synthetic sound. The modification is initial.
p'	an explosive *p.*
q	as German *ch* in *ich;* Hebrew, *kh.*
r	as in *roar;* German, *rühren;* French, *rare.* Not used in ɸegiha; it is synthetic in ⅃ɔiwere and Winnebago.
s	as in *sauce;* German, *Sack;* French, *sauce.* Corresponds to the ⅃ɔiwere *ç.*
s	a medial *s* (between *s* and *z*). Not synthetic; modified initially.
t	as in *touch;* German, *Tug.*
ɬ	a medial *t.* Not synthetic; modified initially.
t'	an explosive *t.*
u	as in *rule;* German, *du;* French, *doux.*
u+	a prolonged *u.*
ʻu	an initially exploded *u.*
u^{n}	a nasalized *u;* rare in ɸegiha, common in ⅃ɔiwere.
u^{n}+	a prolonged nasalized *u.*
ʻu^{n}	a nasalized *ʻu;* rare in ɸegiha, common in ⅃ɔiwere.
ŭ	as in *pull, full;* German, *und*
ŭ^{n}	a nasalized *ŭ;* rare in ɸegiha, common in ⅃ɔiwere.
w	as in *wish;* nearly as *ou* in French *oui.*
x	*gh;* or nearly as the Arabic *ghain.* (The sonant of *q.*)
y	as in *you; j* in German *ja.* Not used in ɸegiha.
z	as *z* and *s* in *zones;* German, *Hase;* French, *zèle.*
dj	as *j* in *judge* (rare).
tc	as *ch* in *church,* and *c* in Italian *cielo;* Spanish, *achaque.*
ʇɔ	a medial *tc* (between *tc* and *dj*). Not synthetic; modified initially. Not used in ɸegiha, common in ⅃ɔiwere.
tc'	an exploded *tc.*
hw	as *wh* in *when;* Spanish, *huerta.* (An interjection.)
m+	a prolonged *m* (An interjection.)
c+	a prolonged *c.* (An interjection.)

ai as *i* in *fine, aisle.*
ei as *i* in *ice, twice, trice, fice.*
au as *ow* in *how;* German, *Haus.*
yu as in *use, feud.*
ui as in German, *pfui.*

In one myth is given: "t-t-t-t-t-t."

In some cases, when *u* is pronounced very rapidly after *a* or *e*, an *o* sound is heard, resembling *au* in the French *aujourd'hui.* Thus, in gaqá uɸici, when thus pronounced, the *au* has a sound between that of *ow* in *how* and the sound of *o* in *no;* while in ɬe-úɮaⁿha both vowels are heard, being pronounced almost as if the name was ɬe-óɮaⁿha.

Every syllable ends in a vowel or diphthong, pure or nasalized.

When a consonant appears at the end of a word or syllable, it is a sign of contraction.

Another apparent exception is the ɸegiha interjection wũⁿh, in which the final *h* denotes an expulsion of the breath through the nostrils

Almost every sound in this alphabet can be prolonged; but when the prolongation is merely rhetorical, it is given in the notes and omitted in the text. Prolongations in the text are usually interjections.

One interjection of admiration, etc., is designated for the present by "t!". It is made by drawing the tip of the tongue backward from the upper front teeth, causing a sucking sound.

The reader is requested to consult the Appendix after examining each text.

Brackets mark superfluous additions to the texts, and passages which seem to be modern interpolations.

Words within parentheses were omitted by the narrator, but, in most cases, they are needed to complete the sense.

The following abbreviations are used in the interlinear translations:—

sub	subject.	mv.	moving.
ob	object.	recl.	reclining.
st	sitting	lg.	long.
std.	standing.	pl	plural

sing.	singular.	cl.	classifier.
F	Frank La Flèche.	L.	Louis Saussouci.
G.	George Miller.	W.	Wadjepa, or Samuel Fremont.
J.	Joseph La Flèche.		

The following sounds should be added to those given on the preceding pages:

ʻē an initially exploded ē, as in ukitʻē, foreigner, enemy.

ɳ an evanescent h, a sound heard in some Pawnee words

ny as the Spanish ñ in cañon, found in ⱡpiwere and Kwapa words.

Mr. Joseph La Flèche was alive when this introduction was stereotyped. He died in September, 1888.

Susanne La Flèche mentioned on page 2 is now a woman She was graduated in 1886 at the Hampton Agricultural and Normal Institute, Virginia. She attended the Women's Medical College at Philadelphia for two years, and returned to the Omahas in 1889. She is practicing medicine among her people, paying special attention to the diseases of women and children.

10, 18, *et passim.* When $A^{n}ha^{n}$ means *consent*, read $A^{n}ha^{n\prime}$; but when *assent* is intended, read $A^{n\prime}ha^{n}$.

228, 8. See important note on page 541.

The Appendix referred to on page 7 is that of Part I, beginning on page 525. Some time after that Appendix was stereotyped additional information was obtained from Omahas visiting Washington, and also from members of the Osage, Kansa, and Kwapa tribes. Consequently the reader is requested to consult the Appendix to Part II for a few errata, etc., which refer to Part I.

MYTHS.

HOW THE RABBIT KILLED THE (MALE) WINTER.

Obtained from Frank La Flèche.

Mactciñ'ge-i$^{n'}$ amá ɸé amáma. Égiɸe Usní ɸiñkĕ'di ahí-biamá. Ahaú!
Rabbit the was going, they say It came to pass Cold the—at he arrived they say. Well!

ɸatí-äjí-qti-hma^{n} ɸa$^{n'}$ctī. Cégĕdi gɸiñ'-gā. É'a$^{n'}$qti ma^{n}ɔni$^{n'}$ ɸáɸi^{n}cé ā,
you have not come very as a rule heretofore. Those things by sit. What great matter you have been walking ?

á-biamá Usní aká. A$^{n'}$ha^{n}, negíha, wiiími méga^{n}, wixa$^{n'}$ aká a$^{n'}$aqɸí-qti-a$^{n'}$i 3
said, they say Cold the. Yes, O mother's brother, my father's sister likewise, my grandmother the knocked the life out of me altogether

ega$^{n'}$ waji$^{n'}$cte pí aci^{n}hé hă. Xagé gɸi$^{n'}$-biamá Mactciñ'ge-i$^{n'}$ aká; ua$^{n'}$s
having in a bad humor I have been coming . Crying he sat they say Rabbit the; hopping

iɸa$^{n'}$ɸa^{n} gɸi$^{n'}$-biamá; cka$^{n'}$aji ctĕwa$^{n'}$ gɸi$^{n'}$-bají-biamá Mactciñ'ge-i$^{n'}$ aká.
suddenly and repeatedly he sat they say; motionless at all he sat not they say Rabbit the.

C'ka$^{n'}$aji égа^{n} gɸiñ'-gă há, á-biamá Usní aká. Añ'kajī, negíha ɸe égima^{n} 6
Motionless so sit . he said they say Cold the. Not so. O mother's brother this I do it

ca$^{n'}$ca^{n}. Égiɸe Usní aká 'ábae aɸé 'íɸa-biamá. Negíha cubɸé tá miñke,
always. It came to pass Cold the hunting going spoke of he they say. O mother's brother I go with you will I who

á-biamá Mactciñ'ge-i$^{n'}$ aká. Tĕná! ɸat'é te hă, á-biamá Usní aká.
he said they say Rabbit the Why! you die will . be said they say. Cold the

Añ'kajī hă, negíha, áqta^{n} at'é táda^{n}. Ca$^{n'}$ cubɸé tá miñke hă. Hīn'dakĕ! 9
Not so , O mother's brother, how possible I die shall? At any rate I go with you will I who . Let us see!

égañ gă há, á-biamá Usní aká. Usní aká áci aɸáb ega$^{n'}$ Hw! hw!
so do . he said they say Cold the. Cold the out he went they say having Wh! Wh!

á-biamá ɔ̨ī ígacude gaxá-biamá, usní hégaji amá. Kī aɸá-biamá ɔ̨ī
he said they say when blizzard he made they say, cold very it was, they say. And he went, they say when

júgɸe aɸá-biamá Mactciñ'ge-i$^{n'}$ aká. Mactciñ'ge-i$^{n'}$ aká wasísige-qtí-bi- 12
with him went they say Rabbit the. Rabbit the active very they

amá: ita^{n}ɸi^{n}ahá-qti ctī nañ'ge aɸé-hma^{n}-biamá: qáɸa ctī agɸí-hma^{n}-
say: forward very too running he went habitually they say: back again too he came back habitually

biamá: Usní ci^{n} nañ'ge ctī u^{n}íca^{n}-hma$^{n'}$-biamá. Níaci^{n}ga ɸi$^{n'}$ wasísige
they say: Cold the running toe he went around him habitually they say. Person the active

ínahi^{n} áha^{n}, eɸégа^{n}-biamá Usní aká Egiɸe ɻáqti wi^{n} ɸihí-biamá. Uhú!
truly ! he thought they say Cold the. It came to pass deer one he scared up, they say. Oho!

negíha, ɻáqti wi^{n} cuhí hă. Kída-gă ha, á-biamá Mactciñ′ge-i^{n} amá.
O mother's brother, deer one has reached yon . Shoot it . he said they say Rabbit the

3 Añ′kajĭ hă égа^{n} nána-májĭ hă, á-biamá Usní aká. Gañ′ki ĭndáda^{n} uné
Not so indeed , such I do not seek . he said they say Cold the. And what he seek

etéda^{n} eɸega^{n}-biamá Mactciñ′ge-i$^{n'}$ amá. Égiɸe níaci^{n}ga d'úba wéɸa-
can't he thought they say Rabbit the. It came to pass person some he found them

biamá Mactciñ′ge-i^{n} amá. Uhú! negíha, níaci^{n}ga d'úba cuhíi hă.
they say Rabbit the Oho! O mother's brother, person some they reach yon .

6 A$^{n'}$ha^{n}, égа^{n}-hna^{n} uáne hă, á-biamá Usní aká. Ga^{n} t'éwaɸá-biamá.
Yes, such habitually I seek . he said they say Cold the. And he killed them they say.

Niaci^{n}ga kĕ wa'i$^{n'}$ agɸá-biamá. Wa'i$^{n'}$ akí-biamá ɻĭ úha^{n}-biamá níaci^{n}-
Person the carrying them he went homeward they say. Carrying them he reached home, they say when he cooked them, they say per-

ga ɸañká. ɸiɻúcka gíɸikúɸa-gă há, na^{n}péhi^{n}-qti-a^{n} ebϕégа^{n}, á-biamá
son the Your brother's son work hurriedly for him . hungry very I think, he said they say

9 Usni aká. Nin′deɸá-biamá uqpé uíji-biamá níaci^{n}ga ɻanúɻa tĕ. Wi
Cold the. Cooked till done they say dish she filled for him they say hnman fresh meat the. I

égа^{n} wabɸata-máji-hna^{n}-ma$^{n'}$ hă, á-biamá Mactciñ′ge-i$^{n'}$ aká. Wé'i-biamá.
such I eat not habitually I do . he said they say Rabbit the. He gave it back to them they say.

Uma$^{n'}$e tĕ ɸasni$^{n'}$-biamá ɻĭ cĭ 'ábae aɸé 'íca-biamá Usní aká. Añgáɸe
Provisions the swallowed they say when again hunting going he spoke of they say Cold the. We go

12 taí Mactcíñ′ge-i$^{n'}$, á-biamá Usni aká. Añ′kajĭ, negíha, ɸí-hna^{n} ma^{n}-
will Rabbit he said they say Cold the. Not so, O mother's brother, thou alone walk

ɸiñ′-gă, á-biamá Mactciñ′ge-i$^{n'}$ aká. Usní aká cĭ usni gaxáb ega$^{n'}$ cĭ
thou he said they say Rabbit the. Cold the again cold he made, they say having again

aɸá-biamá. Iɸé amá ɻĭ Mactciñ′ge-i$^{n'}$ aká Usní igáqɸa^{n} ɸiñké ímaxá-
he went they say. He had gone they say when Rabbit the Cold his wife the he questioned her

15 biamá. ɻimíha, winégi ĭndáda^{n} na$^{n'}$pe ă. ɸinégi na$^{n'}$pe ɸiñgéĕ hĕ.
they say. O father's sister my mother's brother what fears he ! Thy mother's brother to fear has nothing .

Añ′kajĭ, ɻimíha, wíectĕ na$^{n'}$pe at'a^{n} hă: áqta^{n} winégi na$^{n'}$pe ciñgé táda^{n}.
Not so, O father's sister, even I to fear I have (something) . how possible my mother's brother to fear have nothing shall I

ɸinégi na$^{n'}$pe ɸiñgéĕ hĕ, á-biamá wa'ú aká Añ′kajĭ, ɻimíha, wíectĕ
Thy mother's brother to fear has nothing . she said they say woman the Not so, O father's sister, even I

18 na$^{n'}$a^{n}xíɸa-hna^{n}-ma$^{n'}$ hă: áqta^{n} winégi na^{n}pe ɸiñgé táda^{n}. A^{n}ha^{n}, ɸinégi
me scared habitually I see : how possible my mother's brother to fear have nothing shall I Yes. thy mother's brother

ɖactañ′ga-ɖa na$^{n'}$pe hĕ. A$^{n'}$ha^{n}, égа^{n} éska^{n} ebϕégа^{n} hă, á-biamá Ma-
Rocky Mountain sheep head he fears it Yes, so it might be I thought . he said they say Rab-

cteiñ′ge-i$^{n\prime}$	aká.	Wi^{n}	íɕab	ega$^{n\prime}$	t′éɕa-biamá	ɖa	ɕa^{n}	másab	ega$^{n\prime}$	′i^{n}	
bit	the.	One	he found, they say	having	he killed it they say.	Head	the	he cut off, they say	having	he car-	

agɕá-biamá.	Usní	aká	akí-biamá.	Mactciñ′ge-i$^{n\prime}$		wi$^{n\prime}$a^{n}wáɻa		ɕé	ă.		
ried it homeward	they say.	Cold	the	be reached home	they say.	Rabbit		in which direction		went he ?	

Ì$^{n\prime}$tca^{n}qtci	áci	aɕaí,	á-biamá	wa′ú	aká.	Égiɕe	ɖáze	ɻí	akí-biamá		3
Now	very	out	he went,	she said they say	woman	the.	It came to pass	evening	when	he reached home, they say.	

Mactciñ′ge-i$^{n\prime}$	aká.	Negíha,	cé¢a^{n}	ɖactañ′ga-ɖá		wi$^{n\prime}$,	á-biamá.		Gia$^{n\prime}$ɕa		
Rabbit	the.	O mother's brother,	that the	Rocky Mountain sheep		head	one,	he said	they say.	He threw it to him	

ɕéɕa-biamá	ɻí	t′é-qti	aɕá-biamá	Usní	aká.	Wa′ú	ɕiñké	ená-qtci	ucté		
he sent it forcibly	they say	when	dead very	he went they say	Cold	the.	Woman	the	alone very	remained	

									6
amá.	Áda^{n}	edíta^{n}	usní-qti-ăjí-hna$^{n\prime}$		amá.	Ceta$^{n\prime}$.			
they say.	Therefore	from that cause	cold very	not habitually	they say.	So far.			

NOTES.

The accompanying version of this Omaha myth was given me by Mr. Frank LaFlèche. Mr. Sanssouci says that it was not the Winter, but Igacude (Storm-maker), who was killed by the Rabbit.

Igacude used to go each day to a lofty bluff, and gaze in all directions till he spied a party of hunters. When he discovered as many as he could carry on his back, he used to take up a ball of snow and blow off the particles till he made a snow-storm, in which all the men were sure to perish. Then Igacude gathered the bodies and carried them to his lodge.

9, 1. Mactciñge-i^{n}, or Mactciñge, the name of a mythical hero of the Ponkas and Omahas, answering to the Iowa and Oto Micteiñe. His other name was Si¢é-maka^{n} (see myth of the Turkey, in the first version; also that of Si¢é-maka^{n}'s adventures as a deer). The distinction, if any, between Mactciñge and Mactciñge-i^{n} has been forgotten.

9, 2. e′a^{n}-qti ma^{n}ɔni^{n} ¢a¢i^{n}ce ă. The use of "ea^{n}-qti" shows that there must have been some *great trouble* or *important business* which forced the Rabbit to wander from his home at such a time.

9, 10. a¢a-b ega^{n}, contr. from a¢a-bi ega^{n}.

9, 11. igacude gaxa-biama, usni hegaji ama. Frank said: nsni he+gaji ama, It was ve···ry cold.

10, 7. niaci^{n}ga kĕ, "the long line of men's bodies," in this case.

10, 13. gaxa-b ega^{n}, contr. from gaxa-bi ega^{n}.

11, 6. ada^{n} edita^{n} nsnĭ-qti-ăjĭ-hna^{n} ama. Before that it was much colder than it is now. Now we have the female Winter.

TRANSLATION.

The Rabbit was going somewhere. It came to pass that he reached the place where the Winter was dwelling. "Well! you made it a rule not to come hither at all in the past. Sit by those things near you. On what very important business have you been traveling?" "Yes, O mother's brother, and my father's sister! my grand-

mother has altogether beaten the life out of me; so I have been coming hither in a bad humor" (said the Rabbit). The Rabbit sat crying; he continued hopping to and fro; the Rabbit did not sit still at all. "Do sit still," said the Winter. "O mother's brother, I always do thus!" At length the Winter spoke about going hunting. "O mother's brother, I will go with you!" said the Rabbit. "Why! you would be apt to die," said the Winter. "No, O mother's brother! how is it possible for me to die? I will go with you at all events." "Let us see! Do so," said the Winter. The Winter, having gone out, said: "Wh! Wh!", and made a fine driving snow-storm (blizzard). It was *very* cold. And when he departed, the Rabbit went with him. The Rabbit was very active: he continued going and running very far ahead (of the Winter); and he was coming back repeatedly; he also went running many times around the Winter, as he moved along. "The person in motion is truly active!" thought the Winter. By and by he (the Rabbit) scared up a deer. "Oho! O mother's brother! a deer has reached you; shoot it!" said the Rabbit. "No, such I do not seek," said the Winter. And the Rabbit thought, "What can he be seeking?" After a while the Rabbit (in moving along) discovered some men. "Oho! O mother's brother! some men have come to you." "Yes, such only do I seek," said the Winter. And he killed them. He carried the (dead) men homeward on his back. When he reached home with them on his back, he boiled the men. "Hurry for your nephew; I think that he is very hungry," said the Winter (to his wife). She cooked them until they were done. They filled for him (the Rabbit) a dish with the human fresh meat. "I am not accustomed to eating such (food)," said the Rabbit. He gave it back to them. When the provisions had been devoured, again the Winter spoke of going hunting. "Let us go, Rabbit," said the Winter. "No, O mother's brother! you go alone," said the Rabbit. The Winter, having made cold (weather) again, went again. When he had gone, the Rabbit questioned the Winter's wife. "O father's sister! what does my mother's brother fear?" "Your mother's brother has nothing to fear." "No, O father's sister! even I have something to fear. How is it possible for my mother's brother to have nothing to fear?" "Your mother's brother has nothing to fear," said the woman. "No, O father's sister! even I am used to being scared. How is it possible for my mother's brother to have nothing to fear?" "Yes, your mother's brother fears the head of a Rocky Mountain sheep." "Yes, just so I thought it might be," said the Rabbit. Having found one, he killed it. Having cut off its head with a knife, he carried it homeward on his back. The Winter reached his home. "In which direction has the Rabbit gone?" "He has just gone out (of the lodge)," said the woman. After a while, when it was dusk, the Rabbit reached home. "O mother's brother! that round object by you is the head of a Rocky Mountain sheep," said he. When he had thrown it suddenly toward him (the Winter), the Winter became altogether dead; only the woman remained. Therefore, from that cause (or, from that time), it has not been very cold, as a rule.

HOW THE RABBIT CAUGHT THE SUN IN A TRAP.

Obtained from Frank La Flèche.

Egiɕe Mactciñ′ge aká iɬa$^{n'}$ ɕiñké ená-qtci ɬígɕe júgigɕá-biamá. Kĭ
It came to pass | Rabbit | the (sub.) | his grand-mother | the (st. ob.) | only | very | he dwelt in a lodge | he with his own | they say. | And

ha$^{n'}$ega^{n}tcĕ′-qtci-hma$^{n'}$ ′ábae ahí-biamá. Ha$^{n'}$ega^{n}tcĕ′-qtci aɕá-bi ctĕwa$^{n'}$
morning | very early | habitually | hunting | he went thither, they say. | Morning | very early | he went, they say | notwithstanding

níkaci^{n}ga wi$^{n'}$ sí snedĕ′-qti-hma^{n} sígɕe aɕá-bitćamá. Kĭ íbaha^{n} ga^{n}ɕá- 3
person | one | foot | long | very | habitually | trail | had gone, they say. | And | to know him | he wished

biamá. Níaci^{n}ga ɕi^{n} i$^{n'}$ta^{n} wíta^{n}ɕi^{n} bɕé tá miñke, eɕéga^{n}-biamá. Ha$^{n'}$-
they say. | Person | the (mv.) | now | I—first | I go | will | I who, | he thought they say. | Morn-

ega^{n}tcĕ′-qtci ɣáha^{n}-bi ega$^{n'}$ aɕá-biamá. Cĭ égiɕe níkaci^{n}ga amá sígɕe
ing | very early | he arose they say | having | he went, they say. | Again | it came to pass | person | the (mv.) | trail

aɕá-bitćamá. Égiɕe akí-biamá. Gá-biamá: ɣa^{n}há, wíta^{n}ɕi^{n} bɕé aɣídaxe 6
he had gone, they say. | It came to pass | he reached home, they say. | He said as follows, they say: | O grandmother, | I—first | I go | I make for myself

ctĕwa$^{n'}$ níkaci^{n}ga wi$^{n'}$ a$^{n'}$aqai aɕaí te a$^{n'}$. ɣa^{n}há, uɣía^{n}ɕe đáxe tá
notwithstanding | person | one | getting ahead of me | he has gone. | O grandmother, | a snare | I make | will

miñke, kĭ bɕíze tá miñke hă. Áta^{n} ja^{n} tada$^{n'}$, á-biamá wa′újiñga aká.
I who, | and | I take him | will | I who | . | Why | you do it | should? | she they say said | old woman | the.

Níaci^{n}ga iɕát′abɕé hă, á-biamá. Kĭ Mactciñ′ge aɕá-biamá. Aɕá-bi ɬĭ 9
Person | I hate him | . | he said | they say. | And | Rabbit | he went they say. | He went, they say | when

cĭ sígɕe ɕé tć amá. Kĭ ha$^{n'}$ tĕ iɕápe ja$^{n'}$-biama. Man′de-ɣa^{n} ɕa^{n} ukínacke
again | trail | it had gone, they say. | And | night | the | waiting for | he lay | they say. | Bow-string | the | noose

gaxá-biamá ɬĭ, sígɕe ɕé-hma^{n} tĕ ĕ′di iɕa$^{n'}$ɕa-biamá. Égiɕe ha$^{n'}$ega^{n}tcĕ′-
he made it | they say | when | trail | went | habitually | the | there | he put it | they say. | It came to pass | very early in the

qtci uɣía^{n}ɕe ɕa^{n} giɬa$^{n'}$be ahí-biamá. Égiɕe Mi^{n} ɕa^{n} ɕizć akáma. Ta^{n}ɕi$^{n'}$- 12
morning | snare | the | to see his own | he arrived | they say. | It came to pass | Sun | the | he had taken, they say. | Running

qtci uɕá agɕá-biamá. ĭndáda^{n} éi^{n}te bɕíze édega^{n} a$^{n'}$baaze-hma$^{n'}$
very | to tell homeward | he went | they say. | O grandmother | what (thing) | it may be | I took | but | me it scared | habitually

hă, á-biamá. ɣa^{n}há, man′de-ɣa^{n} ɕa^{n} agɕize ka^{n}bɕédega^{n} a$^{n'}$-baaze-
. | he said | they say. | O grandmother, | bow-string | the | I take my own | I wished—but | me it scared

hma$^{n'}$i hă, á-biamá. Máhi^{n} aɕi^{n}-bi ega$^{n'}$ ĕ′di aɕá-biamá Kĭ eca$^{n'}$-qtci 15
habitually | . | he said | they say. | Knife | he had they say | having | thither | he went they say. | And | near to it | very

ahí-biamá. Pĭäjĭ ckáxe. Éata^{n} égan ckáxe ă. Ĕ′di gí-ada^{n} i$^{n'}$ɕická-gă
he arrived | they say. | Bad | you do. | Why | so | you do | ? | There he coming back | and | untie it for me

há, á-biamá Mi$^{n'}$ aká. Mactciñ′ge aká ĕ′di aɕá-bi ctĕwa$^{n'}$ na$^{n'}$pa-bi ega$^{n'}$
. | he said | they say | Sun | the. | Rabbit | the | thither | went they say | notwithstanding | he feared the danger, they say | seen | having

hébe íhe aɸé-hnaⁿ-biamá Kĭ ɤuʻĕ′ aɸá-bi egaⁿ′ másа-biamá manʻde-ɤaⁿ
partly he passed he went habitually they say. And rushing with bent head he went, they having say he cut it they say bow-string

ɸaⁿ. Gañʻki Miⁿ′ aká maⁿciáha áiáɸa-biamá. Kĭ Mactciñʻge aká ábaɤu
the. And Sun the on high it had gone they say. And Rabbit the space between shoulders

3 hiⁿ′ ɸaⁿ názi-biamá, ánakadá-bi egaⁿ′. (Mactciñʻge amá akí-biamá.) Í-tci-
hair the burnt yellow they say, it was hot on it they having say. (Rabbit the reached home they say.) Itci-

tcí+! ɤaⁿhá, náɸingĕ-qti-maⁿ′ hă, á-biamá. ʟucpaɸaⁿ+! iⁿ′naɸingĕ′-qti-maⁿ′
tci+! O grandmother, burnt to nothing very I am . he said they say. O grandchild! for me is burnt to nothing very I am

eskaⁿ′+! á-biamá. Ceta ⁿ′.
I think! she said they say. So far.

NOTES.

13, 7. aɸai tc aⁿ. The conclusion of this sentence seems odd to the collector, but its translation given with this myth is that furnished by the Indian informant.

13, 11. haⁿ+egaⁿtcĕ-qtci. The prolongation of the first syllable adds to the force of the adverb "qtci." The translation may be given as "*ve--ry* early in the morning."

14, 1. hebe ihe aɸe-hnaⁿ-biama. The Rabbit tried to obey the Sun, but each time that he attempted it he was so much afraid of him that he passed by a little to one side. He could not go directly to him.

14, 2. maⁿciaha aiaɸa-biama. When the Rabbit rushed forward with bowed head, and cut the bow-string, the Sun's departure was so rapid that "he had *already* gone on high."

14, 3. Itcitci+, an intj., showing that the speaker was in pain, caused in this case from the heat of the Sun's rays. See myth of the Sun and Moon.

The sentence at the end of the translation was given in ɸegiha by the narrator; but the collector failed to write it. Hence it has no equivalent in the text.

TRANSLATION.

Once upon a time the Rabbit dwelt in a lodge with no one but his grandmother. And it was his custom to go hunting very early in the morning. No matter how early in the morning he went, a person with a very long foot had been along, leaving a trail. And he (the Rabbit) wished to know him. "Now," thought he, "I will go in advance of the person." Having arisen very early in the morning, he departed. Again it happened that the person had been along, leaving a trail. Then he (the Rabbit) went home. Said he, "Grandmother, though I arrange for myself to go first, a person anticipates me (every time). Grandmother, I will make a snare, and I will catch him." "Why should you do it?" said she. "I hate the person," he said. And the Rabbit departed. When he went, again had the footprints gone along. And he lay waiting for night (to come). And he made a noose of a bow-string, putting it in the place where the footprints used to be seen. And it came to pass that he reached there very early in the morning for the purpose of looking at his trap. And it happened that he had caught the Sun. Running very fast, he went homeward to tell it. Said he, "Grandmother, I have caught something or other, but it scares me." "Grandmother I wished to take my bow-string, but I was scared every time," he said. He went thither with a knife. And he got very near it. "You have done wrong. Why

have you done it? Come hither and untie me," said the Sun. The Rabbit, although he went thither, was afraid, and kept on passing partly by him (or, continued going by a little to one side). And making a rush, with his head bent down (and his arm stretched out), he cut the bow-string with the knife. And the Sun went on high. And the Rabbit had the hair between his shoulders scorched yellow, it having been hot upon him (as he stooped and cut the bow-string). (And the Rabbit arrived at home.) "I am burnt. O, grandmother! the heat has left nothing of me," said he. She said, "Oh, my grandchild! I think that the heat has left to me nothing of him!" (From that time the rabbit has had a singed spot on his back, between the shoulders.)

HOW THE RABBIT KILLED THE BLACK BEARS

OMAHA VERSION, BY J. LA FLÈCHE.

Mactciñ'ge amá iɣa$^{n'}$ é¢a^{n}ba ĕdí akáma ɻígɕe júgigɕe. Wasábe ɻĩ
Rabbit the his grand-mother too there was, they say he dwelt in a lodge he with his own Black bear village

¢a^{n}ɻá ¢ájĭ-ă hĕ', iɣa$^{n'}$ aká egá-biamá. Wasábe amá níkaci^{n}ga wawéqaqaí
the to go not . his grand-mother the she said that to him, they say. Black bear the (pl.) men they are laughers at them

hĕ. Ẽ'di ¢ájĭ-ă hĕ'. Íɕiqáqa taí hĕ. Wasábe níkagahi ¢iñké ɗáhe céhiɕe- 3
. There go not . They laugh at you will . Black bear chief the hill that distant

¢an'di ɻíi hĕ, á-biamá. Ẽ'ɻa ¢ajĭ-ă hĕ', á-biamá. Égiɕe man'de gɕíza-bi
the (cv.) at he pitches his tent . she they say. Thither go not . she said they say. It came to pass how he took his own, they say

ega ' ĕ'di aɕá-biamá Mactciñ'ge. Wasábe níkagahi ¢iñkĕ'di Mactciñ'ge
having there he went they say Rabbit. Black bear chief the—to Rabbit

amá ĕ'di ahí-biamá. ɻíjébe ĕ'di a-í-naji$^{n'}$ ɣĭ xagé gaxá-biamá Mactciñ'ge. 6
the (mv.) there arrived they say. Door there he came to and stood at when crying he made they say Rabbit.

Mactciñ'ge, eáta^{n} ¢axáge ă, á-biamá Wasábe aká. A$^{n'}$ha^{n}—negíha—wa-
Rabbit, why you cry ? he said they say Black bear the. Yes O mother's brother old

'újiñga aká—¢inégi—Wasábe—¢iñkĕ'ɻa—ma^{n}¢i$^{n'}$-ă hĕ—aí éga^{n}—a^{n}¢a$^{n'}$husai
woman the your mother's brother Black bear the—to walk thou . she having said she scolded me

ega$^{n'}$—pí hă, á-biamá Mactciñ'ge aká. Égiɕe nan'de masániaɻa gɕiñ'-gă 9
having I have been coming . he said they say Rabbit the. It came to pass side of the lodge on the other side sit thou

há, á-biamá Wasábe aká. Égiɕe Mactciñ'ge ĕ'di gɕi^{n} ¢iñké amá. Ha$^{n'}$
. he said they say Black bear the. It came to pass Rabbit there he was sitting, they say. Night

ɣĭ Mactciñ'ge áci aɕá-biamá. Áci ahí-bi ega$^{n'}$ ɻíjébe égaxĕ'-qti já-biamá
when Rabbit out of doors he went they say. Out of doors ar- rived they having say door round about very dunged, they say

Mactciñ'ge aká. Haú! iñgɕé wiwíɻa, a$^{n'}$ba wíuɻañ'ga uɕágɕa'á'a taí hă, 12
Rabbit the. Well! fæces my own, day as soon as you give the scalp-yell will

á-biamá Mactciñ'ge aká. Aⁿ'ba wíuɻañga égiɸe níaciⁿga hégají-qti ugɸá'a'á-
he they say said Rabbit the. Day as soon as it came to pass person not a few very gave the scalp-yell

biamá. Negíha, níkaciⁿga hégactĕwaⁿ'jĭ ckaⁿ'awaɸaí hă, á-biamá Ma-
they say. O mother's brother person a few—not at all they cause us to move . said they say Rab-

3 ctciñ'ge aká. ɸéɸu skéwaⁿ-qti ajaⁿ' ɸaⁿ'ja ĕ'be ckaⁿ'aⁿɸĕ tá, á-biamá
bit the. Here a long while very I lie though who make me move shall? said, they say

Wasábe aká. Éde níaciⁿga hégají-qti ugɸá'a'á-biamá bɸúga-qti. Gañ'ki
Black bear the. But person not a few very gave the scalp-yell they say all very. And

áci aɸá-biamá Wasábe amá, níkaciⁿgá-bi eɸégaⁿ-bi egaⁿ'. Áci hí wíuɻañ-
out of doors went they say Black bear the (mv.), person (See Note). thought they say having. Out of doors ar-rived as soon

6 gá-qti Wasábe t'éɸa-biamá Mactciñ'ge aká. Negíha, t'éɸiɸĕ'-qti-aⁿ'i, á-bi-
as very Black bear he killed, they say Rabbit the. O mother's brother they kill thee very said, they

amá Mactciñ'ge aká. T'éɸa-bi egaⁿ' agɸá-biamá. Kĭ ɻí tĕ'ɻa akí-biamá.
say Rabbit the. Killed him they say having he went homeward they say. And lodge at the he reached home, they say.

ɻaⁿhá, Wasábe níkagahi t'éaɸĕ hă, á-biamá. Áqtaⁿ t'éwaɸáɸĕ tá. T'écĕ tĕ
O grand-mother Black bear chief I have killed him . he said they say. How possi-ble you kill them shall? Killing the

9 píbajĭ hĕ, á-biamá. ɻaⁿhá, t'éaɸĕ hă. Añgáɸe taí, á-biamá. (See Waji"-
bad . she said they say. O grand-mother, I have killed him . We go will, he said they say.

ska's version.) Wa'újiñga ĕ'di júgɸe ahí-biamá. ɻaⁿhá, céĕ hă, á-biamá.
Old woman there she with him arrived, they say. O grand-mother that is it . he said they say.

Aⁿ'haⁿ ɻúcpaɸaⁿ', caⁿ' hĕ, á-biamá. Ƌáda-bi egaⁿ' ʻiⁿ' agɸá-biamá. Akí-
Yes O grandchild, enough . said she, they say. Carved it they say having carry-ing on the back they went home-ward, they say. Reached home

12 bi ɻĭ Mactciñ'ge aɸá-biamá Wasábe can'de aɸiⁿ'-bi egaⁿ'. Wasábe ɻíi
they when say Rabbit went they say Black bear scrotum he had they say having. Black bear vil-lage

ɸaⁿɻá ahí-bi ɻĭ, Mactciñ'ge tí hă, Mactciñ'ge tí hă, á-biamá. Za'ĕ'-qti-
the—to ar-rived they when, say Rabbit has come ! Rabbit has come ! said they say. Uproar very

aⁿ'-biamá. Aⁿ'haⁿ, atí hă. Íubɸa atí hă, á biamá Mactciñ'ge aká. Haú!
they say. Yes, I have come . I tell news I have come . said they say Rabbit the. Well!

15 Mactciñ'ge íuɸa tí cĕ hă, á-biamá. Wasábe bɸúga-qti ĕ'di ahí-biamá.
Rabbit to tell news has come he says . said they say. Black bear all very there ar-rived they say.

Ákiɛ́-qti ahí-biamá ɻaɻa. Ké, íuɸá-gă hă', á-biamá. Aⁿ'haⁿ, íubɸa tá
Standing very close together ar-rived they say at the lodge Come, tell the news . said they say. they Yes, I tell news will

miñke hă, á-biamá Mactciñ'ge aká. Wasábe níkagahi úju ɸiñké níkaciⁿga
I who . said they say Rabbit the. Black bear chief princi-pal the person

18 áhigí-qti ĕ'di ahí-bi egaⁿ' t'éɸa-biamá, á-biamá Mactciñ'ge aká. Níkagahi
many very there ar-rived they say having killed him they say, said they say Rabbit the. Chief

añgúɻai t'éɸa-biamá, á-biamá Wasábe amá. Wasábe amá bɸúga-qti xagá-
our they have killed him they say, said they say Black bear the (pl.) Black bear the (pl.) all very cried

biamá. Níkagahi úju t'éɸikiɸaí ɬmañkácĕ, can'de ɸa^{n} céĕ hă, á-bi ega$^{n'}$,
they say. Chief princi-pal they killed for you yo who are, scrotum the that is it . said they having, say

wéti^{n}-biamá. Haú! Mactciñ'ge éwa^{n}i hă. ɸiqá-ba t'éɸai-gă hă, á-biamá.
he hit them with it, they say. Well! Rabbit caused it . Chase him and kill him . said they say.

Wéahidĕ'-qti-áɬahí uqɸá-bi ega$^{n'}$ t'éɸa-biamá. Júga bɸúga ɸicpácpa-qti 3
Far away very at it arriving overtook him they say having killed him they say. Body whole pulled into small pieces very

ega$^{n'}$ a$^{n'}$ɸa-biamá. Iɬa$^{n'}$ ɸiñkĕdi ɬáci kí-äjĭ amá Mactciñ'ge Ga^{n} iɬa$^{n'}$
having threw away they say. His grandmother the—to a-long while reached home, not they say Rabbit. And his grandmother

aká ugíne aɸé ga^{n}ɸá-biamá. Wa'újiñga aká uqɸúqaha ɸa$^{n'}$ gɸíza-bi ega$^{n'}$
the to seek her own to go wished they say. Old woman the woman's bag the took her own they say having

Mactciñ'ge ugíne aɸá-biamá. Águdi tĕ'di t'éɸai tĕ ɬa$^{n'}$be téga^{n} náne bɸéĕ 6
Rabbit to seek her own went they say. In what place the—in they killed him I see it in order that I seek it I am going

hĕ, á-biamá wa'újiñga aká. Ĕ'di ahí-bi ega$^{n'}$ ɸicpácpai gĕ bahí-bi ega$^{n'}$
. said they say she old woman the. There arrived they say having pieces pulled apart the picked up they say having

uqɸúqaha ɸa^{n} újí ma^{n}ɸi$^{n'}$-bi tĕ'di, A$^{n'}$ha^{n}, Mactciñ'ge, naxíde-ɸiɸiñ'ge. Lí
woman's bag the filling walked they say when. Yes, Rabbit, inner-ear thee—none. Lodge

gáamá naxíde-ɸiñ'gai égа^{n} ĕ'di ɸájĭ-ă hĕ, ehé ɸa^{n} ca$^{n'}$ cí égа^{n} te'éɸiɸai. 9
those they are disobedient as there go not . I said in the past yet you went as they killed you.

Agɸá-biamá wa'újiñga, uqɸúqaha ɸa$^{n'}$ gi'i$^{n'}$-bi ega$^{n'}$. Akí-bi ega$^{n'}$ újiha
Went homeward, they say old woman, woman's bag the carried on her back they say having. Reached home they say having sack

ɸa^{n} gamú-bi ega$^{n'}$ Mactciñ'ge ni$^{n'}$ɬa-biamá. Íɸa^{n}ba^{n} ɸájĭ-ă hĕ. Íí ɸa^{n}
the emptied by pouring out having Rabbit alive they say. A second time go not . Village the

naxíde-ɸiñ'gai hĕ, á-biamá. Mactciñ'ge aká, Bɸé tá miñke, eɸégа^{n}-biamá. 12
they are disobedient . said they say she Rabbit the, I go will I who, he thought they say.

Man'de gɸíza-bi ega$^{n'}$ aɸá-biamá Wasábe ɬíi ɸa^{n} ahí-bi tĕ'di Wasábe
Bow took his own they say having went they say. Black bear village the arrived, they say when Black bear

wi^{n} ha$^{n'}$bɸa-biamá. Wasábe xagĕ'-qti-hna$^{n'}$ najĭ$^{n'}$-biamá. Cĭ, átа^{u} aja$^{n'}$,
one had a dream, they say. Black bear crying very habitually stood they say. And why you do it?

á-biamá. Ha$^{n'}$abɸé-de pĭájĭ hégajĭ iɸáha^{n}bɸé hă. Bɸúga-qti t'éawaɸai 15
said, they say. I had a dream but bad not a little I dreamed about it . All very they killed us

iɸáha^{n}bɸé hă. A$^{n'}$ha^{n}, wí ctĭ t'éa^{n}ɸai iɸáha^{n}bɸé hă, á-biamá. Úa^{n}ɸiñ'ge
I dreamed about it . Yes, I too me—they killed I dreamed about it . said they say. To no purpose be

ha^{n}ɸabɸé hă. Áqta^{u} bɸúga t'éawáɸĕ tába. Wasábe amá níkaci^{n}ga enáqti
you had a dream . How possible all they kill us shall? Black bear the (pl.) human beings alone very

wáɸatá-biamá; áda^{n} Mactciñ'ge níkaci^{n}ga wíukí-bi ega$^{n'}$ bɸúga-qti 18
they ate them they say; therefore Rabbit mankind sided with them, they say having all very

t'éwaɸĕ ga^{n}ɸá-biamá. Wasábe ɬíi ɸa^{n} ĕ'di ahí-bi ega$^{n'}$ ha$^{n'}$da^{n} ɬíi ɸa^{n}
to kill them desired they say. Black bear village the there arrived, they say having night-during village the

égaxĕ-qti já-biamá Mactciñ'ge aká. Haú! iñgɸé wiwíɬa, a$^{n'}$ba sa$^{n'}$ tihé
round about very danged, they say Rabbit the. Well! fæces my own, day distant white approaches suddenly

ᴋí ugɸáʻaʻái-gă, á-biama. Wasábe bɸúga tʻéaⁿwaⁿ′ɸĕ tai hă á-biamá.
when give ye the scalp-yell, said, they say. Black bear all we kill them will . said they say.

Wítaⁿɸiⁿ′-qti waʻíⁿ′abaⁿ tá miñke hă. Ékitaⁿ ugɸáʻaʻái-gă hă, á-biamá.
I at the first very I give the attacking cry will I who . At the same time give ye the scalp-yell . said they say.

3 Aⁿ′ba úwaꞇañga waʻíⁿ′baⁿ-biamá Mactciñ′ge aká. Bɸúga-qti ugɸáʻaʻá-
Day as soon as he gave the attacking cry they say Rabbit the. All very they gave the scalp-yell

biamá níaciⁿga amá. Wasábe bɸúga áci ahí-biamá. Bɸúga-qti tʻéwaɸá-
they say person the (pl.). Black bear all out of doors they came, they say. All very they killed them

biamá Wasábe-má. Núga wiⁿ miⁿ′ga wiⁿ edábe ugácta-biamá. Wasábe
they say Black bear the (pl.). Male one female one also remained they say. Black bear

6 naⁿ′ba-má Mactciñ′ge úɸaⁿ-biamá. Mactciñ′ge amá úwakiá-biamá Wa-
two the (pl.) Rabbit them he took hold of, they say. Rabbit the (mv.) talked with them they say Black

sábe-má ɸípíbajĭ egaⁿ′ wagɸícka enáqti wahnáte taité, á-biamá.
bear the (pl.). You had being insect only very you eat shall surely, said he they say.

Wanáxi ɸiɸiñ′ge taité. Iⁿ′naⁿhá winégi edábe ɸíɸate taité. Wasábe
Spirit you have none shall surely. My mother my mother's brother also they eat you shall surely. Black bear

9 eɸíge taité. Maⁿɸiⁿ′i gă. Ceⁿaⁿ′.
they say to you shall surely. Walk ye. So far.

NOTES.

15, 2. ega-biama, fr. ege: to be distinguished from ga-biama.

15, 3. ɖahe cehiɸceɸandi. Let A denote the place of the speaker; B, ɖahe cekĕ, that visible long hill, a short distance off; b, ɖahe ceɸaⁿ, that visible curvilinear hill, a short distance off; C, ɖahe cehikĕ, that visible long hill, reaching a point farther away; c, ɖahe cehiɸaⁿ ditto, if curvilinear; D, ɖahe cehiɸekĕ, that visible long hill, extending beyond ɖahe cekĕ, and ɖahe cehikĕ; d, ɖahe cehiɸceɸaⁿ, that visible curvilinear hill, extending beyond ɖahe ceɸaⁿ and ɖahe cehiɸaⁿ.

A (line of vision) B_ - - - - C_ - - - - - D_ ;

A (line of vision) - - - - B_ - - - - - C_ - - - - - | _D_ | ;

or, A (line of vision) - - - -ⓑ- - - - - -c- - - - -ⓓ.

15, 7. aⁿhaⁿ—negiha, etc. The Rabbit spoke as children sometimes do when crying.

16, 1. hegajiqti, pronounced he+gajiqti by the narrator.

16, 2. hegactewaⁿjĭ, pronounced he+gactewaⁿjĭ by the narrator.

16, 4. bɸugaqti, pronounced bɸu+gaqti by the narrator.

16, 5. niaciⁿga-bi eɸegaⁿ-bi egaⁿ. The -bi after niaciⁿga shows that the Black bear, while he thought that there were men outside, had not seen them. See the Oto version of this myth, to appear hereafter in "The Ꞁaiwere Language, Part I."

TRANSLATION.

There was a Rabbit and his grandmother, too; he dwelt in a lodge with her. His grandmother said that to him: "Go not to the village of Black bears. The Black bears are abusers of men. Go not thither. They will abuse you. The Black bear

chief has a lodge on a hill extending beyond that one in sight. Do not go thither," said she. And taking his bow, the Rabbit went thither. The Rabbit reached the chief of the Black bears. When he got there, and was standing by the door, the Rabbit pretended to be crying. "Rabbit, why do you cry?" said the Black bear. "Yes,—O mother's brother—the old woman—said—'Go to—your mother's brother—the Black bear'—and, having—scolded me—I have been coming hither," he said. At length the Black bear said, "Sit by the side of the lodge on the other side of (the fireplace)." And it came to pass that the Rabbit was sitting there. At night the Rabbit went out of the lodge. Having gone outside, the Rabbit dunged all around the door. "Well, my own fæces," said the Rabbit, "you will please give the scalp-yell as soon as it is day." As soon as it was day, behold, a very great multitude of persons gave the scalp-yell. "O mother's brother! an exceedingly large number of men dislodge us," said the Rabbit. "Though I should lie here a very long period (or, for many years), who could possibly dislodge me (or, cause me to move)?" said the Black bear. But every one of a large number of persons gave the scalp-yell many times. And thinking that it was people, the Black bear went out of the lodge. The Rabbit killed (wounded) the Black bear just as soon as he got outside. "O mother's brother! they have indeed killed you," said the Rabbit. Having killed him, he went homeward. And he reached his home at the lodge. "O grandmother! I have killed the Black bear chief," said he. "How would it be possible for you to kill him? To kill him is bad (or difficult)," she said. "Grandmother, I have killed him. Let us go (thither)," said he. The old woman arrived there with him. (See Waji"ska's version.) "Grandmother, this is he." "Yes, my grandchild, it will do," said she. Having cut up the body, they carried it homeward on their backs. When they reached home, the Rabbit departed, carrying the scrotum of the Black bear. When he reached the village of the Black bears, they said: "The Rabbit has come! The Rabbit has come!" They made a great uproar. "Yes, I have come to tell news," said the Rabbit. "Halloo! the Rabbit has come, he says, to tell news." All of the Black bears went thither (to the lodge where the Rabbit was). They were at the lodge in great crowds. "Come, tell us the news," said they. "Yes, I will tell the news," said the Rabbit. "A great many persons, it is said, went to the principal chief of the Black bears, and killed him," said the Rabbit. "Our chief has been killed," said the Black bears. All the Black bears cried. "Ye who have had your head-chief killed, here is his scrotum." Having said this, he struck them with it. "Halloo! The Rabbit is to blame. Chase him and kill him," said they. They got to a place at a very great distance, and overtaking him, they laid hold of him, and killed him. They tore all of his body into small fragments, and threw them away. When a great while had elapsed, the Rabbit had not come home to his grandmother. And his grandmother wished to go and seek for him. The old woman took her bag, and went to search for the Rabbit. Said the old woman, "I go to search for him, that I may see the place where he was killed." Having reached there, she picked up the scattered pieces; and as she walked along putting them into the bag, she was saying: "Yes, Rabbit, you were disobedient. I said 'Those villagers are disobedient, so do not go thither'. Yet you went, and they killed you." The old woman went homeward, carrying the bag on her back. When she reached home, she poured out on the ground the contents of the bag, and the Rabbit was alive. "Go no more. The villagers are disobedient," she said. "I will go," thought the Rabbit. He seized his bow and

departed. When he reached the Black bears' village, one Black bear had dreamed (or, had had a dream). The Black bear stood crying bitterly. They said, "Why do you do it?" Said he, "I dreamed, but I dreamed about something extremely bad. I dreamed that we were all killed. Yes, I dreamed that I too was killed." "You dreamed to no purpose. How could we all be killed?" The Black bears ate only human beings; therefore, the Rabbit, siding with mankind, wished to kill all of them. The Rabbit, having reached the Black bears' village, dunged all around it during the night. "Well! my own fæces," said he, "give ye the scalp-yell at early dawn. Let us kill all the Black bears. I will at the first give the signal for the attack. Do ye, at the same time, give the scalp-yell." As soon as it was day, the Rabbit gave the signal for the attack. The whole party of men gave the scalp-yell. All the Black bears came out. All of the Black bears were killed. One male and one female were left. The Rabbit took hold of the Black bears. The Rabbit talked with the Black bears: "You were bad, so you shall eat nothing but insects. You shall have no spirits (minds). My mothers and my mothers' brothers (that is, men and women, the whole human race) shall eat you. You shall be called Black bears (wa-sabe, the black animals). Walk ye (or depart ye)."

HOW THE RABBIT KILLED THE BLACK BEARS.

OMAHA VERSION, BY WAJIⁿ'SKA.

Mactciñ'ge iɣaⁿ' ɸiñké júgigɸe ahí-biamá Gañ'ki, ɣaⁿhá, ʇe-jéga
Rabbit his grandmother the he with his own arrived they say. And grandmother, buffalo thigh (upper leg)

kĕ 'iñ'-gă, a'-biamá. ⌊Lúcpaɸaⁿ+! wakaŋ'daɣiɸaí ádaⁿ naⁿ'pewaɸĕ'-qtci
the carry on your back, said he they say. O grandchild! he makes himself a deity therefore dangerous very

3 jaⁿ'i. Aⁿnaⁿ'-qiqíxe taí. Ubɸí'age, á-biamá. Kĕ', ɣaⁿhá, caⁿ ʇe-ɸítiⁿ
he lies. Me with his leg crush many times will. I am unwilling, said she they say. Come, grandmother, then buffalo rib

'iñ'-gă hă, á-biamá. Wíŋuepá! ɸigɸaⁿ'ɸiⁿ, á-biamá. ɸ'ié ɸaⁿ aⁿ'bitciteíje
carry on your back . said he they say. My grandchild! you are silly, said she they say. Side the me pressing on break in

taí; skíge hĕ, á-biamá. Qa-í! á-biamá, áwaɸaⁿ ɸa'iⁿ' te, á-biamá. Gaⁿ,
will; heavy . said she the say. What! said they say, where-the you carry on your back will, said they say. And,

6 đá ɸaⁿ 'iñ'-gă hă, cī á-biamá. ⌊Lúcpaɸaⁿ! hí kĕ paí, égiɸe aⁿ'ɸaqiqíxe taí,
head the carry on your back . again said they say. O grandchild! teeth the sharp, beware, lest me they crush by biting will,

á-biamá. Naⁿ'-ape teábe, á-biamá. Kī, Haú! ɣaⁿhá, ʇe-mañ'ge kĕ 'iñ'-gă
said she, they say. I am afraid of them very said she they say. And, ho! grandmother, buffalo breast the carry on your back

hă, á-biamá. ⌊Lúcpaɸaⁿ'! eéĕ hĕ, á-biamá Gañ'ki jé kĕ nɸáha gaxá-
. said he they say. O grandchild! that is it . said she they say. And *membrum virile* the joined to it he made

biamá. É gíɕa-biamá wa'újiñga. Gaⁿ, kĕ', ɻaⁿhá, mañgɕiñ'-gă hă.
they say. That she rejoiced they say old woman. And, come, grandmother, begone .

'Iⁿ'-adaⁿ mañgɕiñ'-gă hă, á-biamá Mactciñ'ge aká. [Égiɕe miⁿ'daⁿbe naⁿbá
Carry it on your back and begone . said, they say Rabbit the. [At length hour two

tĕ'di] uqɕé cakí tá miñke, á-biamá. Iɻaⁿ' aká 'iⁿ' agɕá-biamá. Kĭ gañ'ki 3
at the] quickly I come home to you will I who, said I who. His grandmother the carrying on her back went homeward, they say. And then

uqɕúqa ɗamú édegaⁿ gasnúg iɕaⁿ' agɕaí gañ'ki jé kĕ uɤíɗahá-qti iⁿ'je ɕaⁿ
hollow going down hill but slipped suddenly went and *mem-brum virile* the pushed its way very far vagina the

iɕéɕe-hnaⁿ'-biamá. U-ŭ+! e-hnaⁿ'-biamá. Gañ'ki iɻúcpa ĕ'di agɕá-biamá.
went suddenly habitually they say. Oh! oh! said only they say. And her grandchild, there went homeward, they say.

Égiɕe ígiɕá-biamá. Giɻaⁿ'ba-biamá. Íbetaⁿ agɕá-biamá. Píăjĭ ínahiⁿ 6
It came to pass he found his own they say. He saw his own they say. Passing around went homeward they say. Bad truly

wa'újiñga gáxai, eɕégaⁿ agɕá-biamá. Gañki ɻí tĕɻa akí-biamá Ma-
old woman did, thinking went homeward they say. And lodge the—at reached home, they say Rab-

ctciñ'ge-iⁿ' amá. Gañ'ki iɻaⁿ' amá gaⁿ'tĕ-qti akí-biamá. Gaⁿ, Éátaⁿ
bit the. And his grandmother the (mv.) a while very reached home, they say. And Why

maⁿhniⁿ', á-biamá. Lúcpaɕaⁿ+! ɗáɕiⁿ jiñ'ga ikágewaɕáɕe amá añ'kipai 9
you walk, said they say. O grandchild! Pawnee young yon have them for friends the (pl.) they met me

egaⁿ' juañ'gɕe akí; waɕátañkiɕaí egaⁿ' agɕí-májĭ. Gañ'ki kí amá ɻī
having with me they reached home; they caused me to eat having I did not come home. And reached home they when say

gañ'ki iɻaⁿ' ɕiñké wakéga, á-biamá. Wamí hébe gíaⁿɕa ɕéɕa-biamá.
then his grandmother the sick, she said, they say. Blood piece he threw on her sent forcibly they say.

Iɻaⁿ' ɕiñké wamí-ágɕaⁿ giáxa-biamá. ɤaⁿhá, píăjĭ'-qtei ckáxe. Áci 12
His grandmother the blood diaper (?) he made for her they say. Grandmother, bad very you did. Out of doors

maⁿɕiñ'-gă. ɤaⁿhá, áci uhañ'-gă. Cé-ɕaⁿ waɕáɻi'iⁿ ɻe-mañ'ge áci gɕáta-
walk. Grandmother, out of doors cook. That (cv. ob.) you carried it on your back buffalo breast out of doors eat your

gă hă, á-biamá. Lúcpacaⁿ+! t'cágiɕĕ'-qti-maⁿ' ená, á-biamá. Égaⁿ taté,
own . said they say. O grandchild! I kill my own very I do ! said they say. So it shall be,

iñgɕaⁿ'+! á-biamá Mactciñ'ge iɻaⁿ' aká. 15
O first son! said, they say Rabbit his grandmother the.

NOTES.

The above fragment of this myth was given by Waji$^{n'}$ska, an Omaha. Mr. La-Flèche admitted that there *was* such a part, but thought it could be omitted.

21, 2. egiɕe miⁿdaⁿbe naⁿba tĕdi. This is evidently a modern addition, made by the narrator.

21, 11. wami hebe, etc. The Rabbit took some coagulated blood from the piece of the Black bear, and threw it suddenly against his grandmother, causing thereby the first attack of the catamenia. From that time women have been so affected; and, as in the case of the old woman they have been compelled to stay out of the lodge during that period.

TRANSLATION.

The Rabbit arrived there (where he had killed the Black Bear chief) with his grandmother. And, "Grandmother, carry the thigh on your back," he said. "O grandchild! he made himself a god, therefore he is very dangerous, even when he is lying down. He might crush me with his leg. I am unwilling," said she. "Come, grandmother!" said he, "then carry the ribs on your back." "My grandchild, you are foolish. The ribs will break in my side; they are heavy," she said. "What! where is the part which you will carry on your back?" he said. And, "Carry," said he, "the head on your back." "O grandchild! the teeth are sharp, and they might crush me," she said. "I am very much afraid of them," said she. And he said, "Come, grandmother, carry the breast on your back." "O grandchild! that is it," said she. And he made the *membrum virile* to be with it. The old woman rejoiced on account of that. And the Rabbit said, "Come, grandmother, begone. Carry it on your back and begone." "By and by [in two hours] I will come home to you quickly," said he. His grandmother went homeward carrying it on her back. And then she would have gone down hill at a valley, but she slipped suddenly as she went homeward, and the *membrum virile* penetrated as far as the *os tincæ*. "U-ŭ+!" she continued saying. And her grandchild came to her on his way home. At length he found her. He saw her. He passed around (avoided) her, and went homeward. "The old woman has done very wrong," thought he as he went homeward. And the Rabbit reached his home at the lodge. And after a great while his grandmother arrived at home. And he said, "Why have you been walking?" (Or, "What was the matter with you?") "O grandchild! some young Pawnees, your friends, having met me, went home with me (that is, they took her to their home). As they made me eat, I did not come home." And when they reached home his grandmother said that she was sick. He threw pieces of blood on her with sudden force. He made a catamenial cloth for his grandmother. "Grandmother, you have done very wrong. Go out of doors. Grandmother, cook out of doors. Eat your own piece out of doors, that breast which you carried on your back," said he. "O grandchild! I have killed my own (relation or property)!" said she. "It shall surely be so, Iñgɸa^{n}," said the Rabbit's grandmother.

HOW THE RABBIT KILLED A GIANT.

Obtained from Frank LaFlèche.

	Lą́qti-gíkidábi	aká	ĕdedí	akáma.	Wanítą	dáda^{n}	t'éwaɸaí	écteẽwa$^{n'}$				
	Deer they-shoot-for-him	the	there	was, they say.	Animal	what	they killed	notwithstanding				
	ína^{n}pe-luna$^{n'}$i	'í-biamá.	Kĭ	má	tíhe	amá	xĭ	eka$^{n'}$ɸĕ	aɸá-biamá.	Kĭ		
	fearing him on account of it	habitually	they gave to him, they say.	And	snow	was lying, they say	when	to dislodge (game)	went	they say.	And	
3	Mactciñ'ge-i$^{n'}$	amá	etĭ	ĕ'di	aɸá-biamá.	Gata$^{n'}$-qti	t'éwaɸĕ	eté'ga^{n}i	áha^{n}			
	Rabbit	the (my.)	too	there	went	they say.	At last	to kill them	apt	I		

eɸéga^{n}-bi ɻī ĕ′di aɸá-biamá ⱡáqti-gíkidábi aká. Kī Macteiñge-i$^{n'}$ amá
thought he they say when there be went, they say Laqti-gikidabi the. And Rabbit the (mv.)

ɯcí wanáʻa^{n}-bi ega$^{n'}$ ĕ′di aɸá-biamá. Égiɸe níaci^{a}ga na$^{n'}$ba ɻáqti kíde
sound of shooting he heard they say having there went they say. It came to pass person two deer shooting

t′éɸĕ akáma, ɖáda-bájī naji$^{n'}$ akáma. Kagéha, ɖádega$^{n'}$i-gă hă. Eáta^{n} 3
had killed it, they say, cutting it not were standing, they say. Friend, do cut ye it . Why

ɸanájiⁿi ă, áb ega^{n} ɖáde átiaɸĕ′-qti-a$^{n'}$-biamá. Kagéha, égaⁿi édega^{n}
do ye stand ? said, they say having to cut it up he began quickly very they say. Friend, it is so but

ⱡáqti-gíkidábi amá wía^{n}na^{n}paí hă. Cí+cte! á-biamá Macteiñ′ge-i$^{n'}$ aká.
Laqti-gikidabi the we fear them . Fie! said, they say Rabbit the.

ⱡáqti-gíkidábi út′e ɸiñgé ada^{n} na$^{n'}$ɸapaí ă. ɖádai-gă. Waɸá′i^{n} taí hă, 6
Laqti-gikidabi death he has none therefore you fear him ? Cut ye it up. You carry it on your backs will .

á-biamá. Gañ′ki ɖádab ega$^{n'}$ úʻi^{n} ɻiɻáxa-biamá. ɸicta$^{n'}$-qti-bi ɻī ⱡáqti-
said they say. He And cut it up they say having packs made for themselves they say. They finished very they say when Laqti-

gíkidábi amá atí-biamá Kī ɻáqti dúba mí-wagɸa^{n}-máma. ⱡáckahi
gikidabi the (mv.) had come, they say. And deer four he was carrying them in his belt, as he moved. Oak tree

ɻañgá-qti man′dĕ aɸi$^{n'}$ amáma. Aⁿɸa$^{n'}$ɸana$^{n'}$pa-bájī íɸanahi$^{n'}$i ă. Wi$^{n'}$a^{n}wa 9
large very bow he was having, they say. Are ye not afraid of me ye truly ? Which

hmañkácĕ ćmi^{n}i ă. Ćáká Macteiñ′ge-i$^{n'}$ aká ɖáde wágaji ega$^{n'}$ a^{n}ɖádai
ye who ye are that ? That one Rabbit the to cut it up told us having we cut it up

hă, á-biamá na^{n}bá aká. Eáta^{n} a^{n}ɸáćʻajĕ′-qtei-i ă, á-biamá. Macteiñ′ge-i$^{n'}$
. said, they say two the. Why do ye take it in my presence, without hesitation ? he said they say. Rabbit

pĕji′-qtei! ictá ɻañ′ga pĕji′-qtei! í jáa ɻ pĕji′-qtei! E′a$^{n'}$-qti ćmi^{n} áda^{n}, 12
bad very! eye big bad very! mouth forked bad very! What great (person) that you are ?

á-biamá Macteiñ′ge-i$^{n'}$ aká Qɸíiji najiñ′-gă. Égiɸe wamí uwíɖita^{n} tć.
said, they say Rabbit the. Uttering nothing stand. Beware blood I press you down in lest.

Cí+cte! wamí a^{n}wa$^{n'}$bitañ′gă. ɸikúɸa-gă, ɸikúɸa-gă ché hă. Wamí
Fie! blood press me down in. Hurry, hurry, I say . Blood

a^{n}wa$^{n'}$bitañ′-gă ché hă, ⱡaqti-gíkidjábi-ă. ɻuʻĕ′ aɸáb ega$^{n'}$ wamí ubíta^{n}- 15
press me down in I say , Laqti-gikidabi O! Rosbing say went, they having blood pressed him down in

biamá ⱡáqti-gíkidábi aká. Wamí áɸahaká-qtei páha^{n}-biamá Macteiñ′ge-i$^{n'}$
they say Laqti-gikidabi the. Blood streaming from him in all directions arose they say Rabbit

aká. Cí+cte! áb ega$^{n'}$ cĭ ákiɸá-biamá ⱡáqti-gíkidabi aká. ɸéama na$^{n'}$-
the. Fie! said, they having say again he attacked him, they say Laqti-gikidabi the. These fear

ɸipaí ega$^{n'}$ áɸikíɸa-bájī-hna$^{n'}$i; wí na$^{n'}$wipa májī ega$^{n'}$ áwikíbɸa tá miñke. 18
thee because they do not attack thee habitually I I fear thee not because I attack thee will I who.

Qɸíiji najī$^{n'}$i-gă. Égiɸe máxe wíɖija^{n} te há. Máxe a^{n}wa$^{n'}$bijañ′-gă.
Uttering no sound stand ye. Beware, sky I blow you into lest . Sky blow me into.

ɸikúɸa-gă, ⱡáqti-gíkidábi-ă. Macteiñ′ge-i$^{n'}$ ɸizáb ega$^{n'}$ máxaɻa bihíɸa
Hurry, Laqti-gikidabi O! Rabbit he took, they say having into the sky he blew him

iɸéɸa-biamá. Na^{n}jájadje ɸugí amá. Kĭ kañ′gĕ-qtci gɸí ꞰĭꞰ cĭ bihíɸa
with sudden force they say. Kicking out his legs he was coming back. And near very he had come back when again he blew him

iɸéɸa-biamá. Ca$^{n'}$ égа^{n} bihíɸa iɸéɸĕ naji$^{n'}$-biamá ⱡáqti-gíkidábi aká.
with sudden force they say. For some time he blew him with sudden force he stood they say ⱡaqti-gikidabi the.

3 Ata$^{n'}$-qti tan′de áata^{n} etétĕwa$^{n'}$ t′éwiɸĕ tá miñke, á-biamá Macteiñ′ge-i$^{n'}$
Whenever ground I tread on it soever I kill thee will I who. said, they say Rabbit

aká Égiɸe ⱡáqti-gíkidábi aká njéɸa amá. Macteiñ′ge-i$^{n'}$ aká tan′de kĕ
the. It came to pass ⱡaqti-gikidabi the was weary they say. Rabbit the ground the

áta^{n}-biamá. Kĭ man′dĕ kĕ gɸíza-biamá. Kĭ ⱡáqti-gíkidábi kída-biamá.
trod on they say. And bow the took his own they say. And ⱡaqti-gikidabi he shot at they say.

6 Kĭ ictá-qti ɸa^{n} ′ú-biamá. Kĭ ⱡáqti-gíkidábi t′é amá. Kĭ ɸéamá ta$^{n'}$-
And eye very the he wounded him, they say. And ⱡaqti-gikidabi was dead, they say. And these na-

waⁿgɸa$^{n'}$ amá gíɸĕ-qti-a$^{n'}$-biamá. Kĭ Macteiñ′ge-i$^{n'}$ amá agɸá-biamá.
tions the rejoiced very they say. And Rabbit the (my,) went homeward, they say.

Akí-bi Ʞĭ′jĭ iꞰa$^{n'}$ ak ĕdedí akáma. Ʇa^{n}há, ⱡáqti-gíkidábi t′éaɸĕ hă,
Reached home, they say when his grandmother the there she was, they say. Grandmother, ⱡaqti-gikidabi I killed him .

9 á-biamá. Ictá pĕjĭ-qtci! ce t′éɸĕ úmaká-qtci-bájĭ, á-biamá iꞰa^{n} aká.
said they say. he Eye had very! that to kill easy very not, said she they say his grandmother the.

Ʇa^{n}há, t′éaɸe-ga^{n} céhe hă, á-biamá Macteiñ′ge-i$^{n'}$ aká.
Grandmother, I killed him so I say that . said, they say Rabbit the.

NOTES.

This is but a fragment of the original myth, being all that Frank remembered. He said that more followed the killing of the giant; and Mr. Sanssouci related a part that precedes what is given here.

23, 3. ɖadega^{n}i-gă, contr. from ɖade ega^{n}i-gă. So ab ega^{n}, from á-bi ega^{n}; ɖada-b ega^{n}, from ɖada-bi ega^{n}; aɸa-b ega^{n}, and ɸiza-b ega^{n}, in this myth.

23, 11. a^{n}ɸaeᶜaje, equal to ie tĕ a^{n}majuajĭ (in the 9th myth).

TRANSLATION.

There was (a giant called) ⱡaqti-gikidabi (He-for-whom-they-shoot-Deer). No matter what animals they killed, they always gave them to him, being afraid of him (that is, afraid not to give him the game). And when snow was lying (on the ground), they went to dislodge the game from their coverts. And the Rabbit too went thither. And when he thought "At last they will be apt to kill him (ⱡaqti-gikidabi)!" ⱡaqti-gikidabi went thither. And the Rabbit heard the sounds of shooting; so he went thither. It came to pass that two men had shot and killed a deer; and were standing without cutting it up. "Friends, do cut it up. Why do you stand?" Having said this, he commenced very quickly to cut it up. "Friend, it is so, but we are afraid on account of ⱡaqti-gikidabi." "For shame!" said the Rabbit. "Do you fear ⱡaqti-gikidabi because he is immortal? Cut it up. You can carry it on your backs," said he. And having cut it up, they made packs for themselves. Just when they had finished it,

ʟaqti-gikidabi came. And he carried four deer in his belt. He walked, having a very large oak tree for a bow. "Are ye not truly afraid of me when ye see me? Which kind of persons are ye?" (said the giant). "That one, the Rabbit, commanded us to cut it up, and so we cut it up," said the two. "Why do ye take it before me, and that without hesitation?" said he. "You very bad Rabbit! You very bad big-eyes! You very bad forked-mouth!" "What great (man) are you (that you talk so? or, what is the great trouble that affects you, that you talk thus)?" "Stand still, else I will press you down in the blood" (said ʟaqti-gikidabi). "Shame on you! Press me down in the blood. Hurry, hurry! I say, you ʟaqti-gikidabi!" Rushing on him. ʟaqti-gikidabi pressed him down in the blood The Rabbit arose with the blood streaming from him in all directions. (The Rabbit) having said, "Shame on you!" ʟaqti-gikidabi attacked him again. "These fear you, so they do not attack you! I do not fear you, so I will attack you" (said the Rabbit). "Stand ye still, lest I blow you up into the sky" (said the giant). "Blow me up into the sky! Hurry, O ʟaqti-gikidabi!" Having seized the Rabbit, he blew him up into the sky with sudden force. He was coming down (hither, to earth) with his legs kicking out repeatedly. And when he (the Rabbit) had come back very near (to earth), he (the giant) blew him up again with sudden force. And so ʟaqti-gikidabi stood for some time, blowing him up into the sky again and again with sudden force. "Whensoever I tread on the ground again I will kill you," said the Rabbit. It came to pass that ʟaqti-gikidabi was weary. The Rabbit trod on the ground. And he took his bow. And he shot at ʟaqti-gikidabi. And he wounded him right in the eye. And ʟaqti-gikidabi was dead. And these nations rejoiced very much.

And the Rabbit went homeward. When he arrived at home, his grandmother was there. Said he, "O grandmother! I have killed ʟaqti-gikidabi." "You very bad eyes! It is not at all easy to kill that one," said his grandmother. "Grandmother, I say that because I have killed him," said the Rabbit.

HOW THE RABBIT WENT TO THE SUN.

OBTAINED FROM NUDAⁿ′-AXA.

Pahañ′ga tĕ′di aɸá-biamá Mactciñ′ge amá. ɣaⁿhá, máca^{n} uáɣine
Before when went they say Rabbit the (mv.). Grandmother, feathers I hunt for myself

bɸé tá miñke, á-biamá. Íɸiatc' íciatc'é+! máca^{n} áwakĕ′di úmaká-qtci
I go will I who said, they say. (Fem. intj. of wonder, &c.) feathers in what place easy very

íɸaɸĕ tada^{n}′+, á-biamá. Ga^{n} aɸá-biamá, tan′de áɸitá-qtci sna^{n}′sna^{n}-qtci 3
you find will? said they say. And he went they say ground going by a near way very level very

ga^{n} xagé aɸá-biamá. Négi-haú+!! négi-haú+!! é-hma^{n} aɸá-biamá. Unaí
so crying he went they say. Mother's brother O!! mother's brother O!! saying only he went they say Seeking him

amá Qiɸá amá e ma^{n}′xe íbisande atá-qti gawi^{n}′xe amáma. Ma^{n}ɸi^{n}′-
the ones who Eagle the (pl.) that sky pressing against far (beyond) very were flying round and round, they say. They walked

biamá akíwa ca^{n} ɣi-đáɣɯwi^{n}xe ga^{n} ma^{n}ɸi$^{n'}$-biamá. ɸ'éamá a$^{n'}$ɸize tá
they say both and turning themselves around so they walked they say. These me-take will

amá, á-biamá. Húta^{n}-hma$^{n'}$-biamá Qiɸa amá: T-t-t-t-t, é-hma^{n}-biamá. Égiɸe
the (pl.) said he they say Crying they say Eagle the (pl.) said only they they say. It came to pass

3 áma amá iónaxíɸe a-í-biamá pahácia$_{4}$a. Ga^{n} ɸizá-biamá. Ga^{n} aɸi$^{n'}$ agɸai$^{'}$
other one the (mv.) to attack him was coming they say up above. And took him they say. And having him went homeward.

tě. Ga^{n} aɸi$^{n'}$ akí-biamá. Ma$^{n'}$xe kě pahácia$_{4}$a aɸi$^{n'}$ akí-biamá. Égiɸe
And having him they reached home, they say. Sky the (horizontal) up above having him they reached home, they say. It came to pass.

ɲi ědedí té amá I^{n}dádi wanágɸe úda^{n} ínahi^{n} aɸi$^{n'}$ gɸí hă, á-biamá (Qiɸá-
lodge it was there they say. My father domestic animal good truly having him has come home said he they say (Eagle

6 jiñga aka). Ga^{n}, Ji^{n}ɸéha, qta$^{n'}$ɸiɸě teábe, á-biamá Qiɸájiñga aká. Ga$^{n'}$-
little the). And, O elder brother, we love thee very much, said they say Eaglet the. I (mv.)-

aɸi^{n}hé-hma^{n} ɸa$^{n'}$ja ěbe qta$^{n'}$ɸě teé, á-biamá (Macteiñ'ge aká.). Ga^{n} mañ'gɸe
for some time only though who love me will, said he they say (Rabbit the). And erect

jé-musnade ga^{n} gɸi$^{n'}$-(biamá). E qtáɸai Qiɸájiñga amá, úda^{n}-qti-hma$^{n'}$-
on his hind legs thus sat (they say). That they loved Eaglets the (pl.) good very only

9 biamá. Ga^{n} gá-biamá: É áwatēta^{n} ɸatí, á-biamá (Qiɸájiñga aká). Ca$^{n'}$ ga$^{n'}$
they say. And said as follows: they say: That whence (?) have you come he said they say (Eaglet the). For no special reason

tan'de áɸi$_{4}$a ma^{n}bɸi$^{n'}$-de ɸiádi ga^{n} a$^{n'}$ɸizai, á-biamá. Ga^{n}, ɸ'iádi a^{n}'ba ata$^{n'}$
ground across by a near way I walked when your father thus took me. said he they say. And, Your father day what time

tě'di gɸí-hma^{n}i ă, á-biamá (Macteiñ'ge aká). I^{n}dádi amá mi^{n} áɸa'abě'-qti
at has come back habitually he said they say (Rabbit the). My father the (mv.) sun going slanting very

12 hí tě'di ě'di agɸi-hma^{n}i, maqpí jiñ'ga bú$_{4}$a ánaska-qtcé'-qtci edíta^{n} ni
arrives there when then has come back habitually cloud small round each one of what size (?) from it water

wi$^{n'}$-ɸa^{n}ɸa$^{n'}$-qtci uqpáɸe-hma^{n} éga^{n} tě'di agɸí-hma^{n}i, á-biamá. Egiɸe
one at a time very falling so when has come back habitually said they say. It came to pass

gá-biamá: Ji^{n}ɸéha, áwatéga^{n} ɣi cé égija^{n}, á-biamá. A$^{n'}$ha^{n}, á-biamá, ɸe
said as follows, they say: O elder brother, of what sort when that you do that said, they say. Yes, said, they say, this

15 a^{n}eta$^{n'}$bai tě đá ɸa^{n} i$^{n'}$'ě añ'kigɸasan'dai, á-biamá. Ji^{n}ɸéha, éga^{n} wáxai-gă,
me ye see the head the stone they hit me between (two stones) said they say. he O elder brother, so treat us.

á-biamá (Qiɸájiñga aká). Wañ'giɸe ce ɸagɸi$^{n'}$ te, á-biamá. Éga^{n} añgei$^{n'}$
said, they say (Eaglet the). All that you sit will, said he they say. So we sit

tai, á-biamá. Ga^{n} éga^{n} waxá-biamá. Wi$^{n'}$ ɸiñk éta^{n}ɸi^{n} gaɸíxe ɸéɸa-biamá;
will, said he they say. And so he treated them they say. One the him first he crushed by hitting sent forcibly they say;

18 isañ'ga ɸiñké ei éga^{n} gaɸí-biamá. Ga^{n} máca^{n} wáɸi.onudá-biamá. Ki
his younger brother the again so he killed by hitting they say. And feathers he pulled them out they say. And

nɸíppaɸě ɸéɸa-biamá tan'de kě'ja. Ga^{n} máca^{n} te ka$^{n'}$ta^{n}-biamá. Ga^{n} eé
making fall by pulling he sent forcibly they say ground to the. And feathers the he tied they say. And that

nɸaí otéga^{n} amá: iɸádi amá agí átiágɸa-biamá. Éga^{n} ɸisañ'ga méga^{n} eé-
they told him It was as (?): his father the (mv.) was coming back suddenly they say. So your younger brother likewise that

kĕ ɸizái-ga hă, á-biamá. Wĕ'sʻă kĕ amégaⁿ aɸⁱⁿ′ akí-bi ɣī ubáhaⁿ-biamá
the take ye . said they say. Snake the them-like (*l*) having it reached when he pushed they say
(lg. ob.) he (lg. ob.) home, his way in
they say

ɣĭ gaqíxĕ-qti ɸéɸa-biamá. Gaⁿ′ amá ihaⁿ′ amá ugáhanaᵭáze uhañ'ge kĕ
when crushing very he sent they say. After a while his the (mv.) darkness (first) end the
him in forcibly mother

ékitaⁿhá-qtei agí átiágɸa-biamá. ɸisañ'ga mégaⁿ cékĕ ɸizái-ă, á-biamá. 3
at the same very was com- suddenly they say. Your younger likewise that (lg. ob.) take ye, said they say.
time ing back brother she

Cĭ égaⁿ wĕ'sʻă wiⁿ aɸiⁿ′ akí-biamá. Gaⁿ gaqɸí-biamá cĭ ihaⁿ′ ɸiñké.
Again so snake one having it reached home, they say. And he killed her, they say again his mother the.

Gaⁿ mácaⁿ cĭ ɸiɔmúde gɸiⁿ′-biamá, kaⁿ′taⁿ gɸiⁿ′-biamá, kĭ gañ'ki xagé
And feathers again pulling out of he sat they say, tying he sat they say, and also crying

gɸiⁿ′-biama. Mácaⁿ ʻiⁿ′-bi egaⁿ′ aɸá-biamá. Gaⁿ xagé aɸé amáma. 6
he sat they say. Feathers he carried having he went they say. And crying he was going, they say.
they say

Égiɸe ɟí wiⁿ ĕdedí té amá. E'di ahí-biamá Gaⁿ xagé naji′ⁿ taⁿ amá.
It came to pass lodge one there it was, they say. There he arrived, they say. And crying he was standing they say.

Waʻú aká ugásʻiⁿ amá; égiɸe iɸaⁿ′ akáma. Gaⁿ′ akáma, M+! á-biamá.
Woman the peeped they say; it came to pass his grand- mother was, they say. After standing a while. M+! said she, they say.

Éátaⁿ-qtei maⁿhmiⁿ′ ă, á-biamá. Gaⁿ, Mácaⁿ uáɣine áhigiáɣiɸĕ kĭ gañ'ki 9
Why very you walk ! said they say. And, Feathers I seek for myself I made many for myself and also

agɸé taté akíqibɸa ádaⁿ axáge-hnaⁿ′-maⁿ′, á-biamá. M+! á-biamá waʻú
I go homeward shall I hesitate, fearing failure therefore I have been doing but cry, nothing he said they say. M+! said they say she woman

aká. Náciⁿga wiⁿ jnáwagɸé-de píbajĭ. Uqɸé ɸagɸé te Wanáqɸiⁿ′-ă hĕ,
the. Person one I with them but bad. Quickly you go homeward will. Hasten thou .

á-biamá. ɻejiⁿ′hiⁿde éɸaⁿskáqtei ugɸiⁿ′-biamá Macteiñ'ge aká. Mácaⁿ tĕdi 12
said they say. Woven yarn that size Very sad in it they say Rabbit the. Feathers to the
she (turban)

kaⁿ′taⁿ-biamá. ɸe ɸagɸé te ɸaⁿ′ja ɸakí tĕ'di búde iⁿɸiⁿ′waⁿjí te, á-biamá.
he tied it they say. This you go homeward will though you reach home when red-oak acorn put in it for me please, said she, they say.

Tan'de kĕ áɸataⁿ ɣĭ hníp'ande té, á-biamá. Gaⁿ ɸicta′ⁿ gɸéɸa-biamá.
Ground the you tread on when shake it by pulling will said they say. And letting him go sent him back suddenly, they say.

Akí-biamá ɣĭ íťaɸewaɸá-biamá Macteiñ'ge amá. ɸaʻéwaɸaí ɸiñké íqta- 15
He reached home, they say, when he was hateful they say Rabbit the (mv.). She pitied him the one who he abused her

biamá, újiha ujá-biamá. Gañ'ki ɸip'an'da-biamá, gañ'ki gɸízai tĕ. Kĭ
they say, bag he dunged in, they say. And he shook it they say, and she took her own. And

gaⁿ mácaⁿ giʻiⁿ′-bi egaⁿ′ agɸá-biamá. Gañ'ki akí-biamá. ɣaⁿhá, agɸí
thus feathers carrying his own, they say having he went homeward, they say. And he reached home, they say. Grandmother, I have come home

han, á-biamá. ɸaqúba-biamá: Íɸiateˇ íɸiateˇé+! á-biamá. Mácaⁿ tĕ, ɣaⁿhá, 18
! said they say, he She spoke in wonder they say: said they say. she Feathers the grandmother

aʻiⁿ′ agɸí, á-biamá. Kĭ gá-biamá: ɸinégi áhigí-qti maⁿ gáxewakiɸá-ă hĕ,
I carried I have come said they say. he And she said as follows, they say: Your mother's brothers many very arrow cause them to make .

á-biamá. Égiɸe gá-biamá, ɣaⁿhá, cátaⁿ ádaⁿ, á-biamá. Kĭ gá-biamá:
said they say. It came to pass he said as follows, they say: Grandmother, where- fore ! said they say. he And she said as follows, they say:

Ꝺahé wiⁿ′ ĕdí aká níkaciⁿga ɸé caⁿ íhe ɸiⁿ ɸahúni-hmaⁿ′i, á-biamá. Gaⁿ,
Hill one there the person going and passing the by (mv.) draws into its mouth habitually said they say. she And

Gá ɻaⁿ′be tá miñke, á-biamá. Íɸiatc' íɸiatc'e+! ckaⁿ′ajĭ gɸiⁿ′-ă hĕ, á-biamá.
That (unseen) I see will I who, said they say. he still sit thou . said they say. she

3 Añ′kajĭ, caⁿ ɻaⁿ′be tá miñke, á-biamá. Uɸí'agĕ-qti caⁿ′ daⁿ′be aɸá-biamá.
Not so, at any rate I see it will I who, said they say. he She unwilling very still to see it he went they say.

Égiɸe ĕ'di ahí-biamá. ⱣÉ Ꝺahé-waɸáhmni hniⁿ′, ědí hmiñké amá, á-biamá.
It came to pass there he arrived, they say. This Hill that devours you are, there you who they say, be said they say.

Aⁿɸahúni-gă, á-biamá. ꓘáci-qti égaⁿ ɸasniⁿ′i-biamá. Égiɸe ꓘihá a-í akáma
Draw me into your mouth said they say. he A long while very so he was swallowed they say. It came to pass down he was coming, they say.

6 Égiɸe níaciⁿga wáɸasniⁿ itaⁿ′ɸiadi wahí qéga-qti, gañ′ki ɻajú áɸaskábĕ
It came to pass person he swallowed them formerly bone dried very, and flesh sticking to

násage-má, kĭ iⁿ′tcaⁿ-qtci t'e-má ctĭ, t'e tĕ′di aɸiⁿ′ ahí, Ꝺí ɸaⁿ-hmaⁿ′ níɻa
dried hard them- who and lately very dead, them- who too, dead unto having (it) reached liver the only alive

gáxe jaⁿ′-biamá. Gañ′ki íniɻa wasékɻaⁿ amé ahí-biamá Mactciñ′ge-iⁿ′ amá.
made lay they say. And alive (and) active ones he reached, they say Rabbit the.

9 Cí-ci-cí-ci! ɸéma djúba, á-biamá Mactciñ′ge-iⁿ′ aká. Ꝺahé-waɸáhmni
Ci-ci-ci-ci! these few, said they say he Rabbit the. Hill that devours

ɻé-nande waciⁿ′-qti u'é'ĕ-qti gɸiⁿ′-biamá. Tĕnă′! gágĕ hnáte tai-éde,
buffalo heart fat very dangling very it sat they say. Why! those you should have eaten

á-biamá. Máqaⁿ-biamá, ɻé-nande mácpacpá-biamá. Ꝺahé kĕ bɸazáɸe
said they say. he He cut it off, they say, buffalo heart he cut into pieces many they say. Hill the it split open

12 amá. ⱣÉe níkaciⁿga amá wasékɻaⁿ amá Ꝺahé kĕ bɸazáɸe ékitaⁿ wasísigá-
they say. This person the (pl.) quick the (pl.) hill the split open at the same time active

biamá. Kĭ gá-biamá: Mactciñ′ge taⁿ′waⁿiñ′gɸaⁿ taí, á-biamá. Níawaɸaí,
they say. And they said as follows, they say: Rabbit we make a nation for him will, said they say. they He made us live

á-biamá. Kĭ, Ꝺí ugínai-gă, águdi ɸatí éiⁿte, á-biamá. Mañgciⁿ′i-gă,
said they say. they And, Lodge seek ye your own, where you have come hither may said they say. he Begone ye,

15 á-biamá (Macteiñ′ge-iⁿ′ aká). Gaⁿ égaⁿ-biamá. Gaⁿ agɸá-biamá Mact-
said they say he (Rabbit the). And so it was they say. And he went homeward, they say Rab-

ciñ′ge amá. ꓘaⁿhá, cakí, á-biamá. Íɸiatc' íɸiatc'é+! á-biamá. ꓘaⁿhá
bit the (mv.). Grandmother, I come back to you, said they say. he said they say. she Grandmother

Ꝺahé-waɸáhumi uhmá keɸaⁿ′ t'éaɸĕ, á-biamá. M+! cé tc'éɸɸĕ úda
Hill that devours you told of in the past I have killed him said they say. he M+! that to kill it good

18 akáma-ɸaⁿ′. Eátcaⁿ-qtci tc'éwaɸácĕ tcéiⁿte, á-biamá. Tĕnă′! ꓘaⁿhá, t'éaɸĕ,
he was in the past. How very you kill them may be, said they say. she Why! grandmother I killed him

á-biamá. Níkaciⁿga edí-hmaⁿ edí-ma Mactciñ′ge taⁿ′waⁿiñ′gɸaⁿ taí, ai
said they say. he Person there only there, those who Rabbit let us make a nation for him, they said

éde ubɸí'age. Ꝺí ugíne wáagáji, á-biamá.
but I was unwilling Lodge to hunt his own I told them. said they say. he

NOTES.

25, 2. iɸiatc' iɸiatc'e+, an interjection used by females, denoting *surprise*. L. Sanssouci gives iɸiat'e+. The corresponding man's word is qá-i-na. L. Sanssouci makes iɸiatc' iɸiatc'e+, equal to the Ⱡɔiwere hinúqciñe, or hiníqciñe, but the latter appears to the collector to be nothing but a variation of hináqciñe or inaɻciñe, "*an old woman*" (in Ⱡciwere). Tadaⁿ+, is equal to tadaⁿ (used by males).

25, 4. negi-hau+ equals negiha. The last syllable shows that the voice was raised to call a distant person. Sanssouci says "the Rabbit crossed level prairies, and called on *the ground*." Immediately after that he said "negi-hau+, refers to *the Eagle*." But that is inconsistent with the kinship system; for the Eaglets called the Rabbit "elder brother." Hence the Eagle must have been the Rabbit's father, and the female Eagle his "mother." Perhaps this myth originated among a people who called a "mother's brother's" sons, "brothers."

25, 5. maⁿxe - - - gawiⁿxe amama. To the eye of the Rabbit, the Eagles were pressing very close to the sky, which was supposed to be a horizontal solid, and the roof of this lower world.

26, 5. ɻi ẽdedi te ama. This lodge was said to be in the Sun.

26, 7. mañgɸe, etc. The Rabbit sat erect (mañgɸe) on his haunches with his legs thrust out towards the Eaglets, who were looking at him. Je-musnade differs from je-muxa.

26, 9. awatẽtaⁿ, was given; but it was probably intended for awatẽ-ɻataⁿ.

26, 12. maqpi - - - agɸi-huaⁿi. "It is his custom to come home when water is falling drop by drop from small clouds of different sizes (?)"

26, 14. What follows is not expressed very clearly. It is probable that part of the conversation was omitted in what was given by Nudaⁿ-axa.

27, 1. Sanssouci gives instead of wẽs'ã - - aki-bi ɻĭ, two expressions: wẽs'a kédegaⁿ aɸiⁿ′ aki-biamá (equal to the Ⱡɔiwere wakaⁿ′ iyaⁿ′ anyí ɻrí, áuye ké), and wẽ′s'a amégaⁿ kéde aɸiⁿ aki-biama (equal to the Ⱡɔiwere wakaⁿ′ énahá-çké iyaⁿ′ anyí ɻrí, áuye ké). If Sanssouci be right, the former phrase is "they say that he has come back with a snake"; and the latter "one of the class of snakes he brought home, they say."

27, 12. cɸaⁿska-qtci, that is, about the size of a hat.

27, 14. hnip'ande, you shake the rope or cord by which I let you down.

27, 15. aki-biama ɻĭ it'aɸewaɸa-biama. "Ki" here denotes that the subject had returned to his native place, *the earth* as distinguished from *the upper world*, whence he had been lowered by the old woman. He did not reach *his home* till he had gone some distance.

27, 19. ɸinegi ahigi-qti maⁿ, etc. Your mother's brothers, *men*.

28, 5. egiɸe ɻiha a-i akama. Sanssouci reads, ahi akama, he was going or arriving there.

28, 8. iniɻa waseɻaⁿ ame. Sanssouci gives three Ⱡɔiwere equivalents for this: "those who were yet a little strong;" "those who stirred a little;" and "those who, as they say, stirred, or were alive, with a little strength."

28, 18. cataⁿ-qtci tc'ewaɸaɸč tceiⁿte, a corruption of cataⁿ-qti t'ewaɸaɸč teiⁿte. Such corruptions are frequently used by old women and children.

TRANSLATION.

In the former time the Rabbit departed. "Grandmother, I will go to hunt feathers for myself," said he. "I¢iate' i¢iate'e+!" said she, "in what place (do you think) you will find feathers very easily?" And he went. Going across the ground by a very near way, on very level prairie, he went crying: "O - - - mother's brother! O - - mother's brother!" he continued saying as he went. Those whom he sought, the Eagles, were flying round and round, pressing very closely against the (top of) the sky. Both went along, and they turned themselves around as they went. "These (moving ones) will take me," he said. The Eagles were crying and saying "T-t-t-t-t." It came to pass the other one was coming (this way, to earth) from above to attack him (or, dash on him). And he seized him. And he carried him homeward. And he reached home with him. He took him home to the sky up above. And there was a lodge. "My father has brought home a very good animal as prey" (said the Eaglet). And the Eaglet said, "O elder brother (Rabbit) we two love you very much." "Though for some time I have been doing nothing but move, who will love me?" said (the Rabbit). And he sat erect on his hind legs. The Eaglets loved that; it alone was very good. And he (the Eaglet) said as follows: "Whence have you come?" "When I was just walking across the ground by a near way, your father seized me," said he (the Rabbit). And he said, "At what time of the day does your father usually get home?" "My father," said he, "is accustomed to come home when it is very late in the afternoon, and when water is falling one drop at a time from small round clouds of different sizes." It came to pass that he (the Eaglet) said as follows: "O elder brother, of what sort is it when you do that?" "Yes," said he (the Rabbit) "thus, as you see me, they strike my head with one stone, when it is resting on another." "O elder brother, treat us so," he said (the Eaglet). "You all shall sit in that place," said he (the Rabbit). "So let us sit," said he (the Eaglet). And so he treated them. The one he crushed with a violent blow, and he killed his younger brother with a blow in like manner. And he pulled out the feathers. And he made them (the Eaglets) fall violently to the ground. And he tied up the feathers. And that which they told him was apt to be the case (did occur): the father came back suddenly. "Do you and your younger brother take that," he said. When he had reached home with a snake, and pushed his way into (the lodge) he (the Rabbit) crushed him with a violent blow. After a while, precisely at the beginning of darkness, the mother came home suddenly. "Do you and your younger brother take that," she said. Again in like manner she had brought home a snake. And again he killed the mother with a blow. And again he sat pulling out the feathers, he sat tying them up. And he also sat crying. He departed, carrying the feathers on his back. And he was going along crying. At length there was a lodge. He arrived there. And he was standing crying. The woman peeped at him. Behold, she was his grandmother. After she stood a while she said "M+! on what very important business are you traveling?" And he said, "I sought feathers for myself, and have many. And moreover, I hesitate about starting homeward, fearing failure; therefore I have been doing nothing but cry." "M+!" said the woman, "I am with a person, but he is bad. You must go quickly to your home. Hasten," she said. The Rabbit sat in a bag of woven yarn the size of a hat. He tied the feathers to it. "Though you will go homeward this time, when you reach home, put a red-oak acorn in (the bag) for me," said she. "When you tread the

ground, you must give it (the rope) a slight pull," she said. And letting him go, she sent him back suddenly (to the earth, his home). When he reached home (the earth), the Rabbit was hateful. He abused the one who pitied him, he dunged in the bag. And pulling (the rope), he shook it a little, and she took her own. And so he went homeward carrying the feathers on his back. And he reached home. "O grandmother, I have come home---!" he said (raising his voice). She spoke in wonder. She said, "I¢iat¢' i¢iat¢e+!" "Grandmother," said he, "I have brought home the feathers on my back." And she said as follows: "Cause your mother's brothers to make very many arrows." And then he said as follows: "Grandmother, for what reason?" And she said as follows: "There is a hill that is accustomed to draw into its mouth the person going and passing that way." And he said, "I will see that." "I¢iate' i¢iate'e+!" said she, "sit still." "No, I will see it at any rate," said he. (Though) she was very unwilling, still he went to see it. At length he arrived there. "You are this hill that draws into its mouth. They said that you were there. Draw me into your mouth," said he. He was swallowed for a very long time. At length he got down (to the bottom). And it happened that (there were) the very dry bones of the persons whom it had swallowed formerly, and those who had the flesh dried hard and sticking (to the bones), and those, too, very lately dead, brought unto the dead, lay with the liver alone made alive. And the Rabbit reached those who were alive and quick. "Ci-ci-ci-ci! these are few," said the Rabbit. The fat on the heart of dahe-wa¢ahuni was dangling very much. "Why! you should have eaten that," said he. He cut it off with a knife, he cut the heart into pieces with a knife. The hill split open of its own accord. And these men who were quick (alive, stirring) became active at the very time that the hill split open of its own accord. And they said as follows: "Let us put the Rabbit at the head of the nation." "He saved us," said they. And he said, "Seek ye your own lodges, from whatsoever places ye may have come hither." "Begone ye," said he (the Rabbit). And so it was. And the Rabbit went homeward. "O grandmother, I have come back to you," he said. "I¢iate i¢iate'e+!" said she. "O grandmother," said he, "I have killed the hill that draws them into its mouth, of which you told in the past." "M+! It was said that it were good to kill that one. How could you have been his slayer?" said she. "Why! grandmother, I have killed him," said he. "Of the persons that were there, there were those who said, 'Let us make the Rabbit the head of the nation,' but I was unwilling. I commanded them to seek their own lodges," he said.

HOW THE RABBIT KILLED THE DEVOURING HILL.

OBTAINED FROM J. LAFLÈCHE.

ᗡáhe-wáɸahuni wi^{n} ĕdí ké amá. Kĭ Macteiñ'ge aká iɣa^{n} aká júgigɸá-
Hill that devours one there he was lying, they say. And Rabbit the his grand-mother the he with his own

biamá. ᗡáhe wi^{n} ĕdí kéde píäjí. Égiɸe ĕ'di ɔné te hĕ; ĕ'di ɔnáji te hĕ,
they say. Hill one there it lies, but bad. Beware there you go will . there you go not will .

3 á-biamá Kĭ, ɣa^{n}há, eáta^{u} áda^{n}, á-biamá. Níaci^{n}ga amá ĕ'di hí-hma^{n}
said they say. she And, Grandmother, where-fore I (in word) said they say. he Person the (mv.) there arrived only (as a rule)

ɸan'di wáɸahúni-hna$^{n'}$i hĕ, á-biamá. Kĭ Macteiñ'ge amá, Hĭndá! eáta^{u}
when (in the past) it drew them into its mouth habitually . said they say. she And Rabbit the (mv.) Let me see! where-fore

éda^{n}. Ĕ'di bɸé te-na, eɸéga^{n}-biamá. Ga^{u} ĕ'di aɸá-biamá. Macteiñ'ge
I (in thought). There I go will (in thought), he thought, they say. And there he went, they say. Rabbit

6 ĕ'di ahí-bi ɣĭ ᗡáhe-wáɸahuni aká íbaha$^{n'}$-biamá. Íbaha^{n}-bi ega$^{n'}$ ĕ'di
there reached, they say when Hill that devours the (sub.) he knew him they say. He knew him, they say having there

hí ɣĭ, ᗡáhe-wáɸahuni, a$^{n'}$ɸahúni-gă, á-biamá Macteiñ'ge aká. ᗡáhe-
reached when, Hill that devours, draw me into your mouth, said they say he Rabbit the. Hill

wáɸahuni wáɔnahúni-hna$^{n'}$ amá, a$^{n'}$ɸahúni-gă. Kĭ ᗡáhe-wáɸahuni aká
that devours them you draw into your mouth habitually they say, draw me into your mouth. And Hill that devours the

9 Macteiñ'ge íba-ha$^{n'}$-bi ega$^{n'}$ ɸahúni-bají-biamá. Égiɸe níkaci^{n}ga hégá-
Rabbit he knew him they, say having drew him into its mouth not they say. It came to pass person by no

ctĕwa^{n}jĭ á-iámamá gaqɸa$^{n'}$. Égiɸe ĕ'di ahí-biamá. Kĭ ᗡáhe-wáɸahuni
means a few they were coming, they say a hunting party. It came to pass there they arrived they say. And Hill that devours

aká iáɸixá-biamá, kĭ níaci^{n}ga amá upá-biamá ᗡáhe í tĕ. Kĭ Macteiñ'ge
the opened its mouth, they say, and person the (pl.) entered they say hill mouth the. And Rabbit

12 aká é ctĭ upá-biamá. Égihe áiáɸa-biamá Macteiñ'ge ᗡáhe-wáɸahuni níxa
the he too entered, they say. Onward without hesitation he had gone, they say Rabbit. Hill that devours stomach

ma$^{n'}$taɣa hí ɣĭ nan'de-ísabají-biamá ᗡáhe-wáɸahuni aká. Ga^{n} Macteiñ'ge
inside arrived when heart not good by means of they say Hill that devours the. And Rabbit

ᗡáhe-wáɸahuni aká ígɸebá-biamá. Cĭ gaqɸa$^{n'}$ d'úba á-iámamá. Gaqɸa$^{n'}$
Hill that devours the it vomited him up they say. Again hunting party some they were approaching, they say. Hunting party

15 ĕ'di ahí-bi ɣĭ cĭ ᗡáhe-wáɸahuni aká iáɸixá-biamá. Cĭ níaci^{n}ga upá-biamá
there arrived, they say when again Hill that devours the opened its mouth they say. Again person entered, they say

í tĕ. Kĭ Macteiñ'ge amá cĭ upá-biamá. Ĕdíhi ᗡáhe-wáɸahuni wégɸeba-
mouth the. And Rabbit the (mv.) again entered, they say. At that time Hill that devours vomited them up

báji amá. Égiᶜe níkaciⁿga pahañ'ga hi-má t'e-má wahí kĕ saⁿ kć amá,
not they say. Behold person before arrived, the ones who dead, the ones who bone the (lg. line) distant white they were lying, they say,

qiⁿq uᶜáhahá-ma ɮáci-jiñ'ga t'e-má ctī ju uᶜás'iⁿ-ma, cī ĭⁿ'tcaⁿ-qtci t'e-má
tissue adhering to each one the ones who a great while ago little dead, the ones who too flesh adhering with it the ones who again now very dead, the ones who

ctī, kī niⁿ'ɮa-má ctī. Mactciñ'ge aká gá-biamá: Eátaⁿ hnáta-bajíi ă. 3
too and alive, the ones who too. Rabbit the said as follows, they say: Why you eat not I

Ꮭenan'de gágĕ waciⁿ'-qti ɔnát etai-éde; wíebᶜiⁿ ɮí bᶜáte te, á-biamá.
Buffalo heart those (unseen and scattered) fat very you eat shall but; I am he if I eat it will said they say. he

Kī máhiⁿ gᶜíza-biamá Mactciñ'ge aká. Máhiⁿ gᶜíza-bi ɮi ɮe-nan'de máqaⁿ-
And knife he took his own, they say Rabbit the. Knife he took his own, they say, when buffalo heart he cut with a knife

biamá. Kī Ꮷáhe-wáᶜahuni amá, Haⁿ! haⁿ! haⁿ! é-hnaⁿ-biamá. Kī Mactciñ'ge 6
they say. And Hill that devours the, Haᵉ! haᵉ! haᵉ! he said it regularly they say. And Rabbit

aká, Haⁿ! haⁿ! haⁿ! á-ji-gă hă, á-biamá. Kī ɮe-nan'de waciⁿ' gĕ edábe
the Haᵉ! haᵉ! haᵉ! say not . said he they say. And buffalo heart fat the (scattered) also

uᶜćwiⁿwaᶜai Mactciñ'ge aká. Ꮷáhe kĕ bᶜazáᶜa-biamá. Níaciⁿga bᶜúga-
he collected them Rabbit the. Hill the split of its own accord, they say. Person all

qti gacíbe agᶜá-biamá. Agᶜá-biamá ɮí níaciⁿga bᶜúga uᶜćwiñɮiᶜá-biamá. 9
very out of it went homeward, they say. Went homeward, they say when person all assembled themselves, they say.

Mactciñ'ge níkagahi añgáxe taí, á-biamá. Gañ'ki gá-biamá: Mactciñ'ge
Rabbit chief we make will, said they say. And he said as follows, they say: Rabbit

níkagahi ckáxe taí á-bi áᶜa. Wí níkagahi kaⁿbᶜa áᶜiⁿhéiⁿte. Wiⁿaⁿ'-
chief you make will he says, indeed. they say. I chief I wish I who move, it may be. Which

waɮátaⁿ ᶜatí ćiⁿte mañgciⁿ'i-gă. Wí ctī wiɮaⁿ' waciⁿ' ᶜiñgégaⁿ áagᶜĕ atí. 12
from you have come it may be begone ye. I too my grandmother fat had none, as I for my own I have come.

Gaⁿ agᶜá-biamá Mactciñ'ge amá waciⁿ 'iⁿ'-bi egaⁿ'. 'Iⁿ' akí-bi egaⁿ'
And went homeward, they say Rabbit the (mv.) fat carried, they having say. Carrying he reached home, they say having

áciaɮa itéᶜa-biamá. ɮaⁿhá, Ꮷáhe-wáᶜahuni t'éaᶜĕ áᶜa, á-biamá. Hiⁿ+!
outside he put it, they say. O grandmother Hill that devours I have killed him indeed, said, they say. Oh!

si-ɮañ'ga pĕjí'-qtci! i-cpácpa pĕjí'-qtci! cć t'ć́ᶜĕ údaⁿ akā-cnaⁿ-ᶜaⁿ' t'éwaᶜáᶜĕ te, 15
foot big bad very! mouth, pieces out of bad very! that one to kill good the one only in the past you have been his slayer,

á-biamá. ɮaⁿhá, t'éaᶜégaⁿ cché hă. Gúda tĕ daⁿbá-gă hă, á-biamá.
said they say. she Grandmother, I killed him, as I said that . Beyond (farther off) the (pile) see thou . said they say. he

Wa'újiñga aká áci ahí-bi egaⁿ', Hiⁿ+! ɮúcpaᶜaⁿ+! wiñ'ke tedć, á-biamá.
Old woman the out of doors arrived, they say having, Oh! my grandchild! told the truth did-but, said they say she

Waciⁿ' tĕ ᶜizá-biamá. 18
Fat the she took they say.

NOTES.

See the preceding myth: How the Rabbit went to the Sun; also, J. La Flèche's Oto version of this myth, to appear hereafter in "The ꞀIwere Language, Part I."

32, 2. kéde, contraction from kĕ, éde.

32, 9. hegactewaⁿjĭ, pronounced he+gactewaⁿjĭ.

33, 2. qiⁿq contraction from qiⁿqé, dried flesh or meat next the bone. (For the speech of the men and the Rabbit's reply, see the Oto version.)

33, 11. mactciñge - - - ábi áça, the words of the crier going through the camp, quoted by the Rabbit. kaⁿ′bça áçiⁿhéiⁿte (*i. e.*, kaⁿbça açiⁿhe eiⁿte) is not in the *form* of a question, though it *implies* one, according to Sanssouci.

33, 12. mañg¢iⁿ′ i-gă, begone ye! "Go to your respective homes," is meant, but it is not expressed.

33, 12. áag¢ĕ atí, I have come for my own property. The Rabbit talks as if he had a prior claim to the hill's heart, etc.

33, 14. The words of the old woman are not to be taken literally. She was proud of what the Rabbit had done, and was praising him. Even if he was deformed, he had done what should have been done long ago by others.

33, 17. wiñke tedé, feminine of wiñ′ke téde, contraction from wiñ′ke tĕ, éde, he did tell the truth but," an elliptical expression, which would be in full, wiñ′ke tĕ édehnaⁿ ewéja ¢aⁿ′ctĭ, he told the truth, but I did nothing but doubt him at the first.

TRANSLATION.

There was a Hill that drew (people) into its mouth. And the Rabbit was with his grandmother. "A Hill is there, but it is bad. Beware lest you go thither. Go not thither," said she. And he said, "Grandmother, wherefore?" She said, "Whenever people go thither, it draws them into its mouth." And the Rabbit thought, "Let me see! Why is this? I will go thither." And he went thither. When the Rabbit arrived there, the Hill knew him. As he knew him when he arrived there, the Rabbit said, "Ꞅahe-wa¢ahuni, draw me into your mouth. Ꞅahe-wa¢ahuni, you who, as they say, are used to devouring, devour me." And Ꞅahe-wa¢ahuni knew the Rabbit, so he did not devour him. And it came to pass that a great many people belonging to a hunting party were coming to that place. And they arrived there. And Ꞅahe-wa¢ahuni opened his mouth, and the people entered the mouth of the Hill. And the Rabbit entered too. The Rabbit pressed onward. And when he reached the stomach of the Hill within, Ꞅahe wa¢ahuni was not pleased by it. And Ꞅahe-wa¢ahuni vomited up the Rabbit. Again some members of a hunting-party were approaching. When the party reached there, Ꞅahe-wa¢ahuni opened his mouth again, and the people entered the mouth. And the Rabbit entered again (as a man, this time). And then Ꞅahe-wa¢ahuni did not vomit him up. And there were lying in the distance the whitened bones of the people who had entered first and had died, the dried flesh next to the bones adhering to them; also those who had been dead but a little while, with the flesh (on the bones); and those, too, who had just died, and the living ones too. And the Rabbit said as follows: "Why do you not eat? You should have eaten that very fat heart. Were I (in your place), I would eat it," he said. And the Rabbit seized his knife. When he seized his knife, he cut the heart. And Ꞅahe-wa¢ahuni

said, "Ha^{n}! ha^{n}! ha^{n}!" And the Rabbit said. "Do not say 'Ha^{n}! ha^{n}! ha^{n}!'" And the Rabbit gathered together the heart and the scattered pieces of fat. And the Hill split open of its own accord. All the people went out again. When they went homeward all the people assembled themselves. Said they, "Let us make the Rabbit chief." And he said as follows: "It is said 'You shall make the Rabbit chief.' As if *I*, for my part, had been desiring to be chief!! (Or, Have I been behaving as if I wished to be chief?) From whatever places ye may have come, begone ye (to them). I too have come hither to get some of the fat belonging to me, as my grandmother had none." And the Rabbit went homeward, carrying the fat on his back. Having brought it home on his back, he put it outside. "O grandmother! I have killed ɖahe-waɸahuni," he said. "Oh! You very bad big-foot! you very bad split-mouth! Have you killed him who only should have been killed in the past?" "Grandmother, I say that because I have killed him. See the pile farther away," he said. The old woman having gone out of doors, said, "Oh! my grandchild told (nothing but) the truth (though I *did* doubt him at first)." And she took the (pile of) fat (meat).

HOW THE RABBIT CURED HIS WOUND.

Obtained from Nuda$^{n'}$-axa.

Mactciñ'ge aká iɤa^{n} ɸiñké júgigɸe gɸi$^{n'}$ akáma. Kĭ ugáca^{n} ahí-
Rabbit the (anb.) his grandmother the (ob.) he with his own was sitting, they say. And traveling he arrived there

biamá. Qéki wéɸixuxúi ca$^{n'}$qti ga$^{n'}$ ákicugá-qti ja$^{n'}$-hna^{n} ɸéga^{n} amá
they say. Under the bluffs prickly-ash just as it happened very dense lay only (habitually) thus they say

(utcíje é wakaí). Ga^{n} níaci^{n}ga sigɸaí kĕ'di sí kĕ snedeáqti-hma$^{n'}$i kĕ, 3
thicket that he meant. And person trail (?) at the foot the (lg. ob.) long very habitually was (lg. ob.) the

á-biamá. Égiɸe égasáni ɤĭ, ɤa^{n}há, waɬa$^{n'}$be bɸé tá miñke, á-biamá.
said they say. he It came to pass the following day when Grandmother I see I go will I who he said they say.

Égiɸe ha$^{n'}$ega$^{n'}$tɕe aɸá-biamá. Aɸá-biamá ɤĭ égiɸe agí átiágɸa-
It came to pass in the morning he went, they say. He went, they say when it came to pass they were returning suddenly

biamá. ɸé níaci^{n}ga gáhiɸeamé amá, eɸéga^{n}-biamá. Uhé aɸaí uka$^{n'}$ska 6
they say. This person those who moved yonder are they he thought, they say. Path (course) he went in a straight line with

ita$^{n'}$ciaɬa ja$^{n'}$-biamá. Égiɸe ĕ'di ahí-biamá ɤĭ íɸai-bají-biamá, sígɸe kĕ
ahead he lay they say. It came to pass there arrived they say when he was not found they say. feet-prints (lg. ob.) the

áhigi gáxe ga^{n} íɸai-bají-biamá ákiha^{n} áiáɸai tc. Gañ'ki ci pí ita$^{n'}$ɸiaɬa
many he made so he was not found, they say beyond he had gone the And you anew ahead

aɸaí tc, ita$^{n'}$-ɸiaɬa ija^{n}-biamá. C'étc wi^{n} cuɸé te hañ, á-biamá Ánase 9
he went, ahead of him he lay they say. That (ob.) one will come to you he said they say. To head him off

naji$^{n'}$-gă haú, á-biamá kiáqpaqpágɸe. Égiɸe wi$^{n'}$ amá uhañ'gaɻa ma^{n}ɸi$^{n'}$
stand thou ! said they say walking back and forth It came one the at the end was walking.
they among themselves. to pass (mv. sub.)

amá. Gátĕ cuɸé te haú, á-biamá, ɸe ánasĕ naji$^{n'}$ uíɸa ɸéɸai tĕ. Kĭ
they say. That will come ! said they say, this to head to stand telling he sent it. And
(unseen ob.) to you he him off him

3 uteíje baza$^{n'}$ aɸá-biamá. Égiɸe ga$^{n'}$ akáma íɸa-báji gáxai tĕ ubá-haɻa
thicket pushing went they say. It came after standing he not he pretended at the side
among to pass awhile found him

ínaji^{n} kĭ ma^{n} kĕ gɸízai tĕ. Ga^{n} mándĕ kĕ ga^{n} ɸida$^{n'}$i tĕ. ɸe cuɸé
of it he and arrow the he took his And bow tho so he pulled it. This coming
stood (lg. ob.) own. (lg. ob.) to you

tĕ uɸíxida-gă, á-biamá, gactaũ'ka tĕ. Ga^{n} ma^{n} kĕ ɸicíbai tĕ Mactciñge
which look out for it, said they say, he tempted him. And arrow the he pulled when Rabbit
ho (lg. ob.) and let go

6 kúsandĕ'-qti iɸa$^{n'}$ɸai tĕ. Ga^{n} xagé amá Mactciñ'ge. I$^{n'}$à! i$^{n'}$à! i$^{n'}$à!
through and through he put it (the arrow). And he was crying, they say Rabbit. (the rabbit's cry),

á-biamá Mactciñ'ge aká. Kagécha, t'éɸaɸĕ, á-biamá. Kagécha, a'i$^{n'}$ tá
said they say he Rabbit the. O friend, you killed him, said they say. he O friend, I carry it on my back will

miñke haú, á-biamá. Mactciñ'ge ua$^{n'}$si áiáɸa-biamá. Kĭ ma$^{n'}$ kĕ ɸionúda-
I who ! said they say. he Rabbit leaping he had gone they say. And arrow the he pulled out of

9 biamá. Kĭ aɸi$^{n'}$ aɸá-biamá. Ga^{n} ɸiqá-biamá. Mactciñ'ge wamí má kĕ
they say. And having it he went they say. And they chased him they say. Rabbit blood snow the (lg. ob.)

jí-de ké amáma ɸiqaí tĕ. Ma^{n}can'de ugíɗaazá-biamá, ígat'a^{n}-biamá.
red was lying, they say as they chased. Den they scared him into his own they say, he grunted they say.

Ɉaⁿhá, t'éa^{n}ɸĕ'-qtci-a$^{n'}$i, á-biamá. Hŭ^{n}! hŭ$^{n'}$! á-biamá. Iɻa$^{n'}$ ígaska^{n}ɸá-
Grand- mother, they have altogether killed me, said they say. he Hŭ^{n}! hŭ^{n}! said, they say. His grandmother tried him (sic)

12 biamá. Naxíde-ɸiɸiñ'ge iɸanahi^{n} eha$^{n'}$+. ɸí-hma^{n} uɸíma-bi, ehé ɈĬ, ɸaxága-
they say. Disobedient you are you-truly ! You only they sought you, it was reported I said when you cry

jí'-qti ga$^{n'}$ ɸagɸi$^{n'}$ etéde, á-biamá. Ga^{n}, Ɉaⁿhá, maka$^{n'}$ uíne ma^{n} ɸiñ'-gă,
not at all so you sit should have, said they say. she And, Grand- mother, medicine to seek it (for one) walk

á-biamá. Wiɻúcpa, maka$^{n'}$ iɸápaha^{n} da$^{n'}$ctĕ-ma$^{n'}$ áɸi^{n}hé, á-biamá. Ɉaⁿhá,
said they say. he My grandchild, medicine I know it (dubitative sign) I who move said they say. she Grand- mother,

15 na$^{n'}$pa-hí ge-ɸa$^{n'}$ wi$^{n'}$ i$^{n'}$ɸi^{n} gí-gă. á-biamá. Iɻa$^{n'}$ aká aɸi$^{n'}$ akí-biamá.
choke- berry bush the (pl.) in the past one bring back for me said they say. he His grandmother the (sub.) having it reached home, they say.

Ga^{n} ɸatá-biamá. Ga^{n} íginí-biamá.
And he ate it, they say. And he recovered by it, they say.

NOTES.

35, 2. wéɸixuxúi. Nuda^{n}-axa, a Ponka, gave it thus; but it may be intended for wéɸixuxú-hi, as the Omahas use weɸixúxu-hi kĕ. ɸa$^{n'}$-qti ga^{n} is a phrase which scarcely admits of a brief translation. It seems to imply *for no reason whatever, at any rate, etc.*

35, 8, *et passim*. aiaɸai tĕ, aɸai tĕ, uiɸa ɸeɸai tĕ, etc., denote *certainty* on the part of the speaker, or that *he was cognizant* of the acts referred to, hence it would have been better to say, "aia-ɸa-biama, aɸa-biama, uiɸa ɸeɸa-biama," denoting *what was not observed* by the narrator.

35, 7. ita^{n}¢ia$_{l}$a ja^{n}-biama. The Rabbit went ahead of their trail and lay concealed, lying in wait for them.

35, 7. sig¢e kĕ ahigi gaxe, etc. He made so many tracks that the people did not know which way to turn to search for the Rabbit.

36, 3. i¢a-baji gaxai tĕ. This man pretended that he had not discovered where the Rabbit lay concealed. He pulled the bow in one direction to deceive the Rabbit, and then turned around suddenly and shot him, sending the arrow through his body.

36, 11. igaska^{n}¢ĕ seems to be used here in the sense of *chiding*.

36, 14. i¢apaha^{n} da^{n}ctĕ-ma$^{n'}$ á¢i^{n}hé implies doubt: I may know it as I go along, and I may not know it.

36, 15. na$^{n'}$pahi ge¢a$^{n'}$, the choke-cherry bushes *which had been* (full of sap, etc.). It was *winter* at the time he sent the old woman after one.

TRANSLATION.

The Rabbit was dwelling with his grandmother. And while traveling he reached a certain place. At the foot of the bluff the prickly ash was very dense. It was thus all along. And he said, "Persons have been on the trail, all of whom had very long feet." And on the next day he said, "Grandmother, I will go out to see (that is, to act as a scout, suspecting the presence of foes)." And he went in the morning. When he departed, at length they were coming back suddenly. "These persons are the ones who were moving there," thought he. He lay ahead in a straight line with the path they went. It came to pass that when they reached there (where the Rabbit was) he was not found. He had made many footprints, so he was not found, and they went beyond the place. Then again he went ahead, and lay ahead of him (of one of the men). "That one thing will come to you," he said. "Stand and head him off." They were walking back and forth among themselves. At length one was walking at the end. "That unseen thing will come to you," he said. This he communicated (to those at a distance), telling (them) to stand and head him off. And he went pushing among the undergrowth, etc. And then, after standing awhile, he pretended that he had not found him (the Rabbit). He stood at the side (of the thicket) and took his arrow. And so he fitted it to the bow-string. "Look out for this which is coming to you," he said, as he tempted him (the Rabbit). And letting the arrow go he pierced the Rabbit through the body (the arrow appearing on the other side). And the Rabbit was crying. The Rabbit said, "i^{n}a! i^{n}a! i^{n}a!" "Friend, you have killed him," said they. "Friend, I will carry it on my back," said (one). The Rabbit had gone with a leap. And he pulled out the arrow. And he carried it away. And they pursued him. As they chased him the Rabbit's blood was lying along (in a long line) on the snow. They scared him into his burrow. He grunted. "Grandmother," said he, "they have altogether killed me. Hũ^{n}! hũ^{n}!" said he. His grandmother chided him. "You were truly disobedient. When I said that it was reported you alone were sought after, you should have sat without crying at all," she said. And he said, "Grandmother, go to seek for medicine." Said she, "My grandchild, I doubt whether I know the medicine." "Grandmother," said he, "bring me back one of the choke-cherry bushes." And his grandmother took it home. He ate it, and it made him recover.

THE RABBIT AND ICTINIKE.

OBTAINED FROM NUDA$^{n'}$-AXA.

Ictínike amá aɸé amáma. Gañ'ki Mactciñ'ge amá ga$^{n'}$ amáma.
Ictinike the (mv. sub.) was going, they say. And Rabbit the (mv. sub.) eo was mv., they say.

Hu+! á-biamá. Kagé! á-biamá. Uhú+! á-biamá. Úɸai-da^{n} waɻa$^{n'}$be
Hu+! said, they say. O younger brother! said, they say. Uhn+! said, they esy. It was told when I see it

3 ka^{n}bɸéga^{n} éga^{n} agíɻa^{n}be áha^{n}, á-biamá. Ga$^{n'}$aɸi^{n}hé-hna^{n} ɸa$^{n'}$ja ĕ'be
I hoped and eo I see my own ! said, they say. I move for some time only though who

qta$^{n'}$ɸĕ té, á-biamá. Gí-gă, á-biamá. Eáta^{n} áda^{n}, á-biamá. Ca$^{n'}$ gí-gă,
love me will said, it is said. Come said, it is said. Where-fore ! said, they say. At any rate come,

á-biamá Ictínike aká. Ĕ'di akí-biamá. Kagé, á-biamá, edéhe ctéctewa$^{n'}$
said, they say Ictinike the (sub.). There he reached home, they say. O younger brother, said, they say, what I say soever

6 a$^{n'}$ha^{n} ecé te, á-biamá. A$^{n'}$ha^{n}, á-biamá Mactciñ'ge aká. Kagé, á-biamá—
yes you say will said, they say. Yes, said, they say Rabbit the (sub.). O younger brother said, they say—

kagé, witcí tá miñke, á-biamá Ictínike aká. Añ'kajĭ, á-biamá, wíta^{n}ɸi^{n}
O younger brother, *tecum coeo* (*te- cum co- i- bo*) will I who, said, they say Ictinike the (snb.). Not so, said, they say, I first

witcí tce, á-biamá Mactciñ'ge aká. Nă'! añ'kajĭ, kagé, na$^{n'}$ amá edád
tecum coibo, said, they say Rabbit the (sub.). Psha! not eo, O younger brother, adult (pl. sub.) the what

9 'íɸai uhé-hna^{n}i, á-biamá. Nă'! añ'kajĭ hă, ji^{n}ɸéha, á-biamá. Jiñgá amá,
they speak of they have their way, habitually, said, they say. Psha! not eo . O elder brother, said, they say. Younger the (pl.)

ji^{n}ɸéha, edáda^{n} 'íɸai tĕ'di é ɸacta$^{n'}$-bájĭ éga^{n} é uhé-hna^{n}i, á-biamá
O elder brother, what they speak of when that stopping talking not so they have their way habitually, said, they say

(Mactciñ'ge aká). Hĭndéga^{n}, kagé, égañ-gă hă. Ga$^{n'}$ Ictínike aká bas'i$^{n'}$
Rabbit the (sub.). Let us see. O younger brother, do so . And Ictinike the (sub.) upside down

12 iɸa$^{n'}$ɸa-biamá. Mactciñ'ge aká ga$^{n'}$ tcíĭ tĕ. ɸicta$^{n'}$-biamá ɻĭ ua$^{n'}$si áiáɸa-
he placed it they say. Rabbit the (sub.) so *um eo coiit.* Finished they say when leaping he had gone

biamá Mactciñ'ge amá. Gí-gă, kagé, é-hna^{n}-biamá. Égiɸa^{n}-hna$^{n'}$ amá
they say Rabbit the (mv. sub.) Come, O younger brother, said habitually they say. Said to him habitually they say

ɻĭ Mactciñ'ge amá a$^{n'}$he-hna$^{n'}$ amá. Ca$^{n'}$ utcíje cúga égihe áiáɸa-
when Rabbit the (mv. sub.) was fleeing they say. And thicket dense headlong into it he had gone

15 biamá. Wahu+! á-biamá Ictínike aká. Wí-hna^{n} níaci^{n}ga iɸákite-de
they say. Wahu+! said, they say Ictinike the (sub.). I only person I cheated while

ma$^{n'}$tihéaɸĕ ata$^{n'}$he ɸa$^{n'}$ctĭ. Mactciñ'ge pějĭ'-qti! si-ɻañ'ga pějĭ'-qtci! ictcá-
I was putting it inside heretofore. Rabbit bad very! foot big bad very! eye-

si-ɻañ'ga pějĭ'-qtci! ja$^{n'}$xe áhigi pějĭ'-qtci! 'ágɸea^{n}ɸáɸĕ tcábe áha^{n}, á-biamá
ball big bad very! strong odor much bad very! you have made me suffer very much ! said, they say

Ictínike aká. Ga$^{n'}$ a¢á-biamá. Ictínike cé¢i^{n} b¢íje atcí tcábe haú, á-biamá.
Ictínike the (snb.). And went, they say. Ictínike that one (mv. ob.) *cacare feci* *cumeo coii* very ! said, they say.

Ga$^{n'}$ Ictínike aká wag¢añ'g¢a^{n} amá cĭ. Cĭ wag¢añ'g¢a^{n}-biama. Ictínike
And Ictínike the (snb.) reviled him they say again. Again reviled him they say. Ictínike

amá a¢á-biamá gí¢a-bají-qti. Gá¢u ahí-bi ɤĭ jéti¢iñge ca^{n} já-biamá. Ja'- 3
the (mv. snb.) went they say sorrowful very. In that place he arrived they say when *cacatūriit* and *cavit* they say *Cacavit*

biamá ɤĭ mactciñ'ge jiñ'ga wi^{n} nañ'ge-qtci a¢á-biamá. Gúd-i¢a^{n}¢á-qti
they say when rabbit young one ran very fast went they say. It is put further very

áha^{n}! Wuhú! á-biamá Ictínike aká. E cĭ gá¢u ahí-bi ɤĭ jéti¢iñ'ge ca^{n}
! Wuhu! said, they say Ictínike the (snb.). That again in that place he arrived they say when *cacatūriit* and

já-biamá. Cĭ mactciñ'ge jiñ'ga wi^{n} nañ'ge-qtci a¢á-biamá. Cĭ ída¢ai-tě. 6
cavit they say. Again rabbit young one ran very fast went they say. Again *peperit.*

Cĭ égi¢a^{n}i tě, Wúhu+'a'! 'ág¢ea$^{n'}$¢ě tcábe áha^{n}, á-biamá. Ga$^{n'}$ a¢á-biamá.
Again he said to him, Really! he has made me suffer very much ! said, they say. And went they say.

Cĭ gá¢u ahí-bi ɤĭ jéti¢iñge ca^{n} já-biamá. Cĭ mactciñ'ge jiñ'ga wi^{n}
Again in that place he arrived they say when *cacatūriit* and *cavit* they say. Again rabbit young one

cĭ ɤu'ĕ' a¢á-biamá. Cĭ égi¢a^{n}-biamá. Íɕa^{n}ba^{n} hné téga^{n}jĭ, á-biamá. Cĭ 9
again with a rush went they say. Again he said to him they say. A second time you go not apt said, they say. Again

éga^{n} wédaɕě íɤiɤuhá-bi ega$^{n'}$, égi¢e je hí¢ai tědi waii$^{n'}$ ¢a^{n} ca$^{n'}$
so *parére* he feared for himself they say having, at length *cacans* he made it reach (the ground) when robe the at any rate

uɕípupú-bi ega$^{n'}$ ánasá-biamá. Waii$^{n'}$ ¢a^{n} ca$^{n'}$ áa^{n}sí-biamá. Waii$^{n'}$ ¢a^{n}
he bent it around over (the rabbit) having he hindered it they say. Robe the in spite of on it he leaped they say. Robe the

iñg¢é ugína^{n}skábe ¢a$^{n'}$ amá. Wuhú+! gúd-i¢a^{n}cá-qti a$^{n'}$axe áha^{n}, 12
fæces it was made to adhere to it from his feet, they say. Wuhu+! it is put further very made me !

á-biamá (nuɤá¢i^{n} giáxai tě é waká-bi ega$^{n'}$). Hau. Ga$^{n'}$ a¢á-biamá.
said, they say naked he made for him that he meant they say having. Well. And went they say.

Ca$^{n'}$qti ga^{n} nuɤá¢i^{n} a¢á-biamá. Égi¢e núji̇ñga d'úba ma^{n}¢i$^{n'}$bagi a¢i^{n} máma.
In spite of so naked went they say. It came to pass boy some were throwing sticks as they walked, it is said.

Wákipá-biamá. Haú! kagé, a-biamá Ictínike amá. Haú! á-biama núji̇ñga 15
He met them they say. Ho! O younger brother, said, they say Ictínike the (mv. snb.) Ho! said, they say boys

amá. Índáda^{n}ctě éga^{n} ¢aná'a^{n}-bájĭ, kagé, á-biamá. A^{n}, á-biamá. Ca$^{n'}$
the (pl. snb.). Whatever so you have heard not, O younger brother, said, they say. Yes, said, they say. Still

dáda^{n} ctécte ¢aná'a^{n} éi^{n}te i^{n}wi$^{n'}$¢ai-gă, á-biamá Ictínike aká. A$^{n'}$ha^{n},
what soever you heard may have tell ye to me said, they say Ictínike the (snb.). Yes,

á-biamá. Tĕnă'! Mactiñ'ge amá-hna^{n} Ictínike amá tcí-biamá aí, a^{n}ná'a^{n}i, 18
said, they say. Why! Rabbit the (mv. snb.) only Ictínike the (mv. one) *cumeo coiit* It is reported they say we heard

á-biamá núji̇ñga amá. Wuhu+! ɤáci-qti a^{n}wa$^{n'}$na'a^{n} améde, e¢égа^{n}-
said, they say boys the (pl. snb.). Wuhu+! a very long while ago of me they have heard they are the ones, but thought

biamá Ictínike aká. Cĭ a¢á-biamá. Kĭ cĭ d'úba ma^{n}¢i$^{n'}$bagi a¢i$^{n'}$ amáma.
they say Ictínike the. Again went they say. And again some were throwing sticks as they walked, it is said.

Cĭ wákipá-biamá. Kagé, ĭndáda^{n} ctécte i^{n}wi$^{n'}$¢ai-gă haú, á-biamá.
Again he met them they say. O younger brother, what soever tell ye to me ! said, they say.

Ĭndáda^{n} añguí¢i¢a taíte ¢iñgé éga^{n}, á-biamá. Tĕnă'! Mactciñ'ge amá-
What we tell you shall there is none like said, they say. Why! Rabbit the (nv. snb.)

3 hna^{n} Ictínike amá tcí-biamá aí, a^{n}ná'a^{n}i, á-biamá núji̇ñga amá. Ga$^{n'}$
only Ictinike the (nv. snb.) *cum eo coït* it is reported they say, we heard, said, they say boys the (pl. snb.). And

a¢aí tĕ. Wuhu+! ɣáci-qti-éga^{n} unáʻa^{n}a$^{n'}$¢ĕ áha^{n}, e¢éga^{n}-biamá. Ga$^{n'}$ cĭ
he went. Wuhu+! a very long time ago he made me to be heard of ! thought they say. And again

d'úba áiámama. Kĭ cĭ éga^{n} wémaxá-biamá. Kagé, ĭndáda^{n} ctécte i^{n}wi$^{n'}$-
some were approaching. And again so questioned them they say. O younger brother, what soever tell

6 ¢ai-gă haú, á-biamá. Ĭndáda^{n} añguí¢i¢a taíte ¢iñgé éga^{n}, á-biamá.
ye to me ! said, they say. What we tell thee shall it is nothing like said, they say.

Tĕnă'! Mactciñ'ge amá-hna^{n} Ictínike amá tcí-biamá aí, a^{n}náʻa^{n}i, á-
Why! Rabbit the only (nv. snb.) Ictinike the (nv. snb.) *cum eo coït* it is reported they say, we heard, said,

biamá. Wuhu+! ɣáciqti-éga^{n} unáʻa^{n}a$^{n'}$¢ĕ áha^{n}, e¢éga^{n}-biamá Ictínike
they say. Wuhu+! a very long time ago he made me to be heard of ! thought they say Ictinike

9 aká. Cĭ a¢á-biamá. Égi¢e jéädig¢a^{n} pĕ'jĭ g¢iza-bi éga^{n} wéza-hna^{n} a¢á-
the (snb.) Again went they say. It came to pass breech-cloth bad he took his own they having say to give the alarm, only went

biamá. Égi¢e ɣi ć¢a^{n}be ahí-biamá. I^{n}c'áge ¢ć¢a ¢i^{n} ié́naxi¢ai ¢i^{n}, á-
they say. At length ledge in sight of arrived they say. Venerable man this one behind the (nv. ob.) he is attacked said they

biamá. Ĕ'di ahí-biamá. Ákicuga-qti-a$^{n'}$-biamá Ciñ'gajiñ'ga ua$^{n'}$he
they say. There he arrived they say. They were standing very thick they say. Children a place of retreat

12 úwaginái-gă. A^{n}¢a$^{n'}$naxí¢ai ćde hégactĕwa^{n}-bájĭ, á-biamá Ictínike aká.
seek ye for them. Me they attacked but by no means a few, said, they say Ictinike the (snb.).

I^{n}c'áge waii$^{n'}$ ¢a$^{n'}$ ctĕwa$^{n'}$ gacaí ta^{n}, á-biamá. A$^{n'}$ha^{n}, éga^{n}-qtia$^{n'}$ (á-biama).
Venerable man robe the even he is deprived of by chasing him, said, they say. Yes, so very said, they say.

Gaskí wakan'di¢ĕ'-qti naji$^{n'}$-biamá, wáctañka akéga^{n}. A^{n}wa$^{n'}$da^{n}be taí hă.
Panting excessively he stood they say, a tempter he was like. We see them will .

15 Ké, uáwagi¢ái-gă, á-biamá. Añ'kajĭ hă, á-biamá Ictínike aká. Waii$^{n'}$
Come, tell us about them, said, they say. Not so . said, they say Ictinike the (snb.). Robe

ge wi$^{n'}$ i$^{n'}$¢i^{n} gíi-gă, á-biamá. Wí waɣa$^{n'}$be ´b¢é tá miñke, á-biamá
the (pl.) one bring ye to me, said, they say. I to see them I go will I who, said, they say

Ictínike aká. I^{n}c'áge wiñ'kĕ-qti áha^{n}, á-biamá. Ga$^{n'}$ waii$^{n'}$ ¢a^{n} 'íi-
Ictinike the (snb.). Venerable man tells the truth very ! said, they say. And robe the was given

18 biamá, waii$^{n'}$ ckúbĕ-qti ɣćha 'íi-biamá. Watcícka kĕ uhá a¢á-biamá.
they say, robe thick (hair) very summer robe was given they say. Crook the follow-ing he went, they say.

Haha+'! a$^{n'}$ba wi$^{n'}$¢a^{n}¢a$^{n'}$ gáawaki'a^{n} ata$^{n'}$he ¢a$^{n'}$ctĭ. Náci¢ga wi$^{n'}$
Ha! ha! day one by one have I been doing that to them heretofore. Person one

a$^{n'}$¢ijúctĕwa$^{n'}$jĭ, á-biamá (Mactciñ'ge ć waká-bi éga$^{n'}$).
did not treat me well at all, said they say he Rabbit that he meant they say having.

NOTES.

38, 5. čdi aki-biama. It was some place where the Rabbit *had been* on some previous occasion, or else it was on the way to the Rabbit's home: "he reached there *again*," or "he reached there *on his way home*."

38, 16. ma^{n}tiheaɸě ata^{n}he ɸa^{n}eti. Hitherto, Ictinike placed his plot within his head and concealed it there. Ma^{n}tiheaɸě refers to the plot, not to the victim.

39, 1. bɸije atei tcabe. "Bɸije" is from "ɸijé."

39, 4. gnd-iɸa^{n}ɸa-qti aha^{n}, a phrase occurring only in this myth.

39, 10. je hiɸai, a case of "*hapax legomenon*."

39, 12. ugina^{n}skabe ɸa^{n} ama. The young Rabbit leaped upon the robe of his relation, Ictinike, soiling it with the "iñgɸe" sticking to his feet.

40, 9. jeüdigɸa^{n} ɻějĭ gɸiza-bi ega^{n}. He took his own breech-cloth which he had on to use in giving the signal of alarm. Hence he was not "naked" in the strict sense of the word before he took it off.

40, 12. hegactewa^{n}bajĭ, pronounced he+gactewa^{n}bajĭ.

40, 13. i^{n}cᶜage waii^{n} ɸa^{n} ctěwa^{n} gacaí ta^{n}. The people said, "They chased the venerable man so closely that he had to drop his robe."

40, 18. waii^{n} cknbe-qti ɻeha ʻii-biama. Though this means "a very thick summer robe," ɻeha (buffalo robes of animals killed in *summer*) were not covered with thick hair, as were the meha or *winter* robes.

TRANSLATION.

Ictinike was going, and so was the Rabbit. "Hu+! O younger brother! Uhu+!" said Ictinike. "When it was told, I hoped to see him, and so I see my own (relation)," said he. "Though I am only moving for some time, who will love me?" said the Rabbit. "Come," said Ictinike. "Wherefore," said the Rabbit. "Never mind, come," said Ictinike. He reached there. "O younger brother," said he, "whatsoever I say, you must say 'Yes.'" "Yes," said the Rabbit. "O younger brother, *tecum coibo*," said Ictinike. "No," said the Rabbit, "*prior tecum coibo*." "Psha! O younger brother," said Ictinike, "when the elder ones talk about anything, they generally have their way." "Psha! Not so indeed, elder brother. The younger ones, elder brother, when they speak about anything, do not stop talking about that, so they usually have their way," said the Rabbit. "Let us see, do so, younger brother." And Ictinike turned upside-down. The Rabbit *cum eo coiit. Coitu completo*, the Rabbit leaped and had gone. "Come, O younger brother," said Ictinike repeatedly. When he was saying it to him the Rabbit was fleeing; and he went headlong into a dense thicket. "Wahu+!" said Ictinike, "While I alone cheated a person, I used to keep (the plot) inside (my head). You very bad Rabbit! You very bad big-foot! You very bad big-eyeballs! You very bad much strong odor! You have made me suffer very much." And the Rabbit departed. "*Cum isto prior coii et feci ut cacaret*," said the Rabbit. Ictinike reviled him again. Again he reviled him. Ictinike departed very sorrowful. When he reached a certain place *cacaturiit et cacavit*. Ictinike *cacante*, a young rabbit departed, running very rapidly, "It gets worse and worse!" Again, when he reached a certain place, *cacaturiit et cacavit;* and

a young rabbit departed, running very swiftly. *Iterum peperit.* Again he said to him, "Really! he has made me suffer very much." Again, when he reached a certain place, *cacatŭriit et cacavit.* Again a young rabbit departed with a rush. "You will not be apt to go again," said Ictinike. *Quum iterum parĕre timuit,* as he stooled and caused it to reach the ground, he held the robe down on the fæces and the rabbit, to hinder the escape of the latter. In spite of the effort the young rabbit leaped over the robe. He soiled the robe with the "iñgɸe" on his feet. "Wuhu+! It gets worse and worse." (He meant his being naked.) Well, he departed. In spite of (his condition) he went naked. It came to pass that some boys were playing with ma^{n}ɸi^{n}bagi as they walked. He met them: "Ho! younger brothers," said Ictinike. "Ho!" said the boys. "Have you not heard anything at all, younger brothers?" said he. "Yes," said they. "Then, whatsoever ye have heard, tell me," said Ictinike. "Yes," they said. "Why! they say that it is reported that the Rabbit alone *cum Ictinike coiit.* We have heard it." "Wuhu+! They have heard about me for a very great while," thought Ictinike; and he departed. And again some were playing ma^{n}ɸi^{n}bagi as they walked; and he met them. "O younger brothers, tell me something or other," he said. "What we shall tell you is as nothing. Why! we have heard it said that it is reported that the Rabbit alone *cum Ictinike coiit,*" said the boys. And he departed. "Wuhu+! I was caused to be heard of a very long time ago," thought he. And again some were approaching. And again he questioned them. "O younger brothers, tell me something or other," said he. "What we shall tell thee is as nothing. Why! we have heard it said that it is reported that the Rabbit alone *cum Ictinike coiit,*" said they. "Wuhu+! I was caused to be heard of a very long time ago," thought Ictinike; and he departed. It came to pass that he took his bad breech-cloth and went to give the alarm. At length he came in sight of a lodge (village?). "This venerable man behind us is one who has been attacked by the foe," they said. He arrived there. They were standing very thick (around him). "Seek ye a place of retreat for your children. They attacked me, and they were a great many," said Ictinike. "The venerable man is deprived (by their chasing) even of his robe," said they. "Yes, it is just so." He stood panting excessively, as he was a tempter. "We will see them. Come, tell us about them," said they. "Not so indeed," said Ictinike. "Bring to me one of the robes. I will go to see." "The venerable man speaks very truly," they said. And the robe was given him; a thick summer robe was given him. He departed, following the stream. "Ha! ha! Day after day have I been doing that to them heretofore. One person did not treat me well at all," he said (meaning the Rabbit).

THE RABBIT AND THE GRIZZLY BEAR; OR, THE BIRTH OF THE YOUNG RABBIT.

TOLD BY NUDA$^{n'}$-AXA.

Ma^{n}tcú aká Mactciñ'ge ɕiñké wagída^{n}be akí-biamá. Ga$^{n'}$ ɕé amá,
Grizzly bear the (sub.) Rabbit the (st. ob.) to scout for his own reached home, they say. And went they say

wénaxiɕá-biamá Mactciñ'ge aká. Ⱡé wi^{n} ci$^{n'}$-qti t'éɕa-biamá Mactciñ'ge
attacked them they say Rabbit the (sub.). Buffalo one fat very he killed, they say Rabbit

aká. Úh a^{n}wa$^{n'}$ɕa mañgɕiñ'-gă, á-biamá Ma^{n}tcú aká. Ma^{n}tcú ictá-jide 3
the (sub.). To come for the meat to tell me about begone, said, they say Grizzly bear the (sub.). Grizzly bear eye red

uíhe tiɕábi-gă haú, á-biamá Mactciñ'ge aká. Hi^{n}+! wici'é, wi^{n}a$^{n'}$waɻá,
to come for the meat pase ye on ! said, they say Rabbit the (sub.). Oh! my husband's brother in which place?

á-biamá Ma^{n}tcú mi$^{n'}$ga aká. Ga$^{n'}$ aɕá-biamá. 'I$^{n'}$ akí-biamá ɻé kĕ
said, they say Grizzly bear female the (sub.). And went they say. Brought home on their backs they say buffalo (meat) the

bɕúga-qti. Kĭ Ma^{n}tcú jiñ'ga aká dúba-biamá. Ga$^{n'}$ jiñgá háci-qtci aká 6
all. And Grizzly bear young the four they say. And young last very the (sub.)

Mactciñ'ge ɕa'éɕĕ-hna$^{n'}$-biamá. Waɕátai tĕ hébe éɕi^{n} ahí-hna^{n}-biamá
Rabbit he pitied habitually they say. What they ate part having for him he arrived habitually they say

ma^{n}ɕa$^{n'}$-hna^{n}. Cĭ égasáni ɻĭ cĭ Ma^{n}tcú aká cĭ égiɕa^{o}-biamá: Mactciñ'ge,
by stealth habitually. Again the next day when again Grizzly bear the (sub.) the again said to him, they say: Rabbit,

únase ɕiɕíɲa ugípi hă, á-biamá (Ma^{n}tcú aká). Ji$^{n'}$ɕehá, hi^{n}bé úagiɲa^{n} hă, 9
chasing-place your own is full . said, they say Grizzly bear the (sub.). O elder brother, moccasins I put on my own .

á-biamá (Mactciñ'ge aká). Ga$^{n'}$ wénaxiɕá-biamá. Cĭ ɻé wi^{n} ci$^{n'}$-qti
said, they say Rabbit the (sub.). And he attacked them they say. Again buffalo one fat very

t'éɕa-biamá. Ê'di ahí-biamá. Úhe a^{n}wa$^{n'}$ɕa mañgɕiñ'-gă, á-biamá (Ma^{n}tcú
he killed, they say. There arrived, they say. To come for meat to tell of me begone, said, they say Grizzly bear

aká). Ga$^{n'}$ agɕé amáma Mactciñ'ge amá. Ma^{n}tcú ictá-jide uíhe tiɕábi-gă 12
the (sub.). And was going homeward, they say Rabbit the (inv. sub.). Grizzly bear eye red to go for meat pass on,

haú, á-biamá Mactciñ'ge aká. Hi^{n}+! wici'é, wi^{n}a$^{n'}$waɻá, á-biamá Ma^{n}tcú
! said, they say Rabbit the (sub.). Oh! my husband's brother, in which place? said, they say Grizzly bear

mi$^{n'}$ga aká. Ga$^{n'}$ uíhe aɕá-biamá. Cĭ bɕúga-qti 'i^{n} akí-biamá. Kĭ é Ma^{n}tcú
female the (sub.). And to go for meat went they say. And all very brought home on their backs, they say. And that Grizzly bear

jiñ'ga aká cĭ hébe éɕi^{n} ahí-biamá. Kĭ Ma^{n}tcú aká gá-biamá: Hébe 15
young the (sub.) again a piece having for him he arrived, they say. And Grizzly bear the (sub.) said as follows, they say: A piece

wéɕahni^{n} cí éja^{n}mi$^{o'}$, á-biamá. Égasaní ɻĭ wada$^{n'}$be agí-biamá Ma-
you took for some one you went I think, said, they say. The next day when scenting was coming back, they say. Rab-

cteciñ′ge, únase ₵i₵íꝉa ugípi hă, á-biamá Maⁿteú aká. Jiⁿ′₵eha, hiⁿbé
bit chasing-place your own is full . said, they say Grizzly bear the (sub.). O elder brother, moccasin

úagiꝉaⁿ′ hă, á-biamá Macteiñ′ge aká. Gaⁿ′ wénaxi₵á-biamá. Cĭ ꝉé wiⁿ
I put on my own . said, they say Rabbit the (sub.). And he attacked them, they say. Again buffalo one

3 ciⁿ′-qti t′é₵a-biamá. Ĕ′di ahí-biamá. Úhe aⁿwaⁿ′₵a mañg₵iñ′-gă, á-biamá
fat very he killed, they say. There arrived, they say. To come for meat to tell of me begone, said, they say

Maⁿteú aká. Jiⁿ₵éha, hébe agí′iⁿ tá miñke, á-biamá Macteiñ′ge aká. Qa-í!
Grizzly bear the (sub.). O elder brother, a piece I carry mine will I who, said, they say Rabbit the (sub.). Qa-i!

wa′ĭⁿ′ gaⁿ′₵a áhaⁿ. Úhe aⁿwá′₵a mañg₵iñ′-gă, á-biamá. Gaⁿ′ wamáka-bají-
to pack he wishes ! To come for meat to tell of me begone, said, they say. And he got out of patience with him .

6 biamá hébe gi′iⁿ′ tĕ álucigá-bi egaⁿ′ Macteiñ′ge aká. Gaⁿ′ ꝉa gĕ
they say a piece to carry his own the he insisted on, they say having Rabbit the (snb.). And meat the (pl.)

máɔnuɔnudá-biamá. Kĭ Macteiñ′ge aká wamí hébe ₵izá-bi egaⁿ′ iꝉg₵aⁿ-
he cut and disjointed several times they say. And Rabbit the (sub.) blood a piece he took, they say having put it in his belt

biamá. Índádaⁿ hníze égaⁿ, á-biamá Maⁿteú aká. Jiⁿ₵éha, índádaⁿ bₒíza-
they say. What have you taken, said, they say Grizzly bear the (sub.). O elder brother. what I took

9 máji, á-biamá Macteiñ′ge aká. Ábaxꝉu ₵aⁿ u₵aⁿ-′bi egaⁿ′ wamí ubítaⁿtaⁿ′-
I—not, said, they say Rabbit the (sub.). Nape of the neck the he held him, they say having blood he pressed in it repeatedly

biamá Maⁿteú aká. Xagá-biamá Macteiñ′ge aká. Gaⁿ′ úhe u₵á í-biamá.
they say Grizzly bear the (sub.). Cried they say Rabbit the (sub.). And to come to pack to tell he was coming, they say.

Úíhai égaⁿ atí-biamá. Gaⁿ′ ₵é₵aⁿ wamí ₵izaí ₵aⁿ nauⁿ′daꝉa iꝉa′₵a-biamá
To come for meat so they have come, they say. And this (ob.) blood he took the one which at the side of the lodge he put it they say

12 Mactciñ′ge aká. Haⁿ′ amá. Égi₵e Mactciñ′ge aká gá-biamá: Éskana,
Rabbit the (sub.). Night they say. It came to pass Rabbit the (sub.) said as follows, they say: I hope,

winísi, ciñ′gajiñga ukíai íe tig₵ág₵a-ma égaⁿ kaⁿ′, á-biamá. Kĭ égi₵aⁿ
my child, children they talk with each other speech they begin suddenly the ones who so I hope, said, they say. And said to it

₵ictaⁿ′-bi ꝉĭ, Aⁿ′, á-biamá wamí ₵iñké ciñ′gajiñga égaⁿ. Kĭ égaⁿ-biamá.
he finished, they say which, Yes, said, they say blood the (one sitting) infant like. And so they say.

15 Kĭ ci égi₵aⁿ′-biamá. Éskana, winísi, ciñ′gajiñga ukíai ꝉĭ ed′₵aɔnaⁿ′-ejí-qti-
And again said to it they say. I hope, my child, infant they talk when with each other they speak very plainly, making no mistakes,

má égaⁿ kaⁿ′, á-biamá Kĭ égaⁿ-biamá. Kĭ, Gaⁿ′-hmiñké ĕ′be u₵ákie haú,
the ones who so I hope, said, they say. And so (it was) they say. And, You sit for a while who you talked with ?

á-biamá Maⁿteú aká. Nă′! jiⁿ₵ehá, čbć′ctĕ nákie-máji, wí-hmaⁿ náꝉikić gaⁿ′
said, they say Grizzly bear the (sub.). Why! O elder brother, who at all I talked with I—not, I alone I talked with myself so

18 g₵iⁿ′ miñké, á-biamá Mactciñ′ge aká. Cĭ égi₵aⁿ-biamá. Éskana, winísi,
I was sitting, said, they say Rabbit the (sub.). Again said to him they say. I hope, my child,

núǰiñga maⁿ₵ídaⁿ wakan′dagi taⁿ′₵iⁿ ti₵á₵a-hmaⁿ égaⁿ kaⁿ′, á-biamá. Kĭ
boy pulling the bow wonderfully well to run starting repeatedly habitually so I hope, said, they say. And

égaⁿ-qti átiágɕa-biamá. Cī edíhi gɕáhe-ɕaⁿɕaⁿ-kiɕá-biamá. Éskana, wi-
so very became suddenly they say. And then he caused him to do it repeatedly, they say. I hope, my

nísi, núǰiñga naⁿ′-qti-hnaⁿ maⁿɕída wakan′dagí wasísigĕ-qti-hnaⁿ′ égaⁿ kaⁿ′,
child, boy grown very alone pulling the bow wonderfully well active very habitually so I hope.

á-biamá. Gaⁿ′ égaⁿ-biamá. Éskana, winísi, cénuǰiñga maⁿ′ǰiha ‘iⁿ′ waɟaⁿ′be- 3
said, they say. And so (it was) they say. I hope, my child, young man quiver carrying them I have seen

hnaⁿ′-ma égaⁿ kaⁿ′, á-biamá. Gaⁿ′ égaⁿ-biamá. Kĭ aⁿ′ba amá Ké, Ma-
habitually the ones who so I hope, said, they say. And so (it was) they say. And day was, they say. Come, Rab-

ctciñ′ge, únase ɕiɕíɟa ugípi hă, á-biamá Maⁿtcú aká. Naⁿhéba-gă, jiⁿɕéha,
bit, surrounding place your own is full . said, they say Grizzly bear the (sub.). Wait, elder brother,

hiⁿbé uáɟaⁿ hă, á-biamá. Wanáɕɕiñ-gă, edádaⁿ hiⁿbé úɕaɟaⁿǰi oniñké, 6
moccasin I am putting on . said, they say. Hasten, what moccasin you have not put on you who,

si-ɟañga! jaⁿ′xe áhigi! ictcá-siɟañga! icpácpa! á-biamá. Wúhu+‘a′! náji!
big foot! offensive oder much! eye-ball big! mouth in splits! said, they say. Aha! O the villainy!

égaⁿ-qti iⁿ′ɕiⁿ éskaⁿ náji! á-biamá Mactciñ′ge ijiñ′ge aká. Aⁿ′haⁿ, nisíha,
like it very he treats my own I think O the villainy! said, they say Rabbit his son the (sub.). Yes, my child,

égaⁿ-qti-hnaⁿ aⁿ′ɕiⁿ, ‘ágɕa-qti, nisíha, aⁿ′ɕiⁿ, á-biamá Mactciñ′ge aká. Ɗé 9
like it very habitually he keeps me suffering very, my child, he keeps me said, they say Rabbit the (sub.). He goes

tĕ wánanáse ɕaⁿ ɗamú ámusta wiɟaⁿ′be ajaⁿ′ tá miñke, á-biamá. Hébe
the they surrounded many times where down hill right above I see you I lie will I who, said, they say. A piece

ɕagí‘iⁿ ‘íɕaɕĕ té, á-biamá Mactciñ′ge ijiñ′ge aká. Gaⁿ′ wénaxiɕai tĕ ɟé
you carry your own you speak of will, said, they say Rabbit his son the (sub.). And he attacked them when buffalo

wiⁿ t′éɕa-biamá. Maⁿtcú amá ĕ′di ahí-biamá. Úhe aⁿwaⁿ′ɕa mañgɕiñ′-gă, 12
one he killed it they say. Grizzly bear the (mv. sub.) there arrived, they say. To come for meat to tell of me begone,

á-biamá. Nă! jiⁿɕéha, añ′kajĭ hă, á-biamá. Hébe agí‘iⁿ kaⁿ′bɕa, jiⁿɕéha,
said, they say. Why! elder brother, not so . said, they say. A piece I carry mine I wish, elder brother,

á-biamá. Qa-í+! wa‘íⁿ′ gaⁿ′ɕa ínahiⁿ ă. Úhe aⁿwaⁿ′ɕa mañgɕiñ′-gă,
said, they say. Qa-i+! to carry he wishes truly ! To come for meat to tell of me begone,

á-biamá. Nă! jiⁿɕéha, hébe agí‘iⁿ kaⁿ′bɕa, jiⁿɕéha, á-biamá. Nă! Ma- 15
said, they say. Why! elder brother, a piece I carry mine I wish, elder brother, said, they say. Why! Rab-

ctciñ′ge íe tĕ égijaⁿ′ǰi-hnaⁿ ćde waɕísisige, á-biamá. Nă! jiⁿɕéha,
bit speech the you have not done that habitually but you are active, said, they say. Why! elder brother,

añ′kajĭ hă ɕaⁿ′ja wí ctī jiⁿɕéha, naⁿpaⁿ′hiⁿ-hnaⁿ-naⁿ′ égaⁿ hébe agí‘iⁿ
not so . though I too elder brother, I am hungry habitually I have so a piece I carry mine

kaⁿ′bɕa, á-biamá. Nă! wiⁿ′ake, Mactciñ′ge uɕúnajiⁿ ɕat‘aⁿ′ ebɕégaⁿ áda 18
I wish, said, they say. Why! I tell the truth, Rabbit to depend on you have I think therefore

íe aⁿ′ɔnajuáǰi égaⁿ áhaⁿ, á-biamá Maⁿtcú aká. Gaⁿ′ cī égiɕaⁿ′ amá
speech you have treated me ill in talking some what ! said, they say Grizzly bear the (sub.). And again said to him they say

ɣi maⁿ′aɕaɕa aɕiⁿ′-biamá, babɕíǰĕ-qti ɕéɕa-biamá. Mactciñ′ge ijiñ′ge aká
when on his back repeatedly had him, they say, pushed him over very soldidly, they say Rabbit his son the (sub.)

agíi tĕ. Ga$^{n'}$ ma$^{n'}$ tĕ gɸísni^{n}snin'de agí-biamá, man'dĕ kĕ ugína^{n}qpá-biamá
was coming back And arrow the (col.) pulled out several of his own was coming, they say bow the he strung his own, they say

Mactciñ'ge ijiñ'ge aká. Kagé! á-biamá, dúaɸa^{n} gi'iñ'-gă, á-biamá
Rabbit his son the (sub.). O younger brother! said, they say, the (meat) on this side of you carry your own, said, they say

3 Ma^{n}tcú aká. Ⱡanúʞa ɸa^{n} hébe a$^{n'}$ɸa ɸéɸai tĕ. Ubɸí'age hă. 'Iñ'-gă.
Grizzly bear the (sub.). Fresh meat the a piece he threw away suddenly. I am unwilling . Carry it,

á-biamá Mactciñ'ge aká. Kĭ ijiñ'ge amá č'di akí-biamá. Nají! égа^{n}-qti
said, they say Rabbit the (sub.). And his son the (mv. sub.) there came home, they say. O the villainy! like it very

i$^{n'}$ɸahni^{n} eska$^{n'}$, á-biamá Mactciñ'ge ijiñ'ge aká. Nă! nisíha, ɸiádi ɸé gi'i$^{n'}$
you have been treating my own I suspect, said, they say Rabbit his son the (sub.). Why! my child, your father this carrying his own

6 te. É'i hă wañ'giɸe, á-biamá Ma^{n}tcú aká. Nă! 'iñ'-gă hă, á-biamá Ma-
will. I have given back . all, said, they say Grizzly bear the (sub.). Bosh! carry it . said, they say Rab-

ctciñ'ge ijiñ'ge aká, Ma$^{n'}$tcú é waká-bi ega$^{n'}$. Ga$^{n'}$ ma$^{n'}$aɸaɸa aɸi$^{n'}$-bi ega$^{n'}$
bit his son . the (sub.), Grizzly bear that he meant, they say having. And on his back repeatedly he had him, they say having,

Ma^{n}tcú ɸi^{n} kída-biamá Mactciñ'ge ijiñ'ge aká. Ma^{n} na$^{n'}$ba í'u-biamá
Grizzly bear the (mv. ob.) shot at, they say Rabbit his son the (snb.). Arrow two wounded with, they say

9 Ma^{n}tcú. Ga$^{n'}$ t'éɸa biamá. Igáqɸa^{n} ɸiñké úhe uhná tĕ edéce-hna$^{n'}$ ă,
Grizzly bear. And killed him, they say. His wife the one who to come for me you told when what said yon habitually ?

á-biamá Mactciñ'ge ijiñ'ge iɸádi ígɸa^{n}xá-bi ega$^{n'}$. A$^{n'}$ha^{n}, á-biamá,
said, they say Rabbit his son his father he asked his own, they say having. Yes, said, they say,

Ma^{n}tcú ictá-jide uíhe tiɸábi-gă haú, ebé-hna^{n}-ma$^{n'}$, á-biamá. Égiɸa^{n}-biamá.
Grizzly bear eye red to come for meat pass ye on ! I said habitually I have, said, they say. He said to him they say.

12 É'di akí-biamá. Ⱡíjebe tĕ ubáha^{n} basnin'dihé amá éɸa^{n}be hí tĕ. Kú-
There reached home, they say. . Door the tent-front he passed in head foremost as he lay they say when he came in sight. (Sound of bow)

biamá. Ga$^{n'}$ Ma^{n}tcú wa'újiñga t'éɸa-biamá Mactciñ'ge ijiñ'ge aká. Ma-
they say. And Grizzly bear old woman he killed her they say Rabbit his son the (sub.). Rab-

ctciñ'ge áwahnaũkáce ɸa'ći^{n}ɸi$^{n'}$ɸakiɸaí ă, á-biamá. Wí, wí, wí. á-biamá.
bit where are you who you pitied mine for me ? said, they say. I, I, I, said, they say.

15 Za'é-qti-a$^{n'}$-biamá. Kĭ jiñgá háci aká, Wí-hna^{n} ctĕ ĕdućha-májĭ tĕ, á-biamá.
A great confusion they say. And young last the (sub.), I alone even I did not follow them, said, they say.

Ga$^{n'}$ ɸéaká ɸábɸi^{n} zaní t'éwaɸá-biamá. Ga$^{n'}$, Ⱡíadi ní éɸacki ɸanáji^{n} tĕ
And this (col.) three all be killed them, they say. And, Your father water you go for him you stand as

tiɸá-gă, á-biamá Mactciñ'ge ijiñ'ge aká. Há! ji^{n}ɸćha, á-biamá Ma^{n}tcú
pass on, said, they say Rabbit his son the (sub.). O! elder brother, said, they say Grizzly bear

18 jiñ'ga umúcte ɸiñké. Ga$^{n'}$ újawá-qti iɸádi ɸiñké júgigɸá-biamá. Dadíha,
young left from shooting he who. And having a very good time his father he who he with his own they say. O father,

ma$^{n'}$ d'úba iñgáxa-gă hă, á-biamá. Ga$^{n'}$ ma$^{n'}$ giáxa-biamá, hégajĭ ma$^{n'}$ ɸi-
arrow some make for me . said, they say. And arrow made for him they say, a great many arrow in-

cta$^{n'}$-biamá. Qiɸá-maca^{n} éna-síqti iɸáɸa-biamá. Ga$^{n'}$ ga$^{n'}$-akáma gá-biamá:
ished they say. Eagle feathers all alike he put on, they say. And after he sat awhile said as follows, they say:

Dadíha, wáɕaha úda^{n}-qti ka$^{n'}$bɕa, á-biamá. A$^{n'}$, á-biamá Mactciñ'ge aká.
O father, clothing good very I wish, said, they say. Yes, said, they say Rabbit the (suh.).

Ga$^{n'}$ waɕáge wi^{n} giáxa-biamá, ɗánuhu wi$^{n'}$ amá. Ca$^{n'}$ wajiñ'ga ukíɗate júga
And hat one made for him they say, owl one they say. In fact bird sewed together body

bɕúga qti wáɕaha-biamá. Ci hi^{n}bé égа^{n} ɗánuhu akíwa uꞑa$^{n'}$-biamá. Si- 3
all very he clothed they say. Again moccasin so owl both he put on (were) they say. a

ɕíze ma^{n}ɕi$^{n'}$-bi tĕ'di, Hú! hú! hú! é-hua^{n}-biamá. ɗánuhu wana$^{n'}$huta^{n}-
step walked, they say when, Hu! hu! hu! said habitually they say. Owl he made them hoot as

hna$^{n'}$-biamá. Ca$^{n'}$ wajiñ'ga bɕúga húta^{n} za'ĕ'-qti-a$^{n'}$-biamá.
he walked, they say. In fact bird all crying made a great noise, they say.

NOTES.

The Grizzly bear went out very early each morning in search of buffalo. Having found the game, he used to get home by sunrise, when he informed the Rabbit. The Rabbit, who was very swift, could chase the buffalo and kill them; but the Grizzly bear was unable to do this, so he kept the Rabbit as his servant, calling him his younger brother.

43, 3. uh a^{n}wa^{n}ɕa mañgɕiñ-gă. Uh, a contr. of úhe, to go out from camp to meet the hunters and help to bring the fresh meat home. "Begone, and tell them about me, so that they may come out for the fresh meat, and pack it into camp." The Bear took all the credit to himself.

43, 4. Sanssouci and F. LaFlèche gave "tiɕái-gă haú" instead of tiɕábi-gă haú. The Kwapa ɸegiha (Kansas, etc.) uses "-bi" as a plural sign, where the Omaha ɸegiha has "-i."

43, 6. bɕugaqti, pronounced bɕu+gaqti by Nuda^{n}-axa.

44, 7. wami hebe - - - iꞑigɕa^{n}-biama. The piece of clotted blood was about the size of two fingers.

44, 9. abaꞑu ɕa^{n} uɕa^{n}-bi ega^{n}, etc. The Bear got out of patience with the Rabbit, who insisted on carrying a piece of the meat.

44, 12. eskana, winisi, etc. The growth of the young Rabbit was as follows: (1) He commenced talking, saying words here and there, not speaking plainly or connectedly. (2) Next, he spoke without missing a word or syllable. (3) He became like boys who pull the bow and shoot very well, and who run a little now and then, but not very far. (4) He was as a youth who can draw the arrow, and who runs swiftly for some time. (5) He became a young man, one of those who carry the quiver and take wives.

45, 7. naji, a word implying *anger* on the part of the speaker.

45, 10. hebe ɕagi'i^{n} 'iɕaɕĕ té. "You must speak to him for a piece that you can carry yourself."

45, 16. ie tĕ égija^{n}jĭ-hna^{n}, etc. "Why, Rabbit, you have not been using such language, but (now) you are active."

45, 19. a$^{n'}$ɔnajnajĭ, equal to a^{n}ɕăc'aje—ɗaɕi^{n}-na^{n}paja. See fifth myth, **23**, 11.

46, 1. ugína^{n}qpa biama. Omahas, etc., carry their bows, when not in use, with one end of the string loose. When they wish to string the bow, they bend it with the foot, and put the string on the other end.—L. Saussouci.

46, 4. náji, égaⁿ-qti iⁿ¢ahniⁿ eskaⁿ. "I suspect that you have been treating my father just so."

46, 12. ubahaⁿ basnúndihé ama. A case of *hapax legomenon*. F. La Flèche would read "Kída-biama, he shot at her," instead of "Kn-biama," which is not plain to him.

46, 16. ¢iadi, etc. The Rabbit's son adopted the kind young Grizzly bear as his younger brother; hence the elder Rabbit became the adoptive father of the Grizzly bear.

46, 19. hegajĭ, pronounced here as he+gajĭ.

46, 20 i¢a¢a-biama. Instr. from a¢a, to stick on, as with glue.

TRANSLATION.

The Grizzly bear came home, having been scouting for the Rabbit. And the Rabbit went to attack the herd. The Rabbit killed a very fat buffalo. "Begone and tell about me, that they may come after the meat," said the Grizzly bear. "Pass ye on to the red-eyed Grizzly bear, to help him pack the meat!" said the Rabbit. Oh! my husband's brother, in which direction?" said the female Grizzly bear. And they departed. They brought home all of the buffalo meat. And there were four young Grizzly bears. And the youngest one pitied the Rabbit. He used to bring him by stealth a part of what they ate. And on the next day the Grizzly bear said to him again: "Rabbit, your chasing-place is full of game." "O elder brother!" said the Rabbit, "I am putting on my moccasins." And he attacked them. Again he killed a very fat buffalo. The Grizzly bear went thither. "Begone and tell about me, that they may come after the meat," said the Bear. And the Rabbit was going homeward. "Pass ye on to the red-eyed Grizzly bear, to help him to pack the meat!" said the Rabbit. "Oh! my husband's brother, in which direction?" said the female Grizzly bear. And they went to pack the meat. And they brought home all the meat on their backs. And the young Grizzly bear brought him a piece again. And the Grizzly bear said as follows: "I think that you took a piece to some one." The next day he was returning from scouting. "Rabbit, your chasing-place is full," said the Grizzly bear. "O elder brother! I am putting on my moccasins," said the Rabbit. And he attacked them. Again he killed a very fat buffalo. The Bear arrived there. "Begone and tell about me, that they may come after the meat," said the Grizzly bear. "O elder brother! I will carry my own piece," said the Rabbit. "Qa-i! He wishes to carry meat! Begone and tell about me, that they may come after the meat," said he. And he got out of patience with him, as the Rabbit insisted on carrying his own piece. And the Rabbit cut the meat several times with a knife, causing pieces to come off. And the Rabbit seized a piece of blood and put it into his belt. "What have you been taking," said the Grizzly bear. "O elder brother! I have taken nothing," said the Rabbit. Holding the Rabbit by the nape of the neck, he pressed him repeatedly in the blood. The Rabbit cried. And he approached to tell them to go after the meat. Having gone after the meat, they came to the lodge. And the Rabbit put at the side of the lodge this piece of blood which he had taken. It was night. And the Rabbit said as follows: "I hope, my child, that you may be as children who begin to talk suddenly, saying a word now and then." And when he had finished speaking to him, the blood said "Yes," like an infant. And it was so. And he said to him again: "I hope, my child, that you may be like children who speak plainly without missing a word." And it was so. And the Grizzly bear said, "With whom were you

talking, as you sat for a while?" "Why, elder brother, I was talking with no one at all. I was sitting talking to myself," said the Rabbit. Again he said to him: "I hope, my child, that you may be like boys who pull the bow wonderfully well, and run now and then for a short distance." And it became so very suddenly. And then he made him do it repeatedly. I hope, my child, that you may be like the youth who are grown, who pull the bow very well, and who are so active that they run a great distance." And it was so. "I hope, my child, that you may be like the young men whom I have seen carrying the quiver." And it was so. And it was day. "Come, Rabbit, your chasing-place is full," said the Grizzly bear. "Wait, elder brother, I am putting on my moccasins," said the Rabbit. "Hasten, you who have not put on any moccasins, big-foot! much offensive odor! big eyeballs! mouth split in many places!" said the Bear. "Aha! O the villainy! I suspect that he treats my relation very much like that," said the Rabbit's son. "Yes, my child, he is used to treating me just so. He keeps me in great suffering, my child," said the Rabbit. "When he goes, I will lie looking at you, right above the descent of the hill where they have surrounded the herd from time to time. You must speak to him for a piece for you to carry," said the Rabbit's son. And when he attacked them, he killed a buffalo. The Grizzly bear arrived there. "Begone and tell about me, that they may come after the meat," said he. "Now, elder brother, not so indeed," said the Rabbit. "I wish to carry a piece of my own, elder brother," said he. "Qa-i! He truly wishes to carry! Begone and tell them about me, that they may come after the meat," said he. "Why! elder brother, I wish to carry my own piece," said the Rabbit. "Why! Rabbit, you have not been using such language, but you are active (at present)," said the Bear. "Why! elder brother, though it is not so, I too, elder brother, am used to being hungry, so I wish to carry my own piece (of meat)," said the Rabbit. "Why! I speak truly, Rabbit, you have some one to depend on, I think, therefore you have been abusing me somewhat in speech!" said the Grizzly bear. And when he said it to him again, he sent the Rabbit on his back repeatedly; he pushed him over very suddenly. The Rabbit's son was coming. And he was pulling several arrows out of his quiver as he was coming. The Rabbit's son strung his bow. "O younger brother, carry your own (meat), that which is on this side of you," said the Grizzly bear. He threw away suddenly the piece of fresh meat. "I am unwilling, carry it (yourself)," said the Rabbit. And his son had come back thither. "O the villainy! I suspect that you have been treating my relation just so," said the Rabbit's son. "Why! my child, your father can carry this. I have given all back to him," said the Grizzly bear. "Bosh! Carry it (yourself)," said the Rabbit's son, meaning the Grizzly bear. Having sent the Grizzly bear on his back repeatedly, the Rabbit's son shot at the Grizzly bear, wounding him with two arrows. And he killed him. "What are you used to saying when you go to tell his wife to go and carry the meat?" said the Rabbit's son, questioning his father. "Yes," said he, "'Pass ye on to the red-eyed Grizzly bear, to help him to pack the meat,' I am used to saying," And he said it to him. He reached home. When he came in sight, and lay stretched out (on his stomach) at the front of the lodge, he pushed in head foremost at the door. "Ku!" (sound of the shooting). And the Rabbit's son killed the old woman Grizzly bear. "Where are you who pitied my relation, the Rabbit?" said he. "I—I—I," they said, making a great uproar. And the youngest one said, "I, alone, did not join with them (in maltreating him)." And the Rabbit's son killed these

three. And the Rabbit's son said, "Pass on (undisturbed), as you continue to fetch water for your father." "Thank you, elder brother," said the young Grizzly bear who was left after the shooting of the others. And the Rabbit's son was with his father, having a very pleasant time. "Father, make some arrows for me," said he. And he made a great many arrows for him. He finished the arrows, fixing eagle feathers on all alike. And after he sat awhile, he said as follows: "Father, I wish very good clothing." "Yes," said the Rabbit. And he made a hat for him; it was a great owl. Indeed, he clothed his whole body, sewing birds together. And he put on moccasins, both of which had great owls on them. When he walked a step, they used to say, "Hu! hu! hu!" He made the great owls hoot as he walked. And, in fact, all the birds cried and made a great uproar.

THE YOUNG RABBIT AND ICTINIKE.

Told by Nudaⁿ′-axa.

Macteiñ′ge amá égiɸe Ictínike ákipa-biamá sabájī. Wuhu+! há ɻucpá,
Rabbit the (inv. sub.) at length Ictinike met they say suddenly. Wuhu+! O grandchild,

há ɻucpá, á-biamá. Iⁿc'áge, edéce tádaⁿ, á-biamá Macteiñ′ge aká. ɻucpáha,
O grandchild, said, they say. Venerable man, what would you say? said, they say Rabbit the (sub.). O grandchild,

3 wajiñ′ga wiⁿ gɸé ɸiñ′ke t'eañ′kiɸa-gă, á-biamá. Gaⁿ′ kída-biamá. Kúsan-
bird one going homeward, the one that cause me to kill it, said, they say. And shot at it, they say. Through

dĕ′-qti iɸaⁿ′ɸa-biamá. Uqpáɸĕ í amá. Uɻá amá. ɻucpáɸaⁿ, ɸá'eañ′giɸá-gă.
and through he put it, they say. Falling coming, they say. Lodged they (in a tree) say. O! grandchild, pity me.

Há ɻucpá, há ɻucpá, pí-qti ɸá'eañ′giɸá-gă, á-biamá. Añ′kajī, iⁿc'áge, aaⁿ′bɸa
O grandchild, O grandchild, again very pity me, said, they say. Not so, venerable man, I abandon it

6 tá miñke; ɸizé maⁿɸiñ′-gă, á-biamá. Añ′kajī, ɻucpáha, maⁿ′ kĕ údaⁿ tcábe
will I who; to take it walk thou, said, they say. Not so, grandchild, arrow the (ob.) good very

éde hnízajī ɣī ĕ′be aɸiⁿ′ tádaⁿ, á-biamá (Ictínike aká). Wúhu+'á! á-biamá,
but not you take it if who have it shall? said, they say Ictinike the (sub.). Really! said, they say,

iⁿc'áge uhé gaⁿ′ɸa ínahīⁿ áhaⁿ. Gaⁿ′ wáɸaha tĕ ɸiɔnúda-biamá bɸúga
venerable man to have his way wishes truly ! And clothing the pulled off they say the whole.

9 Qɸabé tĕ áne aɸá-biamá. Céɸu ctĕ áɸaskábe te hă′, á-biamá. Edécegaⁿ ă
Tree the climbing went, they say. There even stick will . said, they say. What were you saying ?

iⁿc'áge, á-biamá.′ Nă! ɻúcpaɸaⁿ edéha-májī. ɣáci wéahide iⁿ′hi áhaⁿ,
venerable man, said, they say. Why! grandchild what I said I not. A long time back far he has gone for me !

ehé miñké, á-biamá. Gaⁿ′ ɸé amégaⁿ cī égaⁿ-biamá. Céɸu ctĕ áɸaskábe
I was saying, said, they say And as he was going again so they say. There even let him stick

te hă′, á-biamá. Edécega^{n} ă i^{n}c′áge, á-biamá. Nă! ʇúcpa¢a^{n}, edéha-májĭ.
. said, they say. What were you saying ? venerable man said, they say. Why! grandchild, what I said I not.

ϰáci wéahide i^{n}′hi áha^{n}, ehé miñké, á-biamá. Ga^{n}′ ¢é améga^{n} cĭ éga^{n}-
A long time back far he has reached for me ! I was saying, said, they say. And as he was going again so

biamá. Cé¢u ctĕ á¢askábe te hă′, á-biamá. Edécega^{n} ă i^{n}cáge, á-biamá. 3
they say. There even let him stick . said, they say. What were you saying ? venerable man said, they say.

Nă! ʇúcpa¢a^{n}, edéha-májĭ. Kañ′ge i^{n}′hi áha^{n}, ehé miñké, iñg¢ó, á-biamá.
Why! grandchild, I said what I not. Near at hand has reached for me ! I was saying, O first born, said, they say.

Ga^{n}′ cĭ ¢é amá cĭ éga^{n}-biamá. Cé¢u ctĕ á¢askabe te hă′, á-biamá. Edécega^{n}
And again he was going again so they say. There even let him stick . said, they say. What were you saying

ă i^{n}c′áge, á-biamá. Cé¢u ctĕ á¢askabe, ehé, á-biamá (Ictínike aká). 6
? venerable man, said, they say. There even he sticks, I said, said, they say. Ictinike the (sub.).

Mactciñ′ge aká ja^{n}′ tĕ á¢askabá-biamá. Ga^{n}′ wá¢aha tĕ á¢aha-bi ega^{n}′
Rabbit the (sub.) trec the (ob.) stuck to it they say. And clothing the he put on, they say having

ta^{n}′wañg¢a^{n} wi^{n} ĕ′di ahí-bi ega^{n}′ níkagahi ijañ′ge wi^{n} g¢ă^{n}′-biamá. ¢é
nation one there arrived, they say having chief his daughter one he married, they say. This

jiñgá aká waji^{n}′cte a¢á-biamá. Égi¢e ma^{n}′cia¸a u¢íxidá-biamá ϰĭ égi¢e 9
young the (snb.) in a bad humor departed, they say. It came to pass on high she gazed they say when at length

níaci^{n}ga ga^{n}′ ta^{n} amá, q¢abé á¢askabe naji^{n}′ ta^{n} íc¢a-biamá. Ga^{n}′ gasá-biamá
person he was standing awhile they say, tree sticking to it who was standing she found him, they say. And she cut it, they say

q¢abé tĕ. Gaqía¢á-bi ega^{n}′ ja^{n}′ kĕ á¢uta^{n}-qti né¢a-biamá Égi¢e náqpa^{n}-
tree the (std. ob.) Made it fall by cutting they having say wood the straight towards (lg. ob.) made a fire, they say. At length she caused

¢ai tĕ. Ga^{n}′ júg¢e g¢i^{n}′-biamá ɗéde tĕdi. Níaci^{n}ga wi^{n} ‘ág¢ea^{n}′¢ĕ tcábe 12
it to melt. And with her he sat they say fire at the. Person one caused me to suffer very much

cu¢é, á-biamá. A^{n}′ha^{n}, ĕ′di ahíi éde wija^{n}′¢e aká á¢ixai, á-biamá. Ga^{n}′
went to you said he they say. Yes, there he arrived but my elder sister the (sub.) married him said she they say. And

júg¢e ag¢á-biamá. ¢éamá wá¢ixe uqi^{n}′a ¢é ama¢a^{n}′ Mactciñ′ge ijiñ′ge
with him she went homeward they say. This one to marry a man sulky about her go who did, they say Rabbit his son

júg¢e ag¢í, é-hma^{n}-biamá, ¢ahíde-hna^{n}′-biamá. Ga^{n}′ ahí-biamá. Cé¢i^{n} qi¢á 15
with him she has come home said habitually they say, ridiculing habitually they say. And he arrived they say. That (mv. ob.) eagle

wi^{n} cu¢é hau. Mactciñ′ge ijiñ′ge é¢a^{n}be éga^{n} te, á-biamá. Kíde ágají-
one goes to you ! Rabbit his son do let him be coming in sight said, they say. To shoot at it they commanded

biamá. (Mactciñ′ge ijiñ′ge aká kañ′gĕ-qtci ahí-biamá ϰĭ wá¢aha aká
they say. Rabbit his son the (snb.) near at hand very arrived they say when clothing the (sub.)

wajiñ′ga ígidaha^{n}i tĕ íi tĕ, húta^{n}-biamá Ictínike aká gá-biamá: Gáqta^{n}- 18
bird knew its own coming the (hooted) cried they say. Ictinike the (sub.) said, as follows, they say: They always

hna^{n}′i hă. Q¢íăjĭ éga^{n} g¢i^{n}′i-gă, á-biamá.) Cu¢é qi¢á wi^{n} haú, á-biamá.
do so . Silent so sit ye said, they say. Goes to you eagle one I said, they say.

Mactciñ′ge ijiñ′ge ć¢a^{n}be ágajíi-gă haú, á-biamá. Ictínike amá ć¢a^{n}be
Rabbit his son to come in sight command ye ! said, they say. Ictinike the (mv. sub.) coming in sight

ahí-biamá. Ámustá-qti íhe amá. Kída-bi ega$^{n'}$ múɔna^{n}-biamá. ɸéaká
arrived, they say. Directly above it passed they say. He shot at it, they say having he missed it, they say. This one

3 áma aká ć¢a^{n}be ahí-biamá. Ga$^{n'}$tĕ-qti ɔ̨ĭ ć¢a^{n}be ahí-bi ɔ̨ĭ húɸuga ída^{n}-
the other one in sight arrived, they say. A great while when in sight arrived they say when tribal circle right

beaą́-qti gawi$^{n'}$xe ma^{n}ɸi$^{n'}$-biamá qiɸá amá. Kíde ɸć¢a-biamá ɔ̨ĭ t′ć¢a-
through the middle circled around walked they say eagle the (mv. sub.). Shot at him with force they say when he killed him

biamá. Wuhú! t′ć¢ai haú, á-biamá. Tĕnă′! Mactciñ′ge ijiñ′ge é aká ɔ̨i,
they say. Wuhu! he killed him ! said, they say. Why! Rabbit his son that the one when, (f)

6 á-biamá. T′ć¢ai tĕ ucka$^{n'}$ ¢an′di ahí-bi ɔ̨ĭ hi^{n}qpé wi^{n} uɸíqpaɸá-bikćamá.
said, they say. He killed it deed the (place) where arrived, they say when fine feather one had fallen, they say.

ɸizá-biamá. Gákĕ ihć¢a-gă, á-biamá, wa′ú é waká-bi ega$^{n'}$. Qiɸá íkiná-
He took it, they say. That (lg. ob.) put it away, he said they say, woman that he meant, they say having. Eagle contended for

biamá níaci^{n}ga bɸúga. Égasani ɔ̨ĭ a$^{n'}$ba amá Máca^{n} ihć¢aɸĕ kĕ da^{n}bá-gă
they say men all. The next day when day they say. Feather you put away the look at it

9 hă, á-biamá. Da^{n}bá-biamá. Hi^{n}+! á-biamá. ɸaqúba-biamá. ɸéɸiñké
. said, they say. Saw it, they say. Oh! said she they say. Spoke in wonder, they say. This one who

qiɸá bɸúga-qti-a$^{n'}$ ɸiñké, á-biamá. I^{n}c′áge éɸi^{n} ma^{n}ɸiñ′-gă, á-biamá. Ga$^{n'}$
eagle the whole the one who, said she they say. Venerable man take it to him said he they say. And

éɸi^{n} ahí-biamá. Égasani ɔ̨ĭ, Cuɸé qiɸá wi^{n} haú, á-biamá. Mactciñ′ge ijiñ′ge
having it for him she arrived, they say. The following day when, Geese to you eagle one ! said, they say. Rabbit his son

12 ć¢a^{n}be ágajíi gă haú, á-biamá. Ictínike amá ć¢a^{n}be ahí-biamá. Ámusta-
to appear command ye ! said, they say. Ictinike the (mv. sub.) in sight arrived, they say. Directly

qti íhe amá. Kída-bi ega$^{n'}$ múɔna^{n}-biamá. ɸéaká áma aká ć¢a^{n}be ahí-
above it passed they say. He shot at it, they say. having he missed it they say. This one the other one in sight arrived

biamá. Gan′tĕ-qti ɔ̨ĭ ć¢a^{n}be ahí-bi ɔ̨ĭ húɸuga ída^{n}beaą́-qti gawi$^{n'}$xe
they say. A great while when in sight arrived, they say when tribal circle right through the middle circled around

15 ma^{n}ɸi$^{n'}$-biamá qiɸá amá. Kíde ɸć¢a-biamá ɔ̨ĭ t′ć¢a-biamá. Wuhú! t′ć¢ai
walked they say eagle the (mv. sub.). Shot at him with force, they say when he killed him, they say. Wuhu! he killed him

haú, á-biamá. Tĕnă′! Mactciñ′ge ijiñ′ge é aká ɔ̨i, á-biamá. T′ć¢ai tĕ
I said, they say. Why! Rabbit his son that the one when, (f) said, they say. He killed it

ucka$^{n'}$ ¢an′di ahí-bi ɔ̨ĭ hi^{n}qpć wi^{n} uɸíqpaɸá-bikćamá. ɸizá-biamá. Gá-
deed the (place) where arrived, they say when light feather one was falling they say. He took it, they say. That

18 kĕ ihć¢a-gă Égasani ɔ̨ĭ a$^{n'}$ba amá. Máca^{n} ihć¢aɸĕ kĕ da^{n}bá-gă hă,
(lg. ob.) put it away. The next day when day they say. Feather you put away the (lg. ob.) look at it .

á-biamá. Da^{n}bá-biamá. Hi^{n}+! á-biamá. ɸaqúba-biamá. ɸeɸiñké qiɸá
said, they say. Saw it they say. Oh! said they say. she Spoke in wonder, they say. This one eagle

bɸúga-qti-a$^{n'}$ ɸiñké, á-biamá. I^{n}c′áge éɸi^{n} ma^{n}ɸiñ′-gă, á-biamá. Ga$^{n'}$ éɸi^{n}
the whole the one who said she they say. Venerable man take it to him, said he they say. And having it for him

ahí-biamá. Égasani ᵪī, Cu¢é qi¢á wiⁿ haú, á-biamá. Macteiñ′ge ijiñ′ge
arrived, they say. The next day when, Goes to you eagle one ! said, they say. Rabbit his son

é¢aⁿbe ágajíi-gă haú, á-biamá. Ictínike amá é¢aⁿbe ahí-biamá. Ámustá-qti
to appear command ye ! said, they say. Ictinike the (mv. sub.) in sight arrived, they say. Directly above

íhe amá. Kída-bi egaⁿ′ múɔnaⁿ-biamá. ₵éaká áma aká é¢aⁿbe ahí-biamá. 3
it passed, they say. He shot at it, they say having he missed it they say. This one the other one in sight arrived, they say.

Gaⁿ′tĕ-qti ᵪī é¢aⁿbe ahí bi ᵪī húɸuga ídaᵘbeąá-qti gawiⁿ′xe maⁿɸiⁿ′-biamá
A great while when in sight arrived, they say when tribal circle right through the middle circled around walked they say

qi¢á amá. Kíde ɸé¢a-biamá ᵪī t′é¢a-biamá. Wuhú! t′é¢ai haú, á-biamá.
eagle the (mv. sub.). He shot at him with force, they say when he killed him, they say. Wuhu! he killed him ! said, they say.

Tĕnã′! Macteiñ′ge ijiñ′ge é aká ᵪi, á-biamá T′é¢ai tĕ uckaⁿ′ ¢an′di ahí-bi 6
Why! Rabbit his son that (sub.) the when (f) said, they say. He killed it deed the (place) where arrived they say

ᵪī hiⁿqpé wiⁿ uɸíqpa¢á-bik¢amá. ₵izá-biamá. Gákĕ ihé¢a-gă. Égasani
when light feather one was falling, they say. He took it, they say. That (lg. ob.) put it away. The next day

ᵪī aⁿ′ba amá. Mácaⁿ ihé¢a¢ĕ kĕ daⁿbá-gă hă′, á-biamá. Daⁿbá-biamá.
when day, they say. Feather you put away the (lg. oh.) look at it . said, they say. Saw it they say.

Hiⁿ+! á-biamá. ₵aqúba-biamá. ₵é¢iñké qi¢á b¢úga-qti-aⁿ′ ¢iñké, 9
Oh! said she, they say. Spoke in wonder, they say. This one eagle the whole the one who,

á-biamá. Iⁿc′áge é¢iⁿ maⁿ¢iñ′-gă, á-biamá. Gaⁿ′ é¢iⁿ ahí-biamá. Égasani
said they say. she Venerable man take it to him, said they say, he And having arrived, they say. it for him The next day

ᵪī, Cu¢é qi¢á wiⁿ haú, á-biamá. Macteiñ′ge ijiñ′ge é¢aⁿbe ágajíi-gă haú,
when, Goes to you eagle one ! said, they. Rabbit his son to appear command ye !

á-biamá. Ictínike amá é¢aⁿbe ahí-biamá. Ámustá-qti íhe amá. Kída-bi 12
said, they say. Ictinike the (mv. sub.) in sight arrived, they say. Directly above it passed they say. He shot at it they say

egaⁿ′ múɔnaⁿ-biamá. Áma aká é¢aⁿbe ahí-biamá. Gaⁿ′tĕ-qti ᵪī é¢aⁿbe
having he missed it they say. The other in sight arrived, they say. A great while when in sight

ahí-bi ᵪī húɸuga ídaᵘbeąá-qti gawiⁿ′xe maⁿɸiⁿ′-biamá qi¢á amá. Kíde
arrived, they say when tribal circle right through the middle circled around walked they say eagle the (mv. sub.). He shot at him

¢é¢a-biamá ᵪī t′é¢a-biamá Wuhú! t′é¢ai haú, á-biamá. Tĕnã′! Macteiñ′ge 15
with force, they say when he killed him, they say. Wuhu! he killed him ! said, they say. Why! Rabbit

ijiñ′ge é aká ᵪi, á-biamá. T′é¢ai tĕ uckaⁿ′ ¢an′di ahí-bi ᵪī hiⁿqpé wiⁿ
his son that (sub.) the when (f) said, they say. He killed it deed the (place) where arrived, they say when light feather one

uɸíqpa¢á-bik¢amá. ₵izá-biamá. Gákĕ ihé¢a-gă. Égasani ᵪī aⁿ′ba
was falling, they say. He took it, they say. That (lg. oh.) put it away. The next day when day

amá. Mácaⁿ ihé¢a¢ĕ kĕ daⁿbá-gă hă′, á-biamá. Daⁿbá-biamá. Hiⁿ+! 18
they say. Feather you put away the (lg. ob.) look at it . said, they say. Saw it they say. Oh!

á-biamá. ₵aqúba-biamá. ₵é¢iñké qi¢á b¢úga-qti-aⁿ′ ¢iñké, á-biamá.
said they say. she Spoke in wonder, they say. This one eagle the whole the one who said they say. she

Iⁿc′áge é¢iⁿ maⁿ¢iñ′-gă, á-biamá. Gaⁿ′ é¢iⁿ ahí-biamá. Kī, Ahaú! á-biamá.
Venerable man take it to him, said they say. he And having arrived, they say. it for him And, Well! said, they say.

ɸéxe-gaɻú cétĕ iⁿc'áge wawáci-de iⁿ'ɸiⁿ agí te, á-biamá. Gaⁿ' eaⁿ'ba amá
Drum that (ob.) venerable man employ some one, and for me let him bring it home said, they say. And that day it was, they say

ɻī Ictínike aká ɻahúpezi pĕjī'-qti áɸahá-bi té amá. Kĭ Mactciñ'ge ijiñ'ge
when Ictinike the (sub.) an old, worn piece of tent-skin bad very he had put on, they say. And Rabbit his son

3 e wáɸaha áɸahai éde gí'i tá akáma. Gaⁿ' naⁿɔnúda-biamá wañ'giɸe. Cĭ
that (one) clothing he wore but he was about to give it back, they say. And he kicked it off, they say all. Again

áhnaha tégaⁿ áhnaha gɸíza-gă hă, cétĕ, á-biamá Mactciñ'ge ijiñ'ge aká.
you wear in order that you wear it take your own that (ob.) said, they say Rabbit his son the (sub.).

Gaⁿ' 'í-biamá. ɸe wágɸizá-biamá. Áɸaha-bi egaⁿ' úginajiⁿ'-biamá, hiⁿbé
And he gave it to him, they say. That he took his own, they say. Put on, they say having he stood in his own, they say, mocasin

6 etī uɻaⁿ'-biamá. Gaⁿ' Mactciñ'ge ijiñ'ge aká ɸéxe-gaɻú utiⁿ'wakiɸá-bi egaⁿ'
too he put on, they say. And Rabbit his son the (sub.) drum caused them to strike having

Ictínike maⁿ'ci ɸćkiɸá-biamá. Gaⁿ' wćahide hí ɻī eɻátaⁿ uqpáɸĕ gíkiɸá-
Ictinike high sent him they say. And far arrived when thence to fall caused him to be returning

biamá. Gaⁿ' gat'é amá.
they say. And died by falling, they say.

NOTES.

This myth follows directly after the preceding one, in which the elder Rabbit gives his son the wonderful clothing.

Ictinike is doubtless the Ioiwere Ictinike. The Iowas say that Ictinike was the son of Pi, the Sun. Ictinike was guilty of the sin of Ham, and was therefore expelled from the upper world. He is usually the deceiver of the human race, and once he is the benefactor of a few persons. The Iowas say that he taught the Indians all the bad things which they know. According to an Omaha myth, he taught all the war customs. In one myth (No. 13) he is himself overreached by other animals. In the myth of Haxige Ictinike assumes the form of Hega, the Buzzard.

50, 9. ceɸu ctĕ aɸaskabe te ha (let him) stick even there where you are.

51, 4. iñgɸo, contraction by degrees from iñgɸaⁿ haú; iñgɸ háu; iñgɸ aú; iñgɸo Compare the pronunciation of gaqa-uɸici (almost "gaqóɸici").

51, 7. Ictinike took the Rabbit's son's clothing while he was up the tree; and ran away with it, pretending to be the Rabbit's son.

52, 5. Mactciñge ijiñge é aká ɻi. Sanssouci said that it denoted the *surprise* of the people, who did not know that it was the Rabbit's son who had come among them: "Why, when that one is the Rabbit's son (we did not recognize him at first)!"

52, 6. hiⁿqpe wiⁿ uɸiqpaɸa-bikćamá, literally; *fine feather, one, it lay* (kc), *they say* (biama), *having been caused to fall* (uɸiqpaɸĕ).

52, 7. qiɸa ikima-biama, etc. All the men contended for the Eagle, each one struggling to get the most feathers, and to keep the others away. The whole Eagle was there, the Rabbit's son having turned it into a light feather on the preceding day by magic.

54, 1. iⁿɸiⁿ agí te denotes that the men who brought the drum lived in the lodge with the Rabbit's son. Sanssouci prefers to read, "i'ɸiⁿ a-i tai," let them who live

elsewhere, not here, bring it to me; or, "i^{a}ɸi^{a}wakiɸĕ te ha," let him cause them to bring it to me.

54, 1. i^{a}c'áge, his wife's father.

54, 3. cĭ ahnaha tega^{a} ahnaha gɸiza-gă hă, ee tĕ. It refers to Ictinike's old clothing, which he had left when he ran off with the good clothing of the Rabbit's son.

54, 5. ńginaji^{a}-biama implies a plural animate object, *i. e.*, the birds on his clothing. Ordinarily, ugínaji^{a}-biama is the proper word.

The first day that Nuda^{a}-axa told this myth, he said as follows: "The old men beat the drum once, and Ictinike jumped up. When they beat it the second time, Ictinike leaped higher. Then he leaped still higher when they struck it the third time. "Stop! stop!" said Ictinike to the Rabbit's son. But the Rabbit's son made the men beat the drum the fourth time, when Ictinike jumped so high, that when he came down he struck the ground and the shock killed him." Sanssouci never heard this of the Rabbit, but of Waha^{a}ɸicige, the Orphan, as Mac'awakude told me once.

TRANSLATION.

At length the Rabbit met Ictinike suddenly. "Wuhu+! O grandchild! O grandchild!" said Ictinike. "Venerable man, what would you say?" said the Rabbit. "O grandchild, kill for me the one bird that is sitting down on its way homeward," said he. And the Rabbit shot at it. He shot it through the body, the arrow coming out on the other side. It came falling. It lodged in a tree. "O grandchild! pity me, your relation. O grandchild! O grandchild! pity me, your relation, again," said he. "No, venerable man, I will abandon it. Go thou and take it," he said. "No, O grandchild, the arrow is very good, but if you do not take it, who shall have it?" said he. "Really!" said he, "the venerable man truly wishes to have his way!" And he pulled off all of his clothing. He went climbing the tree. "Even there where you are, let him stick!" said Ictinike. "What were you saying, venerable man?" said the Rabbit. "Why, grandchild! I said nothing. I was saying 'He has gone far for me for a long time!'" And as he was going (up the tree) it was so again. "Stick even there where you are!" he said. "What were you saying, venerable man?" said he. "Why, grandchild! I said nothing. I was saying 'He has gone far for me for a long time!'" he said. And as he was going it was so again. "Stick even there where you are!" he said. "What were you saying, venerable man?" said he. "Why, grandchild! I said nothing. O first-born son! I was saying 'He has nearly reached it for me!'" he said. And again as he was going, it was so again. "Stick even there where you are!" said he. "What were you saying, venerable man?" he said. "I said, 'Stick even there where you are!'" The Rabbit stuck to the tree. And having put on the clothing, Ictinike went to a village, and married one of the chief's daughters. The younger one departed in a bad humor. It came to pass that she gazed on high, and behold a person was standing awhile; she found him standing sticking to the tree. And she cut down the tree. And having made it fall by cutting, she made a fire all along the (fallen) tree. And she caused (the glue?) to melt. And he sat with her by the fire. "A person who made me suffer very much went to you," he said. "Yes," said she, "he arrived, but my elder sister took him for her husband." And she went homeward with him. "This one who was sulky about marrying a man, and went away, has come back with the son of the Rabbit," they

were saying, ridiculing her. And they arrived. "That moving animate object, an eagle, goes to you! Do let the Rabbit's son come in sight," they said, referring to Ictinike. They commanded (some one) to shoot at it. When the Rabbit's son arrived very near at hand, the birds on the clothing knew his coming, and cried out. Ictinike said as follows: "They always do so. Sit ye in silence," he said. "An eagle goes to you!" said they (the villagers). "Command ye the Rabbit's son to appear," they said. Ictinike came in sight. It passed directly above him. He shot at it and missed it. This other one (the Rabbit's son) came in sight. When he had been in sight a very great while, it (the eagle) went circling around at the very center of the tribal circle. When he shot at it with force, he killed it. "Wuhu! he killed it. Why! that one is the Rabbit's son," they said (*or*, that one ought to be the Rabbit's son). When they reached the place where it was killed, a fine feather had fallen. He took it. "Put that away," said he, meaning the woman (*i. e.*, as the one he addressed). All the men contended for the eagle. On the morrow it was day. "Look at the feather which you put away," said he. She looked at it. She said, "Oh!" She spoke in wonder. "This is the whole eagle," said she. "Take it to the venerable man (your father)," said he. And she took it to him. On the following day, they said, "An eagle goes to you! Command ye the Rabbit's son to appear." Ictinike came in sight. It passed directly above him. He shot at it and missed it. This other one came in sight. When he had been in sight a very great while, it went circling around at the very center of the tribal circle. When he shot at it with force, he killed it. "Wuhu! he killed it. Why, that one is the Rabbit's son!" said they. When they reached the place where it was killed, a fine feather had fallen. He took it. "Put that away," said he. On the morrow it was day. "Look at the feather which you put away," said he. She looked at it. She said, "Oh!" She spoke in wonder. "This is the whole eagle," said she. "Take it to the venerable man," said he. And she took it to him. On the following day they said, "An eagle goes to you! Command ye the Rabbit's son to appear." Ictinike came in sight. It passed directly over him. He shot at it and missed it. This other one came in sight. When he had been in sight a very great while, it went circling around at the very center of the tribal circle. When he shot at it with force, he killed it. "Wuhu! he killed it. Why, that one is the Rabbit's son," said they. When they reached the place where it was killed a fine feather had fallen. He took it. "Put that away," said he. On the morrow it was day. "Look at the feather which you put away," said he. She looked at it. She said, "Oh!" She spoke in wonder. "This is the whole eagle," said she. "Take it to the venerable man," said he. And she took it to him. On the following day they said, "An eagle goes to you! Command ye the Rabbit's son to appear." Ictinike came in sight. It passed directly above him. He shot at it and missed it. This other one came in sight. When he had been in sight a very great while, it went circling around at the very center of the tribal circle. When he shot at it with force, he killed it. "Wuhu! he killed it. Why, that one is the Rabbit's son!" they said. When they reached the place where it was killed, a fine feather had fallen. He took it. "Put that away." On the following morning it was day. "Look at the feather which you put away," said he. She looked at it. She said, "Oh!" She spoke in wonder. "This is the whole eagle," she said. "Take it to the venerable man," said he. And she took it to him. And he (the Rabbit) said, "Well! Let the venerable man employ some persons

to bring the drums hither for me." And on that day Ictinike had put on a very bad and worn-out piece of an old tent-skin. And he had worn the clothing of the Rabbit's son, but he was about to give it back to him. And he kicked off all (*i. e.*, the Rabbit kicked off what he had on, Ictinike's former clothing.) "Take that your own again in order to wear it," said the Rabbit's son. And he gave it to him. The Rabbit took that, his own. Having put it on, he stood in his own (clothing), he also put on (his) moccasins. And the Rabbit's son having caused them to beat the drums, sent Ictinike up high in the air. And when he reached a distant point, he caused him to come back falling thence. And Ictinike died by falling.

SIȹEMAKAⁿ'S ADVENTURE AS A DEER.

Told by ɖaȹiⁿ-naⁿpaji, an Omaha.

Siȹémakaⁿ iɬaⁿ′ ɬígȹe júgigȹá-biamá ená-qtci. Égiȹe wa'ú ȹábȹiⁿ
Siȹemakaᵃ his dwelt in he with his they say alone. It happened woman three
grandmother a lodge own

aȹé amáma. Siȹémakaⁿ-é, wa'é añgáȹe taí hé, á-biamá. Hiⁿ+! winaⁿ′,
were going, they say. Siȹemakaᵃ O! to hoe we go will . said they say. Oh! first daughter
they,

ȹékĕ wakég edegaⁿ′ ȹáȹuhá-qtci iⁿ′t'e hé, á-biamá iɬaⁿ′ aká. ʠajái ɬī 3
this sick but nearly dead to . said, they say his the Yon doubt if
(lg. ob.) me grandmother (sub.).

daⁿbái-ă hé, ȹékĕ, á-biamá. Daⁿbá-bi ɬī maqúde ɬaⁿ′ha kĕ′di caⁿ′-qti
look at him . this the said they say. They saw they when ashes edge by the just so
(lg. ob.) she him say

uɬíɖataⁿ jaⁿ′-biamá, xagé jaⁿ′-biamá Siȹemakaⁿ aká, Haⁿ! haⁿ! haⁿ!
turning himself he lay they say, crying he lay they say Siȹemakaᵃ the (sub.), Haᵃ! haᵃ! haᵃ!

Daⁿbá-biamá wa'ú ȹábȹiⁿ aká. Hiⁿ+! ciɬaⁿ′, wiñ′kĕ-qtci-aⁿ′ wa'újiñga. 6
They saw they say woman three the (sub.). Oh! husband's sister, she told the exact truth old woman.
him

ʠáȹuha-qtci t'é ké, á-biamá. Aȹá-biamá wa'ú ȹábȹiⁿ amá. Aⁿ′ȹa-
Nearly very dead he lies, said, they say. Went they say woman three the (sub.). They left him

biamá. Aⁿ′ȹa aȹá-bi ɬī Siȹémakaⁿ aká páhaⁿ átiáȹa-biamá. ɬaⁿhá,
they say. Leaving him they went they say when Siȹemakaᵃ the (sub.) arose suddenly they say. Grandmother.

cékĕ ɬaɔuiñ′gȹickahá újiha iⁿ′'iȹá-gă á-biamá. Gí'i ȹéȹa-biamá. Siȹé- 9
that (lg. ob.) spotted fawn skin bag hand to me said they say. he, Gave him suddenly they say. Siȹe-

makaⁿ bȹúga ugínajiⁿ′-biamá, ɬáqti gaxá-biamá. Égaⁿ ȹić baha nⁿ′-qti
makaᵃ the whole stood in his own they say, deer made they say. So side middle of very rounded part

ȹaⁿ maⁿ′ wiⁿ ubáxaⁿ gaxá-biamá, i wamí gaxá-biamá. Nañ′ge gaⁿ
the (ob.) arrow one sticking in made they say, mouth blood made they say. Running so

aȹá-biamá Wa'ú ȹábȹiⁿ wa'é-ma-ɬa ahí-biamá Haⁿbȹiñ′ge wa'é maⁿȹiⁿ′- 12
he went, they say. Woman three those hoeing to arrived they say. Beans hoeing walked

biamá wa'ú amá. Hiⁿ+! ciɬaⁿ′, ɬáqti wiⁿ ȹe t'éȹé-qtiaⁿ′ í ȹiⁿ hé, á-biamá.
they say woman the (sub.). Oh! brother's wife deer one this badly wounded he is coming . said they say. she

Aɸi$^{n'}$ aɸá-biamá. Ca$^{n'}$ wañ'giɸě-qti wa'ú amá ɸiqá-biamá. Aɸi$^{n'}$ aɸá-bi
Having him they went, they say. And all very woman the (sub.) chased it, they say. Having him they went they say.

ga$^{n'}$ uti$^{n'}$ ɣī gaɔna$^{n'}$gi ga$^{n'}$ wéahidĕ'-qti wáɸi^{n} ahí-biamá. Wínbeni agí-
so thoy hit when missed when it got to him so far very having them he arrived, they say. Going round them coming back

3 biamá Siɸémaka^{n} amá. Agí-bi ega$^{n'}$ újiha gina$^{n'}$ɔnudá-bi ega$^{n'}$ ha^{n}bɸiñ'ge
they say Siɸemaka^{n} the (sub.). Coming back, they say having bag pulled off they say having beans

itégiɸě ují-biamá újiha kě. 'I$^{n'}$ ɸéɸa-bi ega$^{n'}$ agɸá-biamá iɣa$^{n'}$ ɸiñké
putting together put in they say bag the (ob.). Carried suddenly they say having he went homeward they say. his grandmother the (ob.)

giɣáɑ̌ě. Iɣa$^{n'}$ ɸiñkĕ'di 'i$^{n'}$ akí-biamá. ɣa^{n}há, dúaka újiha ánaqɸ
drew near his own. His grandmother to the carrying he reached home, they say. Grandmother, this one here sack hiding

6 ihéɸa-gă, á-biamá. Qáde nan'de kĕ'ɣa égih iɸéɸa-biamá, ánaqɸ ihéɸa-
put away, said they say. he Grass side of tent at the headlong she sent suddenly they say, hiding she put it

biamá. Kī wa'ú ɸábɸi^{n} agí-biamá. Nă! wa'újiñga ɸiɣúcpa ha^{n}bɸiñ'ge
they say. And woman three coming back, they say. Why! old woman your grandchild beans

añɣí'ai ɸa$^{n'}$ctī waŭ'gicĕ'-qti wé'i^{n} agíī tĕ hé, á-biamá. Hi^{n}+! wina$^{n'}$,
we heed for ourselves heretofore all very carrying for us was coming back . said, they say. she Oh! first daughter,

9 añ'kají'-qti-a^{n} hé. ɸékĕ wakége cta$^{n'}$bai tĕ ca^{n}ca$^{n'}$-qti-a^{n} hé, á-biamá.
not so very . This (lg.ob.) sick you saw as he continues very . said they say. she

Da^{n}bá-biamá ɣī, Hi^{n}+! ciɣa$^{n'}$, wiñ'kĕ-qti-a^{n} hé, náɸuhá-qtci t'é ke hé,
They saw they say when, Oh! brother's wife, she told the exact truth . nearly very dead he lies .

á-biamá. Agɸá-biamá wa'ú amá. ɣa^{n}há, ké, uhañ'-gă, á-biamá.
said they say. she Went homeward they say woman the (sub.). Grandmother, come, cook them, said they say. he

12 Waɸáte júgigɸá-biamá ɣa^{n}há, úagaca^{n} bɸé te, á-biamá. Man'dĕ kĕ
Eating he with his own they say. Grandmother, I travel I go will said they say. he Bow the (ob.)

gɸíza-bi ega$^{n'}$ aɸá-biamá. Ca$^{n'}$-qti qáde ckúbe sidúhi ckúbe úda^{n}-qti
took his own they say having he went, they say. All at once grass deep siduhi deep good very

ɸa^{n} ĕ'di ahí-biamá. Qáde ɸibú iɸa$^{n'}$-biamá. Ca$^{n'}$-qtci agɸé amá. Akí-
the (ob.) there he arrived they say. Grass he made it round they say. All at once he went homeward they say. Reached home

15 bi ega$^{n'}$ xagé-hna^{n} gáxe gɸi$^{n'}$-biamá. Eáta^{n} ɸaxáge á, á-biamá iɣa$^{n'}$
they say having crying regularly made he sat they say. Why you cry ? said she they say his grandmother

aká. A$^{n'}$ha^{n}, ɣa^{n}há, úcka^{n} wi^{n} a$^{n'}$bahi éde tcqi hégajĭ, á-biamá. Edáda^{n}
the (sub.). Yes, grandmother, deed one I am picked out but difficult not a little, said, they say. he What

tcqi ɣī ga$^{n'}$ uɔné te hé, á-biamá. ɣa^{n}há, watcígaxe a$^{n'}$bahi, á-biamá.
difficult if so you tell it will said, they say. she Grandmother, to dance I am picked out, said, they say. he

18 Éde, ɣa^{n}há, úɸaze júwigígɸe te aí, á-biamá. Áwate tcqi tĕ ga$^{n'}$ ĕ'di
But grandmother, to chorus I with you will they said, he they say. said, Where difficult the (ob.) still there

añgáɸe té, á-biamá wa'újiñga aká. E'di ahí-biamá ɣī, ɣa^{n}há, ɸe éde
we go will said, they say old woman the (sub.). There arrived, they say when, Grandmother, this but

naⁿ′te	ȼictaⁿ′	ákiágɋai	ke,	á-biamá.	Caⁿ′-qti	gaⁿ	man′dĕ	jiñ′ga	gȼíza-		
dancing	finished	they have gone homeward		said, they say. he	All at once		how	little	took his own		
bi	egaⁿ′	naⁿtá-biamá.	Iɻaⁿ′	ȼiñké	úȼazá-biamá.	Iɻaⁿ′	ȼiñké	uȼúgiqá-			
they say	having	he danced	they say.	His grandmother	the (st. one)	chorused	they say.	His grandmother	the (st. one)	he made sport of his own	
biamá.											3
they say.											

NOTES.

Saussouci said that Macteiñge-iⁿ, the Rabbit, was Siȼemakaⁿ. The latter name cannot be translated, the meaning being unknown.

57, 9. ɻaɔniñgȼickaha, *i. e.*, ɻaqti jiñga, ha kĕ gȼeje, the spotted skin of a fawn.

57, 10. ȼié bahaⁿ′, the projecting part of the side of an animal. The side of a human being cannot have this term applied to it.

58, 2. utiⁿ gacnaⁿ′gi to strike at an object, missing it when the weapon reaches it.

58, 3. ujiha ginaⁿɔnuda-bi, he pulled off his skin (or sack) by the feet.

58, 4. ·iⁿ ȼeȼa-bi, he put it on his back suddenly. Gihade shows that his lodge was near the place where he stole the beans.

58, 8. The reply of the old woman to the three was in a quavering voice.

58, 13. siduhi. See Dictionary.

58, 14. Qade ȼibuɻ iȼaⁿ-biama. F. La Flèche read, Qáde kĕ′di ȼibuɻ iȼaⁿ-biama: Grass, on the, he became round (by pulling his legs and body together as he lay down).

58, 16. aⁿbahi, from bahí, to pick up, gather up; used here instead of aⁿȼaⁿha, I am selected.

59, 3. ɟaȼiⁿ-naⁿpajĭ said that the rest of this myth was "shameful," so he would not tell it.

TRANSLATION.

Siȼemakaⁿ dwelt alone in a lodge with his grandmother. It came to pass that three women were going (along). "O Siȼemakaⁿ," said they, "we are going to hoe (our ground)." "Oh! first daughter, this one lies sick and he is nearly dead to me," said his grandmother. "If you doubt it, look at him as he is lying." When they saw him, just so was he lying, turning himself by the edge of the ashes. Siȼemakaⁿ lay crying, "Haⁿ! haⁿ! haⁿ!" The three women saw him. "Oh! husband's sister, the old woman told the exact truth. He lies very nearly dead," said one. The three women departed. They left him. When they went and left him, Siȼemakaⁿ arose suddenly. "Grandmother, hand to me that spotted fawn-skin bag," he said. She tossed it to him suddenly. Siȼemakaⁿ stood in the whole of it, he became a deer. He made an arrow sticking right in the middle of his side; he made his mouth bloody. So he went running. He reached the women who were hoeing. The women went along hoeing beans. "Oh! brother's wife, this deer is coming badly wounded," said one. They went along with it. And all the women chased it. Having gone along with it, they hit at it and missed it, the weapon striking in the air. So he took them to a very great distance. Going around them. Siȼemakaⁿ was returning. Having returned he pulled off his sack at the feet, and collecting the beans he put them in the sack. Putting it on his back suddenly, he went homeward to his grandmother, who was near by. He carried it home to his grandmother. "Grandmother, put this sack in a hiding-place," said he. She plunged it suddenly under the grass at

the side of the lodge; she put it away and hid it. And the three women returned "Why! old woman, your grandchild was coming back hither carrying away from us all the beans that we had been hoeing for ourselves," they said. "Oh! first daughter, it is not so at all. This one lying sick continues just as you saw him," said she. When they saw him they said, "Oh! brother's wife, she told the exact truth. He lies very nearly dead." The women went homeward. "Grandmother, come, cook them," said he. He ate them with her. "Grandmother, I will go traveling," said he. Having taken his bow he departed. All at once he arrived at the very good and deep siduhi (deep grass). He became round, lying curled up in the grass. All at once he went homeward. Having reached home, he sat pretending to be crying. "Why do you cry?" said his grandmother. "Yes, grandmother, I am selected for a deed, but it is very difficult," said he. "If anything is difficult, still you will tell it," said she. "Grandmother, I am selected for a dance. But, grandmother, I must take you with me to sing the chorus," said he. "Let us go where the difficult thing is," said the old woman. When they arrived there he said, "Grandmother, this is it, but they have finished dancing and gone homeward." All at once he took his little bow and danced. His grandmother (sitting) sang the chorus. He made sport of (deceived) his grandmother. . . . . .

ICTINIKE, THE TURKEYS, TURTLE, AND ELK.

TOLD BY ɖAɸI^{n}-NA^{n}PAJI.

Zizíka d'úba ědí amáma hégactéwa$^{n'}$jĭ. Ma^{n} ɬedé ma$^{n'}$ciadí-qti ma$^{n'}$sa-
Turkey some there were, they say by no means a few. Ground edge very high arrow.

qti ma$^{n'}$tadí-qti wabáhi amáma. Ictínike amá ě'di ɸé amá. Wéɸa-bi ega$^{n'}$
weed altogether within they were feeding, they say. Ictinike the (sub.) there went they say. Found them, they say having

3 ca$^{n'}$-qti bamámaxe qáɸa agí-biamá. Eáta^{n} ámа^{n} wi bɸát etéda^{n}, eɸéga^{n}-bi
at once bending his head repeatedly back again he was coming, they say. How I do I I eat apt? thought, they say

ega$^{n'}$ wéɸigɸa^{n} gaxá-biamá. Ca$^{n'}$-qti miɬá-ha waiĭ$^{n'}$ beta$^{n'}$ta^{n}-bi ega$^{n'}$ í'i^{n}
having decision he made they say. At once raccoon-skin robe rolled up several times, they say having something for carrying

gaxá-biamá. 'I$^{n'}$-bi ega$^{n'}$ ca$^{n'}$-qti ɬa^{n}ɸi$^{n'}$-biamá. Zizíka wabáhi-ma
he made, they say. Carried, they say having at once he ran they say. Turkey feeding the ones

6 wéna'ú-qtci ɬa^{n}ɸi$^{n'}$-biamá. Wuhu+! i^{n}c'áge 'a$^{n'}$ ega^{n}. Da^{n}bái-gă, á-biamá
passing close by them he ran they say. Wuhu+! old man something is the matter. See him, said, they say

Zizíka amá. Nă! i^{n}c'áge 'a$^{n'}$ éi^{n}te, á-biamá. A$^{n'}$ha^{n}, éga^{n}-qti-a$^{n'}$, á-biamá
Turkey the (sub.). Why! venerable man something may be the matter said they, they say. Yes, it is just so, said, they say

Ictínike aká Ta$^{n'}$wañgɸa^{n} d'úba ewéquɬa te aí éga^{n}, añ'gi-ahí éga^{n}
Ictinike the (sub.). Village some I sing for them will said having, come for me having

9 wa'a$^{n'}$ tĕ agí'i^{n} áɸi^{n}hé áɸa, á-biamá. Uhú! i^{n}c'áge, añgú eti a^{n}na$^{n'}$t éga^{n}
song the (ob.) I have been carrying mine indeed, said he they say. Oho! venerable man. we too we dance some what

taí, á-biamá Zizíka amá. Añ'kajĭ, awánaqɸi$^{n'}$-qti ma^{n}bɸi$^{n'}$, á-biamá Ictínike
will, said, they say Turkey the (sub.). Not so, I in a great hurry I walk, said, they say Ictinike

aká. Añgú ctĭ i^{n}c'áge a^{n}na$^{n'}$t égа^{n} ɤĭ hné te, á-biamá Zizíka amá. Wuhu+!
the (sub.). We too venerable man we dance some-what when you go may, said, they say Turkey the (sub.). Wuhu+!

dada$^{n'}$, awánaqɸi^{n} tcábe ɸa$^{n'}$cti ɸana$^{n'}$te ctéctewa^{n} ja$^{n'}$ tai, á-biamá Ictínike 3
what, I in a hurry very much heretofore you dance notwithstanding you do it will said, they say Ictinike

aká. Hau! ké, ĭndaké, uɸéwi^{n} gíi-gă, á-biamá Ictínike aká. Uɸéwi^{n}
the (sub.). He! come, let us see, collecting come ye hither, said, they say Ictinike the (sub.). Collecting

agí-biamá Gañ'ki waii$^{n'}$ uɸíbɸa-biamá. Baɤúwi^{n}xe a^{n}wa$^{n'}$ɸica$^{n'}$i-gă,
they were coming, they say. And robe he pulled open they say. Bending around go ye around me,

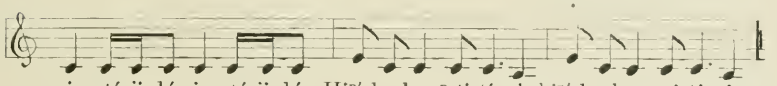
á-biamá. Lañgá-qti ɸáɸi^{n}cé, a^{n}ɸa$^{n'}$na'ú-qtei íhe a^{n}wa$^{n'}$ɸica^{n} na^{n}tái-gă, 6
said they say. he Big very ye who move passing very close to me passing by to go around me dance ye,

á-biamá Ictínike aká. Ictá-ɸip'i^{n}zái-gă. Égiɸe ictá ɸábɸai ɤĭ ictá
said, they say Ictinike the (sub.). Eye shut ye Beware eye yon open if eye

ɸijíde taí, á-biamá Ictínike aká. I$^{n'}$be ɸa^{n} ɸimañ'gɸa-ba ɸi'á'anĭi-gă,
you red test, said, they say Ictinike the (sub.). Tail the (ob.) lift up and spread ye out repeatedly

á-biamá. Hau! ké, na^{n}tái-gă, á-biamá. 9
said, they say. Ho! come, dance ye, said they say. he

Hé! wa-da$^{n'}$-be ɸiñ-ké,
Ho! looker the one who



i - ctá-ji-dé, i - ctá-ji-dé Hi$^{n'}$-be-hna^{n} ɸi-'á-ni, hi$^{n'}$-be-hna^{n} ɸi-'á-ni.
eye red, eye red. Tail regularly flirt up, tail regularly flirt up.

Lañgá-qti-ma ɗá ɸa^{n} úɸa^{n}-bi ega$^{n'}$ ɗá ɸa^{n} waɸíqa^{n}qa$^{n'}$-bi ega$^{n'}$ újiha ují 12
Big very the ones head the (ob.) he held them, they say having head the (ob.) them he pulled off repeatedly, they say having bag filling

gɸi$^{n'}$-biamá Ictínike aká. Újiha gata$^{n'}$ha ují-biamá, uskĕ'-qti ují-biamá.
sat they say Ictinike the (sub.). Bag that high he filled, they say, full very he filled, they say.

Zizíka jiñ'ga snutá-bi éde íbaha^{n} tá amáma, ictáxa^{n}xa^{n} gáxe ma^{n}ɸi$^{n'}$-biamá.
Turkey small half-grown, they say but was about to know it as he moved. the eyes opened a little now and then he made he walked they say.

Lañgég añ'gaɸi$^{n'}$ cenáwaɸč aɸaí. Dáda^{n} baskíɸe. Ictínike aké akédoga^{n}, 15
Big somewhat we who destroying us he goes. What angry. Ictinike the (sub.) it was he standing, but

á-biamá. K'ŭ! A$^{n'}$he aɸá-biamá. Haha+! ga$^{n'}$bada^{n} wénandeáɤiɸč, á-bi-
said they say. he (Sound of wings.) Fleeing they went, they say. Ha! ha! how easy I fill myself to repletion, said, they

amá Ictínike aká. Íqa gaskí wakan'diɸá-biamá. Újiha kĕ baqtá-biamá.
say Ictinike the (sub.). Laughing panted excessively they say. Bag the he bound up, they say.

Gañ'ki ja$^{n'}$jiñga náqpe gasá-biamá. ɗéde tĕ égaxĕ'-qti wábasna^{n}-biamá 18
And stick roasting-stick he cut they say. Fire the all around he put them to roast they say.

Nin′dewaɸé′-qti ɻĭ ja$^{n'}$ wi^{n} gakiáha^{n} éga^{n}, ‘I^{n}! á-biamá. Wabɸáte tĕ′ɻa
Almost done when tree one raised by the wind a little, ‘I^{n}, said, they say. I eat on account of

wájeáji miñké. Eáta^{n} aja$^{n'}$ a$^{n'}$ɸastáge ă, á-biamá Ictínike aká. ɸe-hna$^{n'}$
I am roasting the collection. Why yon do that you cluck at me ! said, they say Ictinike the (sub.). This only

3 égija^{n} ɻĭ cubɸé tá miñke, uwíti^{n} tá miñke, á-biamá. Ĕ′di ahí-bi ɻĭ
you do it if I go to yon will I who, I hit you will I who, said they say. he, There he arrived, when they say

ca$^{n'}$-qti ɸiji$^{n'}$ji^{n}dá-biamá. Gañ′ki na^{n}bé tĕ ánasandá-biamá. Kagéhă,
at once thrust in his arm repeatedly they say. And hand the (ob.) it closed on they say. Friend,

iɸáqa ka$^{n'}$bɸa ga^{n} cé-ma Kagéhă, a$^{n'}$ɸictañ′-gă, á-biamá. Kĭ ɸicta$^{n'}$-bájĭ
I laugh I wanted so those. Friend, let me go, said he, they say. And let go not

6 ca^{n}ca$^{n'}$-biamá. Cé-ma hau+! waƊíagíji. Gúdihehái-gă hau+! á-biamá,
continued they say. Those halloo! I put my own pieces there for safety. Go ye further away ! said he, they say,

Ca$^{n'}$ɻañga é waká-bi ega$^{n'}$. Ictínike waƊíji é, á-biamá. Pahañ′ga hí
Big wolf that he meant, they say having. Ictinike he put pieces away for safety he says said they, they say. Before reached

amá ɻehúqɸabe iɸábeta^{n} ɸaté ‘íɸa-biamá. Iénaxíɸa aɸá-biamá. Ákibána^{n}
the ones who fat on stomach wrapped around it to eat spoke of it, they say. Dashing they went, they say. Running a race

9 ɸéɸa-biamá. Ĕ′di ahí-bi ega$^{n'}$ ɸaqtá-biamá. ɸasni$^{n'}$-biamá. ɸasni$^{n'}$-bi
they went suddenly, they say. There arrived, they say having they bit it they say. They swallowed it, they say. They swallowed it, they say

ega$^{n'}$ éaɸáɸa aɸá-biamá. Gañ′ki ánasan′de tĕ ɻigɸícibá-biamá.
having in different directions they went, they say. And closed on the it opened itself, they say.

Gañ′ki híde ′ kí éga^{n} ca$^{n'}$-qti ja$^{n'}$jiñga kĕ′ gisníbe ihéɸĕ gɸi$^{n'}$
And bottom got home having at once stick the (ob.) licked his own putting was sitting

12 akáma Ictínike aká. ɸé amá niúɸica^{n} ní búbuɻa iɸa$^{n'}$ɸĕ kĕ ɻa$^{n'}$ha kĕ
they say Ictinike the (sub.). He went they say lake water several ones round put the (line of) border the (ob.)

uhá ma^{n}ɸi$^{n'}$ amá. Égiɸe ɻɸañga ní ɻa$^{n'}$ha kĕ′di ĕdedí ɸiñké amá.
following he walked they say. It happened big turtle water border by the there was sitting, they say.

ɸizá-biamá sĭn′de uɸa$^{n'}$-bi ega$^{n'}$. Gacíbe aɸi$^{n'}$ ahí-biamá. Wénandeáɻiɸĕ
Took they say tail took hold of, they say having. Out from having it he arrived, they say. I make myself full

15 taté áha^{n} gañ′ɻíjĭ, á-biamá. Ja^{n} ɸiqa$^{n'}$-biamá cĭ. Ja^{n} ákastá-qti u‘a$^{n'}$-
shall ! and then, said he, they say. Wood he broke they say again. Wood piled up high he put in

biamá Ɗéde tĕ náhegají gaxá-biamá. Gañ′ki ɻɸañga maqúde tĕ
they say Fire the (ob.) burning much he made, they say. And big turtle ashes the (ob.)

ma$^{n'}$te iɸéɸa-biamá. Jégɸa^{n}-biamá Cĭ ɸaté tá akáma. Nin′deɸĕ kañ′ge
under he sent suddenly, they say. He put in the cv. ob. to roast, they say Again he was about to eat it. Cooked near

18 ɸé ɻĭ′jĭ Ictínike aká ja$^{n'}$tiɸiñ′ge amá. Aja$^{n'}$ta^{n}ɸa$^{n'}$ɸiñge. Nin′de ɻĭ
went when Ictinike the (sub.) sleepy they say. I am sleepy. Cooked when

a$^{n'}$hniqi te, ija$^{n'}$xehă, á-biama. Ja^{n}t′é amá. Ja^{n}t′é amá ɻĭ níkaci^{u}ga
you awaken me will, O one, said they say. he Ho was sound asleep they say. He was sound asleep they say when person

wi$^{n'}$ ĕ′di ahí-biamá. ɻɸañga ɸizá-bi ega$^{n'}$ ɸatá-biamá níkaci^{u}ga aká.
one there arrived, they say. Big turtle took, they say having ate it, they say person the (sub.).

ɸasni$^{n'}$-bi xɪ̃ ca$^{n'}$-qti sihí kĕ xɥćha nbáda^{n}da$^{n'}$-biamá. Na^{n}bé tĕ
Swallowed, they say when at once feet the (ob.) turtle shell he thrust them against it, one after another, they say. Hand the (ob.)

ɔni$^{n'}$ɔnindĕ'-qti giáxa-biamá, í tĕ' ctĭ ɔni$^{n'}$ɔnindĕ'-qti giáxa-biamá.
greasy (smeared) very he made for him, they say, mouth the (ob.) too greasy very he made for him, they say.

Níkaci^{n}ga aɸá-biamá. Ictínike íxɥiɸá-biamá. Gidáha^{n} tiɸé amá. 3
Person went they say. Ictinike awoke they say. He arose suddenly they say.

Wajéaxíji i$^{n'}$naɻubĕ'-qti-a^{n} té-ana, á-biamá. Sihí kĕ ɸiɔnúda-bi ega$^{n'}$
I roasted the collection for myself it has been cooked entirely too much for me ! said they say. he Feet the he pulled out, they say having

agí-biamá. Wánadugĕ'-qti ké, á-biamá. Nă! agɸáte atĕ', é amá. Nă!
he was coming, they say. (See note.) said they say. he Why! I must mine, have eaten he said they say. Why!

agɸásni^{n} xɪ̃ aja$^{n'}$ atĕ', é amá. Na^{n}bé tĕ giɻa$^{n'}$be ega$^{n'}$, A$^{n'}$ha^{n}, agɸásni^{n} 6
I swallowed mine wheu I must have slept said he they say. Hand the (ob.) saw his own having, Yes, I have swallowed

miñké, á-biamá. Níxa ɸa^{n} gɸít'a^{n} ihéɸa-biamá. A$^{n'}$ha^{n}, iɸánandĕ'-qti-
my own, said they say. he Stomach the (ob.) he felt his own lengthwise, they say. Yes, I am very

ma$^{n'}$ miñké, á-biamá. Aɸá-biamá xɪ̃ égiɸe A$^{n'}$pa^{n} hégactĕwa$^{n'}$jĭ ĕdí-
full indeed, said they say. he He went, they say when it came to pass Elk not a few by any means were there

máma. Ugás'i^{n}-bi ega$^{n'}$ wéɸa-biamá Ictínike aká. Hĭndá! ɸé-ma 9
they say. Peeped, they say having found them, they say Ictinike the (sub.). Stop! these

awáctañka té-ana, eɸéga^{n}-biamá. A$^{n'}$pa^{n} áma íɸa-bi ega$^{n'}$, ɸéaká
I tempt them will ! (in thought) he thought they say. Elk the (sub.) found him, they say having, This one

Ictínike aké aká, á-biamá. Káge-sañ'ga, wíebɸi^{n} áɸi^{n}hé áɸa, á-biamá.
Ictinike is the one said they, they say. Friend younger brother, I am he I who move indeed said they say. he

Káge-sañ'ga, 'a$^{n'}$ ma^{n}hni$^{n'}$ tĕ éga^{n}-qti júwigígɸe ma^{n}bɸi$^{n'}$ ka$^{n'}$bɸa, 12
Friend younger brother, how you walk the just so I with you my own I walk I wish,

káge-sañ'ga, á-biamá Ictínike aká. Hau! i^{n}c'áge, uɸáde ɸingĕ'qtɸi
friend younger brother, said, they say Ictinike the (sub.). Ho! venerable man, cause for complaint none at all

áha^{n}, á-biamá. Qáde ɖći p'ă gĕ xɪ̃'jĭ áɸuta^{n} bɸáte ma^{n}bɸi$^{n'}$. Áqta^{n}
! said they say. he Grass weeds bitter the (ob.) when straight along I eat I walk. How possible

ɸaté nan'de íɸisa tabáda^{n}, á-biamá. Añ'kajĭ hă, káge-sañ'ga, ma^{n}hni$^{n'}$ 15
to eat heart thee good shall said they say. he Not so . friend younger brother, you walk

tĕ éga^{n}-qti júwigígɸe ma^{n}bɸi$^{n'}$ ka$^{n'}$bɸa áɸa, á-biamá. Uɸíhe taté ɸa$^{n'}$ja
the just so I with you my own I walk I wish indeed said they say. he You shall have your way though

níkaci^{n}ga ukéɸi^{n} cka$^{n'}$ wécpaha^{n} ja$^{n'}$ ga^{n} ciñ'gajiñga uhé úwaɸagihnixíde
person common ways you understand so children path you seek for them at our request

taté, á-biamá. A$^{n'}$ha^{n}, écai tĕ égima^{n} taté, á-biamá Ictínike aká. 18
shall said, they say. he Yes, you say the I do that shall said, they say Ictinike the (sub.).

Hau! He-gázaza, ɸíe-gă, á-biamá. Ahaú! á-biamá. Hau! gúdugáqɸe
Ho! Split-horns, you try it, said they say. he Oho! said they say. he Ho! facing the other way

majiñ'-gă, á-biamá. ɸié kĕ íti^{n} ga^{n} aɸá-bi xɪ̃ ɸi'á-biamá, Ictínike
stand, said they say. he Side the (ob.) to hit on so went, they say when failed they say, Ictinike

aⁿ′ha-bi egaⁿ′. Wuhú+! ugáxe ɸiñgé ínahiⁿ, iⁿc‘áge, á-biamá. Añ′kajĭ
fled, they say having. Wuhu+! to be done nothing truly, old man, said they say. Not so

hă, káge-sañ′ga, añ′ginañ′ge iɸáɣuhé gaⁿ aaⁿ′he hă, á-biamá. Cĭ égaⁿ
. friend younger brother, running over me I feared so I fled . said they say. Again so

3 dubaⁿ′ gaxá-biamá. Wédubaⁿ′ tědíhi, Hau! ɸé ɣĭ′jĭ, caⁿ′-ɖáxe tá miñke,
four times he did it, they say. The fourth time when it arrived, Ho! this when, I stop will I who,

á-biamá. Aⁿ′haⁿ, káge-sañ′ga, aaⁿ′ha-májí tá míñke, á-biamá Ictínike
said they say. Yes, friend younger brother. I flee I not will I who, said, they say Ictinike

aká. ɸié íti‍ⁿ-bi egaⁿ′ ékigaⁿ′-qti júgɸe aɸá-biamá, Ictínike aⁿ′p iɸaⁿ′
the (sub.). Side hit on, they say having just like him with him he went, they say, Ictinike elk became suddenly

6 amá. Íɣijú-bi egaⁿ′ naⁿstástapi maⁿɸiⁿ′-biamá, níkaciⁿga wéɸě gáxe
they say. Proud, they say being stepped lightly, making very little noise walked they say, men discovering made (pretended)

maⁿɸiⁿ′-biamá ‘Iⁿ′! é-hnaⁿ-biamá.
walked they say. ‘Iⁿ! said regularly, he they say.

Wáspegañ-gă, iⁿc‘áge, égiɸe égija‍ⁿ-hnaⁿ′ te, á-biamá Aⁿ′paⁿ amá.
Do behave, old man, beware you do that regularly lest said, they say Elk the (sub.).

9 Añ′kajĭ hă, káge-sañ′ga, iɸáɣijú égaⁿ caⁿ′ áɸa, káge-sañ′ga, á-biamá
Not so . friend younger brother, I am proud as all right indeed friend younger brother, said, they say

Ictínike aká. Kaⁿ′bɸa tě káge-sañ′ga, égaⁿ-qti maⁿbɸiⁿ′ ckaⁿ′ tě,
Ictinike the (sub.). I wish the friend younger brother just so I walk deed the,

á-biamá. Caⁿ′-qti waɸáte maⁿɸiⁿ′-bi p‘ă gě ɸa‘í‘i gaⁿ tcútcu-hnaⁿ′-
said they say. All at once eating walked they say bitter the (ob.) he spit out large pieces as he spit rapidly regularly

12 biamá. Wă! waɸáte páijĭijĭ′-qtci ɸaté amédegaⁿ ěduće, á-biamá. Wă!
they say. Wă! food bad not very those who did eat I follow, said they say. Wă!

iⁿc‘áge, edécegaⁿ-hnaⁿ′ ă, á-biamá. Edéha-májĭ. Waɸáte údaⁿ ɸaté amé-
venerable man, what were you saying ? said they say. I said what I not. Food good those who

degaⁿ ěduće áɸa, ché aɸiⁿhé áɸa, á-biamá. Égiɸe baxú-qti áhe áɸá-bi
did eat I follow indeed I was saying (as I moved) indeed said they say. It came to pass flat-top hill very went over went, they say

15 ɣĭ′jĭ níkaciⁿga wéɸa-biamá Aⁿ′paⁿ amá. ‘Iⁿ! á-biamá. Han! Ictínike,
when person they discovered them, they say Elk the (sub.). ‘Iⁿ! said, they say. Ho! Ictinike,

gídaⁿbá-gă, á-biamá. É′di aɸá-bi ɣĭ égiɸe níkaciⁿga akáma. Ě′di alí-
look at for him, said they, they say, There went they say when it came to pass men they were, they say. There arrived

biamá. Wáɸiⁿ agíi tě ecé ɸakí te hă, á-biamá jíji uíɸa-biamá
they say. Having them he is coming the you say you reach home will . said they say he whispering told him they say

18 Ictínike aká níaciⁿga ɸañká Wă! iⁿc‘áge edécegaⁿ ă, á-biamá. ‘Aⁿ
Ictinike the (sub.) person the (pl. ob.). Wă! venerable man, what are you saying ? said they, they say. What is the matter

edéhe tá. Skéwaⁿ-qti mahiⁿ′ baɣé gɸiⁿ ɸaⁿ úcikiɸaí ché áɸiⁿhé aɸa,
what I say shall? A very long time woods clump sitting the (ob.) gave needless trouble I was saying as I went indeed

á-biamá. Égiɸe baxú wiⁿ áhe aɸá-bi ɣĭ égiɸe Aⁿ′paⁿ wiⁿ aⁿ′he agí-
said they say. He At length flat-top hill one passing over went, they say when it happened Elk one fleeing was coming

biamá cĭ. Hau! Ictínike, águdi ɸiɪúcpa gídaⁿbá-gă, á-biamá. Ĕ′di
they say again. Ho! Ictinike, where your grandchild look at for him said they, they say. There

ahí-bi egaⁿ′ égiɸe níkaciⁿga akáma. Níkaciⁿga wéɸĕ tĕ wiñ′kĕ-qti-aⁿ′ te,
arrived, they say having it came to pass men they were, it is said. Men found them the he told the truth indeed,

á-biamá. Cĭ wédajĭ wiⁿ wéɸa-biamá. Hau! ɸiɪúcpa cĭ gídaⁿbá-gă, 3
said they say. he And elsewhere one found them they say Ho! your grandchild again look at for him,

á-biamá. Ĕ′di aɸá-biamá. Cĭ níkaciⁿga akáma, wagɸáde-hnaⁿ′ amá
said they, they say. There went they say. Again men they were, it is said crawling up on them they say

Aⁿ′paⁿ-ma. Cĭ wiñ′kĕ-qti-aⁿ′, á-biamá. Hau! Ictínike, ciñ gajiñga uhé
Elk the ones who. Again he told the truth indeed said they say. he Ho! Ictinike, children path

úwagiɸixída-gă, á-biamá. Ahaú! á-biamá. Pahañ′ga bɸiⁿ′ ɸaⁿ′ja égiɸe 6
look out for them, said they, they say. Oho! said they say. he Before I am though beware

u′éɸa hniⁿ′ tai. ‘Aⁿ′ maⁿbɸiⁿ′ tĕ aⁿɸaⁿ′waⁿɸahé maⁿhniⁿ′ tai, á-biamá. Áɸiⁿ
scattering you will. How I walk the you follow me you walk shall said they say. he Ridge

kĕ áɖaɸage gaⁿ′ uhá-biamá. Níkaciⁿga ákicúga gaⁿ′ wéna‘áxe gaⁿ′ íhe
the headland so he went along they say. Men standing thick so passing close to so passed along

aɸá-biamá Wíebɸiⁿ, wíebɸiⁿ, é maⁿɸiⁿ′-biamá Ictínike aká. Bɸúga-qti 9
went, they say. It is I, it is I, said walked they say Ictinike the (suh.). All

t′éwaɸá-biamá. Aⁿ′paⁿ ɸábɸiⁿ umúcta-bi ɻĭ Ictínike íniɸa-hnaⁿ′-biamá.
they killed them they say. Elk three remained from shooting, they say when Ictinike took refuge with him only they say.

Caⁿ′-qti hé ɸaⁿ ɸiɔnúde ɸéɸa-bi ·egaⁿ′ wétiⁿ ɸéɸa-biamá. Aⁿ′paⁿ eɸíge
All at once horn the pulled off suddenly they say having hit them with them sending them off, they say. Elk they call you

taí. Gúdiha maⁿɸiⁿí-gă, á-biamá 12
will. Further off walk ye, said they say. he

NOTES.

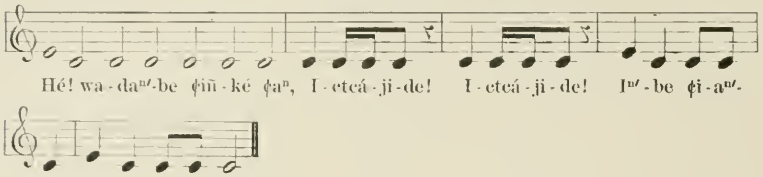
Some say that it was the Orphan or Siɸemakaⁿ who caught the turkeys with the assistance of his grandmother, and that Ictinike killed a bear and roasted it, not the turkeys. The ɻehuqeabe shows this, as turkeys have none.—(L. Sanssouci.) The following version of Siɸemakaⁿ and the Turkeys is probably of Oto origin. The Dakota version of this myth makes Ŭñktomi, the mythical Spider, play the part of Ictinike (see Iapi Oaye for December, 1880).

SIɸEMAKAⁿ AND THE TURKEYS.

[Told by Susanne LaFlèche.]

Once there was a young man, named Siɸemakaⁿ, who lived with his grandmother. And she told him to get something to eat. "Well, I will get some food, grandmother," said he, "if you will have the fire ready." So he took his bow and arrows, and also a bag filled with grass. By and by he saw some Turkeys. "Ho! Siɸemakaⁿ, what have you in your bag?" said they. "I have songs." "Sing us some," said the Turkeys. "Come and dance for me, and I will sing for you," said he. "But, while dancing, it

will be necessary for you to keep your eyes closed; for if any of you open your eyes, all of you shall have red eyes." And he commenced to sing:



"Beware! he who has seen,
Eyes red! Eyes red!
Spread your tails! Spread your tails!"

The Turkeys danced while he sang this over and over; and as they danced, he grabbed first one and then another, putting them into his game-bag. But one Turkey, suspecting something wrong, opened one eye and cried out, "He is killing us all." Then the surviving Turkeys flew away. The youth took the sack home, and said: "Grandmother, now I have something. Keep the bag while I go out and get some water." But the old woman's curiosity proving too great, she opened the bag, and all the Turkeys but one got away. The old woman, who was blind, held the Turkey by both legs. When the young man returned, she called out, "Come quickly and help me. I have two of them." The young man was angry, and reproved her, not allowing her to eat any of the Turkey. And from that time Turkeys have had red eyes.

60, 3. bɸat eteda^{n}, contracted from bɸate eteda^{n}.

60, 9. a^{n}ma^{n}t ega^{n}, contracted from a^{n}na^{n}te ega^{n}.

61, 13. gata^{n}ha uji-biama. About four feet deep.

61, 14. zizika jiñga snuta. According to L. Saussouci, it was not the young Turkey that opened its eyes and gave the alarm, but one of the Ta^{n}i$^{n\prime}$-si-snéde, the Long-legged ta^{n}i^{n}, a species of snipe. These birds danced with the Turkeys, and they, *not the Turkeys*, had their eyes changed to red ones.

61, 16. k'ñ is *whispered*.

62, 1. gakiaha^{n}. Two branches rubbed against each other, being moved or raised by the wind.

62, 4. kageha, iɸaqa. . . . . cema: My friend, as I wished to laugh (I said) those (words).

62, 6. ce-ma hau+. The voice is raised and prolonged, it being a call to the wolves in the distance.

62, 6. waɖiagíji—F. LaFlèche; but wáɖiagíji—ʒaɸi^{n}na^{n}paji.

62, 6. gúdihehái-gă, contracted from gúdiha ihai-gă.

62, 7. pahañga hi ama, etc. The Wolves agreed among themselves that whoever was the first to reach the place, could eat the "ɟehuqɸabe iɸabeta^{n}."

62, 13. egiɸe ɟeɟañga, etc. White Eagle's (Ponka) version of this myth tells how Ictinike caught the Big Turtle. "When Ictinike saw the Big Turtle, he drew back very quietly, and went to a little distance. Then he raised his voice, and called to the Big Turtle. 'Ho, you over there!' 'What is the matter, venerable man?' said the

Turtle. 'You are in great danger,' said Ictinike. 'The Wakanda have determined to make a great flood, and the ground will be covered, and you will be drowned.' 'But I can live in the water,' said the Turtle. 'But I tell you that there will be great danger this time for you,' said Ictinike. 'This time you cannot live in the water.' At length, after much talking, Ictinike persuaded the Turtle to leave the place where he was near the water, and to go to the hills. Ictinike went ahead and hid himself in a ravine. And when the Turtle came crawling along after a while, Ictinike hit him on the head with a stick as he came up the hill, and killed him."

62, 19. nikaci^{n}ga wi^{n}. The person who stole the turtle meat was Miχasi, the Coyote, according to the Omaha and Ponka versions; but the Dakota version makes him Dokci^{n}tca, the Mink. White Eagle says that Ictinike found out who was the thief, and when he met him, he punished him—*cum eo coüit.*

63, 4. tĕ-ana. Te is the classifier tĕ, which is lengthened in such expressions.

63, 5. wanadugeqti ke is the Omaha pronunciation of the Oto waɲáɲoɣĕ^{g}qtci ke, the equivalent of the Omaha nindeqtia^{n}/ hă. This points to a ⱡoiwere original.

64, 19. skéwa^{n}qti, etc. "I was saying, 'A bunch of weeds was always there, and deceived them.'"—(Sanssouci.)

65, 1. agudi ɸiɲuepa gida^{n}ba-gă. See for your grandchild where it (the danger) is.—(Sanssouci.)

65, 7. aɸi^{n} kĕ áđaɸage ga^{n} uhá-biama. The ridge was of a curvilinear form. The men were in ambush all around, and Ictinike led the Elk all around inside the line of ambush.

TRANSLATION.

There were some Turkeys, a great many. They were feeding on the very high edge of the ground among the arrow-weeds. Ictinike went thither. Having discovered them, he bent his head at once, and was coming back again (to the place whence he had started). "How shall I do in order to eat them?" he thought. And he made a decision. Immediately he rolled up a raccoon-skin robe several times, making it a pack for carrying something. He carried it on his back, and ran at once. As he ran, he passed very close by the Turkeys who were feeding. "Wuhu+! Something is the matter with the old man. See him," said the Turkeys. "Why! venerable man, what is the matter?" said they. "Yes, it is just so," said Ictinike. "Some villagers having said that I was to sing dance-songs for them, and having come after me, I have been carrying my songs (on my back)," said he. "Oho! venerable man, we too will dance a little," said the Turkeys. "No, I go in a very great hurry," said Ictinike. "We too, venerable man, will dance a little, and then you can go," said the Turkeys. "Wuhu+! what a bother! I was in very much of a hurry, but if you wish to dance, you shall do it," said Ictinike. "Well! Come, let us see! Come hither in a body," said Ictinike. And they came in a body. And he pulled open the robe. "Turn in your course and go around me. Ye very large ones who are moving along, pass very close to me as ye go dancing around me. Shut your eyes. Beware lest you open your eyes, and your eyes become red," said Ictinike. "Lift your tails erect, and spread them out repeatedly (by opening and closing). Well! Come, dance ye," he said. Then he sang: "Alas for the gazer! His eyes shall be red! His eyes shall be red! Flirt up your tails! Flirt up your tails!" Having caught hold of the very large ones, and

having twisted off their heads in succession, Ictinike sat filling the bag. The bag he filled that high; he filled it very full. A small half-grown Turkey was about to comprehend (the situation as he moved along), he walked with his eyes open a little now and then. "He is destroying the largest ones among us. There is cause for anger! It is Ictinike who is standing (here), but (we did not recognize him)," he said. "K'ŭ!" They went fleeing. "Ha! ha! How easy it is to fill myself to repletion," said Ictinike. He laughed till he panted excessively. He bound up the bag. And he cut sticks (as) roasting-sticks. He put them (the birds) to roast all around the fire. When they were almost done, the branch of a tree raised by the wind, said, "'I¤!" "I am roasting them on account of my eating. Why do you cluck at me?" said Ictinike. "If you do this any more, I will go to you and hit you." When he arrived there (up the tree) he thrust in his arm several times. And it closed on his hands. "Friend, I wished to jest, so those things (I did and said). Friend, let me go," said he. And it continued so without letting him go. "Ho!! those yonder! I put my own pieces there for safety. Go ye further off!" said he, referring to the Big Wolves. "Ictinike says that he has put the pieces away for safety," said they (the Wolves). They promised that those who should be the first to arrive were to eat the fat wrapped around the stomach. They went dashing towards it. They went suddenly, running a race. Having arrived there, they bit it. They swallowed it. Having swallowed it, they departed in different directions. And what closed on (Ictinike) opened itself. And having reached home at the bottom again, Ictinike was soon sitting and putting down the sticks as he licked them. He departed and walked along the shores of a row of round lakes. It happened that a big turtle was sitting there, by the shore of the lake. He took it, catching hold of the tail. He took it off to one side. "I will make myself full in a while!" said he. He broke wood (branches?) again. He piled up the wood very high, and put it in (the fire). He made the fire burn very fast. And he put the big turtle very quickly into the ashes. He put it in to bake, and he was about to eat it. When it was nearly done, Ictinike was sleepy. "I am sleepy. When it is cooked, you shall awaken me, *O ane*," said he. He slept. While he slept a person arrived there. The person took the big turtle, and ate it. When he had swallowed it, immediately he took the feet and thrust them (in their places) against the turtle-shell. He made Ictinike's hands very greasy for him; he also made his mouth very much smeared with grease. The person departed. Ictinike awoke. He arose suddenly. "What I roasted for myself is cooked too much for me!" he said. He pulled out the feet and they were coming to him. "It is done," said he. "Why! I wonder if I have eaten mine," he said. "Why! I must have swallowed it and then slept." Having looked at his hands, he said, "Yes, I have swallowed my own." He felt his stomach lengthwise (that is, running the hand all along it). "Yes, I am very full indeed after eating," said he. When he departed, it came to pass that there were a great number of Elk. Having peeped, Ictinike discovered them. "Stop! I will tempt these!" he thought. The Elk having discovered him, said, "This one is Ictinike." "Friend younger brother, it is I. Friend younger brother," said Ictinike, "I wish to live just as you do." "Well, venerable man, there is no reason at all for this!" said one. "When the vegetation consists of bitter weeds, I eat straight along as I walk (rejecting none). How is it possible for your heart to feel good when you eat them?" "Not so, friend younger

brother, I wish to live with you just as you do," said Ictinike. "Though you will have your way, you shall seek a path for our children, as you understand the ways of the Indians," said they. "Yes, I will do as you say," said Ictinike. "Come, Pronged-horns, do you be the one," said they. "Well," said he, "come, stand with your face the other way (with your back to me)." When he went to hit him on the side, he failed, as Ictinike fled. "Wuhu+! truly nothing is there to be done, venerable man," said he. "O no, friend younger brother, I fled as I feared that he would run over me," said Ictinike. Again it was done so four times. The fourth time the Elk said, "When this (is over) I will stop." "Yes, friend younger brother, I will not flee," said Ictinike. When he hit him on the side, he went with him, just like him; Ictinike had become an Elk. As he was proud, he walked making light steps, he walked pretending to discover men. He kept on crying, "'I^{n}!" "Do behave, venerable man. Beware lest you do that regularly," said the Elk. "O no, friend younger brother, it is all right because I am proud," said Ictinike. "Friend younger brother, I am now living just as I desire." And eating as he went he spit out the bitter ones in large pieces; he was constantly spitting them out. "Wă! I have joined those who eat very bad food," said he. "Wă! venerable man, what were you saying?" said they. "I said nothing. I was saying 'I have joined those who eat good food,'" said he. At length when they went over a hill with a very flat top, the Elk discovered men. "I^{n}!" said they. "Come, Ictinike, look at it (the danger) for him (your grandchild)," said they. When he went thither, behold, they were men. He arrived there. "You shall go home and say that he is coming with them," said Ictinike, telling the men in a whisper. "Wă! venerable man, what are you saying?" said the Elk. "What is the matter? What should I say? I was saying as I walked, 'A clump of weeds which was there a very long time, gave them needless trouble (*or*, deceived them—Sanssouci),'" said he At length, when they went over a flat-top hill, an Elk was coming back again fleeing. "Well, Ictinike, see for your grandchild where it is," said they. When he arrived there, behold, they were men. Said he, "He told the truth, indeed, when he said he found men." Again, one discovered them in another direction (*or*, elsewhere). "Well, again see for your grandchild (where the danger is)," they said. He went thither. Again they were men, who were crawling up on the Elk. Again he said, "He told the exact truth." "Come, Ictinike, look out for your children a path (by which they may escape)," said they. "Well," said he, "though I am ahead, beware lest you scatter. You must walk following me in the manner that I walk." He followed the headlands of the ridge. He went passing close by the men who were standing thick. "It is I! it is I!" said Ictinike, as he walked. They killed all (of the Elk). Three Elk remained after the shooting, and they took refuge with Ictinike. And he soon pulled off the horns, throwing them away, and hitting the Elk with them. "You shall be called A^{n}pa^{n}, Elk. Walk away," said he.

ICTINIKE AND THE ELK.

HUPEɸA[n]'S VERSION.

Kagéha, níkaci[n]ga d'úba gátẽɬa ẽdedí amáma. Ĕ'ta bɸé ka[n']bɸa,
Friend, person some at that place there they are, it is said. Thither I go I wish,

á-biamá Ictínike aká. Ahaú, aɸá-biamá. Aɸá-biamá ɣi égiɸe A[n']pa[n]
said, they say Ictinike the (sub.). Well, he went, they say. He went, they say when it happened Elk

3 núga ẽdí ɸĩñké amá ha. Hau, ukía-biamá. Kagéha, wawéwimáxe
male there the (st. ob.) they say . Well, he talked with him they say. Friend, to question you

atí, á-biamá Ictínike aká. Ki eдáda[n] a[n]ɸa[n']hmaxe té ă, á-biamá A[n']pa[n]
I have come said, they say Ictinike the (sub.). And what you question me will ? said, they say Elk

núga aká. Kagéha, hí a[n]wa[n']jeɸa agɸi[n'] hă, áda[n] a[n]wa[n']waɬáctẽ nágaca[n]-
male the (sub.). Friend, legs me tired I sit . there whithersoever I travel

6 máji hă, á-biamá A[n']pa[n] núga aká. Kagéha, níkaci[n]ga-ma újawá-
I not . said, they say Elk male the (snb.). Friend, person the ones who have much

ɋti-a[n]-biamá. Eáta[n] áda[n] ma[n]ɔni[n']-äijĭ ă. A[n']ha[n], kagéha, wa'ú pahañ'ga
enjoyment, they say. Why therefore you walk not ? Yes, friend, woman before

agɸă[n'] ɸiñké i[n']nacaí éga[n], nan'de ísaa[n] ɸiñ'gega[n] ɸéɸu agɸi[n'], á-biamá
I took to wife the (ob.) snatched from me as, heart as it has nothing to satisfy it here I sit, said, they say

9 A[n']pa[n] núga aká. Kagéha, ĕ'di añgáɸe té, á-biamá Ictínike aká Kagéha,
Elk male the (snb.). Friend, there we go will, said, they say Ictinike the (sub.). Friend,

ɸí-hma[n] ĕ'di ma[n]ɸiñ'-ga, á-biamá A[n']pa[n] núga aká. Kagéha, áwatẽdíi
you alone there go thou said, they say Elk male the (snb.). Friend, in what place are they

ă, á-biamá. Kagéha, ɸétẽɬái hă. Ĕ'di ma[n]ɸiñ'-gă, á-biamá. Hau, aɸá-
I said they say. he Friend, they are at this place . There walk, said they say. he Well, went

12 biamá Ictínike amá. Égiɸe A[n']pa[n] ẽdedí amáma, áhigí-biamá. Ĕ'di
they say Ictinike the (sub.). It happened Elk there they were, it is said many they say. There

ahí-biamá. I[n]c'áge, eáta[n] ma[n]hmi[n'] ćí[n]te, á-biamá A[n']pa[n] amá. A[n']ha[n],
he arrived, they say. Venerable man, why you walk may said, they say Elk the (sub.). Yes,

ɬepáha, a[n']ba wi[n] waɸáte ɔmátai bɸáte ka[n']bɸa ma[n]bɸi[n'] ga[n'] ada[n], ɬepáha,
grandchild, day one food you eat I eat I wish I walk as therefore, grandchild,

15 atí hă, á-biamá. Qa-í! i[n]c'ágehă, téqi hă, waɸáte añgúɬai. Dáda[n] p'ă'
I have come . said he they say. Why! O venerable man! difficult . food our. What bitter

gẽ bɸúga a[n]ɸáte a[n]ma[n']ɸi[n] usní ɣi'etẽ kíma[n]ha[n]-úgaqɸẽ'-qti añgɸi[n']i hă,
the (ob.) all we eat we walk cold even when against the wind facing we sit .

á-biamá. Hau, i[n]c'ágehă, uɸáde ɸiɸiñ'ge. Céna, ɸactañ'-gă hă. Añ'kajĭ,
said they, they say. Ho! O venerable man! to talk of you have nothing. Enough. stop talking . Not so.

18 ɬepáhă, ɸiéda[n] céna ɸacta[n']í-gă hă. Ga[n'] ma[n]hmi[n']-macẽ'di ma[n]bɸi[n']
grandchild, do you enough stop (ye) talking Anyhow you walk by you who I walk

ka$^{n'}$bɸa hă, á-biamá Ictínike aká. Hau, wiñ'ke éi^{n}te. Ɫáckahi jiñ'ga
I wish . said, they say Ictinike the (sub.). Ho! he speaks truly may be. Oak tree small

hé giáxa-biamá Sin'de kĕ ja^{n}-ɣa$^{n'}$ giáxa-biamá. Hau, ʇucpáha, usní
horn made for him they say. Tail the (ob.) tree root made for him they say. Well, grandchild, cold

ɣī, égа^{n} snia$^{n'}$t'e té hă. Hi$^{n'}$ ɸíʇai égа^{n} iñ'gaxái-gă, á-biama. Hau, waháb 3
when so me cold (freeze) may . Hair your like for me make ye, he said they say. Well, cat's-

igaska$^{n'}$ɸĕ hi$^{n'}$ giáxa-biamá. Hau! kĕ, jápahi ɸégĕ ɸatá-gă, á-biamá. ɸatá-
tails hair made for him they say. Ho! come, rosin-weed these (ob.) eat said they, they say. He ate

biamá Ictínike aká. ɸatá-bi ɣī iúp'ă-biamá, teú-biamá. Wŭ! dádа^{n}ctĕ
they say Ictinike the (snb.). He ate they when say bitter in mouth they say he spit they say. Wŭ! whatever

pĭäijĭäijĭ'-qtci ɸataí ĕdućhe áha^{n} á-biamá. Hau! i^{n}c'áge, edćcega^{n}-hma$^{n'}$ ă, 6
good-not-not very they eat I go with ! said he, they say. Ho! venerable man, what were you saying ?

á-biamá. Ĭndáda^{n}-qti edéhe ta? Waɸáte pĕjĭ'-qti ɸataí ĕdućhe áha^{n}, ehé,
said they, they say. What indeed I say what shall? Food bad very they eat I go with ! I said,

ʇucpáha, á-biamá Ictínike aká. Ahaú Hau! i^{n}c'áge, úcka^{n} wi^{n} añguíɸiɸa
grandchild, said, they say Ictinike the (sub.). Well. Ho! venerable man, deed one we tell to thee

tañ'gata^{n}. Ciñ'gajiñ'ga naxídewaɸáɸĕ te áda^{n} úcka^{n} wi^{n} añguíɸiɸa tañ'gata^{n}, 9
we will. Children you make them have ears will therefore deed one we tell thee we will,

á-biamá. Hau! i^{n}c'áge, ɸéamá níaci^{n}ga wéɸai tĕ'di égа^{n}-qti tĕ'di bi^{n}zé-
said they, they say. Ho! venerable man, these (sub.) persons they find them when just so when they cry

hna^{n}i, á-biamá. Ahaú! á-biamá, égа^{n} taté áɸa, á-biamá. Usní amá, ʇadé-
out, said they, they say. Oho! said they say, he so shall be indeed said they say. he Cold they say, hard

sage usní-qti amá. A$^{n'}$pa^{n}-ma bɸúga-qti kíma^{n}ha^{n}-úgaqɸe ma^{n}ɸi$^{n'}$-biamá. 12
wind cold very they say. Elk the ones who all facing the wind walked they say.

Ictínike amá kíma^{n}ha^{n} gaqĕ'-qti waɸáte ma^{n}ɸi$^{n'}$-biamá. Ágaqɸe ɬigɸísa^{n}ɸá-
Ictinike (sub.) the against the wind apart very eating walked they say. With the wind turned himself around

biamá. Wŭ! pĭäijĭäijĭ'-qtci, á-biamá.
they say. Wŭ! good-not-not very, said he, they say.

Hau, é ga$^{n'}$-amá níkaci^{n}ga wéɸa-biamá Ictínike aká. I-ú! á-biamá. 15
Well, that after awhile person be found them they say Ictinike the (sub.). I-u! said they say. he

Gída^{n}bái-gă, gída^{n}bái-gă, á-biamá A$^{n'}$pa^{n}-ma bɸúga ɗágaha^{n} ɸćɸa-biamá.
Look for him, look for him, said they say. he Elk the ones who all raised their heads suddenly, they say.

E'a$^{n'}$ ă, á-biamá ɸćaká níkaci^{n}ga wi^{n}, á-biamá Ictínike aká. Da^{n}bá-
What is the matter ? said they, they say. This one person one, said they say he Ictinike the (sub.). They looked at it

biamá ɣī égiɸe qad iɸa$^{n'}$ amá. É wáɸake, á-biamá A$^{n'}$ha^{n}, á-biamá. 18
they say when behold grass was suddenly they say. That you mean, said they, they say. Yes, said they say. he

Hau! i^{n}c'áge, égiɸégа^{n} ckáxe-hna^{n} te, á-biamá A$^{n'}$pa^{n}-ma. Égа^{n}-qti ɣī
Ho! venerable man beware lest you do thus continually, said, they say Elk the ones who. So just when

égа^{n}-hma$^{n'}$i, á-biamá. Cī wabáhi ma^{n}ɸi$^{n'}$-biamá. Égiɸe cī níaci^{n}ga wéɸa-
so regularly, said he they say. Again feeding together walked they say. It happened again person he found them

biamá Ictínike aká. Gída^{n}bái-gă, á-biamá. A$^{n'}$pá^{n} amá da^{n}bá-bi ɣĭ
they say Ictinike the (sub.). Look for him, said they say. he Elk the (sub.). looked, they say when

égа^{n}-qti amá níaci^{n}ga akáma, ugás'i^{n} akáma. Hau! éga^{n}-qti te, á-biamá
just so they say they were men, it is said, they were peeping, it is said Ho! just so it was, said, they say

3 A$^{n'}$pa^{n} amá. Ciñ'gajiñ'ga ua$^{n'}$he úwaginá-gă, á-biamá. Kĭ, Wíeb¢i^{n} te hă,
Elk the (snb.). Children flight hunt for them, said they, they say. And, I am he will .

á-biamá Ictĭnike aká. Wiñ'kĕ-qti ába^{n}, á-biamá A$^{n'}$pa^{n}-ma. Hau! kégañ-
said, they say Ictinike the (sub.). He speaks truly indeed ! said, they say Elk the ones who. Ho! come, do

gă, á-biamá. ¢ié-gă, á-biamá. Ciñ'gajiñ'ga uhé úwaginá-gă, á-biamá.
it, said they, they say. You be first, said they, they say. Children path hunt for them, said they, they say.

6 Ahaú! i¢ágaska^{n}b¢e tá miñke, á-biamá Ictínike aká. Ictínike aká a¢á-
Oho! I attempt it will I who, said, they say Ictinike the (sub.). Ictinike the (sub.) went

biamá. A$^{n'}$pa^{n} b¢úga-qti u¢úha-biamá. Gañ'ki Ictínike amégа^{n} níaci^{n}ga
they say. Elk all followed they say. And Ictinike as he moved men

wé¢a-biamá. Ĕ'ɬa a¢á-biamá Níaci^{n}ga wéna'ú-qtci íha-biamá. Níaci^{n}ga
discovered, they say. Thither went they say. Men right alongside of he passed, they say. men

9 wé¢ai ɣĭ é úwakiá-biamá: Wí añkída-bajíi-gă. Wíeb¢i$^{n'}$ hă, á-biamá
discov- ered them when that talked with them they say: Me shoot not at me. It is I . said, they say

Ictínike aká. A$^{n'}$pa^{n}-ma wákidá-biamá. A$^{n'}$pa^{n}-ma t'éwa¢á-biamá. A$^{n'}$pa^{n}-
Ictinike the (sub.). Elk the ones who they say. Elk the ones who they killed them, they say. Elk

ma múwa¢iñgĕ'-qti-a$^{n'}$-biamá, cénawa¢á-biamá. A$^{n'}$pa^{n} núga jiñ'ga wi^{n}
the ones who they shot down all they say. they extermin ated them they say. Elk male small one

12 A$^{n'}$pa^{n} miñ'ga jiñ'ga ctĭ wi^{n}, Ictínike aká é wé¢ab¢i^{n} níɬa-biamá. Wé'ahidĕ'-
Elk female small too one, Ictinike the (sub.) that the third alive they say. Far away

qti a$^{n'}$he júwag¢e ahí-biamá Ahí-biamá ɣĭ hé kĕ ¢izá-bi Ictínike aká,
very fled he with them arrived, they say. Arrived, they say when horn the (ob.) took, they say Ictinike the (sub.),

a$^{n'}$¢a ¢é¢a-biamá. A$^{n'}$pa^{n} jiñ'ga ¢é wagájĭ ega$^{n'}$, Eáta^{n} a^{n}¢a$^{n'}$wa^{n}¢aháі ă.
threw away suddenly, they say. Elk small to go told them having, Why me you follow ?

15 ɬanúɣa hébe aɣídadéga^{n} te hă. Gúdiha ma^{n}¢i$^{n'}$i-ga. A$^{n'}$pa^{n} e¢íge taí,
Fresh meat piece I cut up for myself will . Further off walk ye. Elk they will call you,

á-biamá. Ceta$^{n'}$.
said he, they say. So far.

NOTES.

70, 17. u¢áde ¢i¢iñge, "You have nothing to talk about"—Joseph La Flèche; "You have no cause for complaint"—Sanssouci; syn., égicájĭ eté ɣĭ, "You ought not to say it to (any one)"—Mary La Flèche; "It were good for you to say nothing to any one."

70, 18. ¢iéda^{n}, etc. Ictinike thought that they would not allow him to join them. So he implored them, using ¢ieda^{n} in his entreaty: "If you are unwilling, do not say it. Do you stop speaking. Refuse me no longer."

71, 6. pĭäjĭäjĭ-qtci, etc. The *literal* meaning is the opposite of the *real* one. So wa¢ate pĕjĭ-qtci, is "very *good* food;" and wa¢aha pĕjĭ-qtci, "very *good* clothing."

71, 8. ahau and hau are often used as catch-words or continuatives.

71, 9. naxídewaɸaɸě (given by Hupeɸa^{n}), "You make them have inner ears," "You teach them to use their ears so as to detect the presence or approach of danger;" but Joseph La Flèche gave náxiɸawaɸaɸě, "You annoy or alarm them": "We tell you one thing lest you alarm the children."

71, 10. bi^{n}zé, syn., xaxage, to cry out as a child, or as the young of the elk or coyote. This cry, according to Hupeɸa^{n}, is i-ú; Joseph La Flèche gave u^{n}, said through the nose, with the rising inflection; and ɖaɸi^{n}-na^{n}pajĭ gave in the preceding myth, 'j^{n}.

72, 4. kégañ-gă (kě, égañ-gă) "Come, do it."

72, 5. ɸié-gă, "Be thou he," imperative of ɸie, thou; syn., ɸi pahañ'ga-gă, "Be thou the foremost, the leader"—Joseph La Flèche.

72, 8. wena'ñqtci, ɻoiwere, winaq'axe, to go near in one's course, to pass alongside of them.

TRANSLATION.

"My friend, there are some persons in that place. I wish to go thither," said Ictinike. Well, he went. When he went, it happened that a Male-elk was (sitting) there. Well, he talked with him. "My friend, I have come to question you," said Ictinike. And the Male-elk said, "What will you ask me? My friend, I sit tired in my legs, therefore I do not go anywhere at all." "My friend, persons are accustomed to enjoyment. Why do you not walk?" said Ictinike. "Yes, my friend, the woman whom I married formerly having been taken from me, my heart has no enjoyment, and I sit here," said the Elk. "My friend, let us two go thither," said Ictinike. "My friend, do you go thither by yourself," said the Male-elk. "My friend, where are they?" said Ictinike. "My friend, they are at this place (near by). Go thither," said the Male-elk. Well, Ictinike departed. And there were a great many Elk (in motion) there. He arrived there. "Venerable man, what may be your business?" said the Elk. "Yes, my grandchildren, I have been desiring to eat the food which you eat for one day; therefore, my grandchildren, I have come," said he. "Why! O venerable man, our food is difficult. We eat all bitter things as we go; besides, when it is cold we sit facing the wind," said they. "Ho! O venerable man, you have nothing to talk about. Enough. Stop talking." "No, my grandchildren, you (have said) enough. Do you stop talking. (Notwithstanding what you have said) I wish to live as you live," said Ictinike. "Ho! he may be telling the truth" (said the Elk). They made horns for him of a small oak. They made him a tail of the root. "Well, my grandchildren, when it is cold, I may freeze (if I am) so. Make for me hair like yours," said he. Well, they made hair for him out of cat's-tails (*Typha latifolia*). "Ho! come, eat these rosin-weeds," they said. Ictinike ate them. When he ate them they were bitter in the mouth, and he spit them out. "Psha! I have joined the eaters of very bad things," he said. "Ho! venerable man, what have you been saying?" they said. "What indeed could I say? I said, 'I have joined the eaters of very good food,' my grandchildren," said Ictinike. "Ho! venerable man, one custom we will tell you. You shall cause the children to use their ears (aright), therefore we will tell you one custom," said they. "Ho! venerable man, when these discover men, and it is just so, they cry out." "Oho!" said he, "it shall be so indeed." It became cold. The wind blew, and it was very cold. All the Elk walked facing the wind. Ictinike

walked apart from them, facing the wind. He turned himself with the wind (with his back to it). "Psha! it is very bad!" he said. Well, after going awhile, Ictinike discovered men. "I-u! look ye for him! Look ye for him!" said he. All the Elk raised their heads suddenly. "What is the matter?" said they. "This one is a man," said Ictinike. When they looked at it, behold, it had suddenly become grass. "You mean that?" said they. "Yes," he said. "Ho! venerable man, beware lest you continue doing thus," said the Elk. "When it is just so, only so is it," he said. Again they were grazing as they walked together. And it happened that Ictinike discovered men again. "Look ye for him," said he. When the Elk looked at it, it was just so; they were men, and they were peeping. "Well, it was just so," said the Elk. "Seek a way of flight for the children," said they. "Let me be the one," said Ictinike. "Indeed, he speaks truly!" said the Elk. "Ho! come, do it. You shall be the one (to go ahead). Seek a path for the children," said they. "Oho! I will attempt it," said Ictinike. Ictinike went. All the Elk followed him. And as Ictinike went he discovered men. He went thither. He passed right alongside of the men. When he discovered the men he talked with them. "Do not shoot at me; it is I," said Ictinike. They shot at the Elk. They killed the Elk. They shot down all the Elk; they exterminated them. One small Male-elk, and one small Female-elk, Ictinike being the third, were alive. Fleeing with them, he reached a place at a very great distance (from the place of slaughter). When he arrived, he took the horns and threw them away. Having commanded the young Elk to depart, he said, "Why do you follow me? I will cut up for myself a piece of fresh meat. Walk further off. You shall be called Aⁿpaⁿ" (Elk). The End.

ICTINIKE AND THE BUZZARD.

Told by Maᴮtcu-naⁿba.

Égiɸe Ictínike amá ɸé amáma. Kī Héga wiⁿ gáwiⁿxe maⁿɸiⁿ′-biamá.
It came to pass Ictinike the (sub.) was going. And Buzzard one going around walked they say.

Kī Ictínike aká ni-ɻañ′ga masániaɻa ɸé gaⁿɸá-biamá. Héga ɸiñké ɸahaⁿ′-
And Ictinike the (sub.) big water to the other side of to go wished they say. Buzzard the (ob.) he prayed to him

3 biamá. ɻigaⁿ′ha, iⁿ′ʻiñ-gă hă. Ní masániaɻa iⁿ′ʻiñ-gă hă, á-biamá Ictínike
they say. O grandfather, carry me . Water to the other side of carry me . said, they say Ictinike

aká. Aⁿ′haⁿ, á-biamá Héga aká, wiʻíⁿ téiñke, á-biamá. Gañ′ki gíʻíⁿ-
the (sub.). Yes, said, they say Buzzard the (sub.) I carry you will said he they say. And he carried him

biamá. Gíʻíⁿ-bi ɤī jaⁿqɸú‘a unḗ gíʻíⁿ-biamá. Égiɸe jaⁿqɸú‘a tĕ íɸa-biamá
they say. He carried him, they say when hollow tree seeking he carried him, they say. At length hollow tree the (ob.) he found, they say

6 hă. Ĕ′di gíʻíⁿ aɸá-biamá ɤī jaⁿqɸú‘a tĕ ɤaⁿ′ha-qtei íhe aɸé-hmaⁿ-biamá
There carrying him went they say when hollow tree the (ob.) border very passing went regularly, they say

Héga amá, áɸika^{n} aɸé hna^{n}-biamá. Áɸika^{n} aɸaí ɤĭ: ɻiga$^{n'}$ha, a^{n}wa$^{n'}$-
Buzzard the (sub.), leaning he went regularly, they say. Leaning he went when: O grandfather me

hniqpáɸ etéga^{n}, á-biamá Ictínike aká. Ma$^{n'}$ɸi^{n} téga^{n} ca$^{n'}$ca^{n} bɸi$^{n'}$ hă,
you make fall apt said, they say Ictinike the (sub.). To walk the, so always I am .

á-biamá Héga aká. Égiɸe ɤigɸínbɸi$^{n'}$-biamá ɤĭ Ictínike ma^{n}can′de égih 3
said, they say Buzzard the (sub.). At length twisted himself they say when Ictinike den headlong
around

iɸéɸa-biamá Héga aká. Kĭ Ictínike ja^{n}qɸú′a égihe ɸéɸĕ ma$^{n'}$taɬa waqpáni,
sent him suddenly, they say Buzzard the (sub.). And Ictinike hollow tree headlong sent suddenly inside poor

qɸáqti ma^{n}ɸi$^{n'}$-biamá. Égiɸe ɻí hégactĕwa$^{n'}$jĭ gaqɸa$^{n'}$ atí-biamá. Égiɸe
lean very walked they say. At length lodge by no means a few on the hunt have come, they say. At length

nqɸú′a wéɸĕ ɤĭ wa′ú amá qɸabé tĕ gaɬáqi amá. Égiɸe Ictínike aká 6
hollow (tree) sought (wood) when woman the (sub.) tree the (ob.) hit and made sound they say. At length Ictinike the (sub.)

ja^{n}qɸú′a ma^{n}táɬa gɸi$^{n'}$-bi cĭ, Níaci^{n}ga wéɸĕ tí-biamá eɸéga^{n}-biamá. Égiɸe
hollow tree inside sat, they say again, Person seeking (wood) have come (see note), thought he they say. It happened

mixá-ha wa-i$^{n'}$-biamá Ictínike aká. Sĭn′de kĕ ja^{n}qɸú′a usné gĕ ubásna^{n}
raccoon skin wore they say Ictinike the (sub.). Tail the (ob.) hollow tree split the (pl.) pushing into

ɸa^{n}be-híɸa-biamá. Gañ′ki wa′ú ɸábɸi^{n} atí-biamá, cĭ qɸabé gaɬáqi- 9
he caused to come in sight, they say. And woman three have come, they say again tree hit and sounded

biamá. Cí sĭn′de da^{n}bá-biamá. Égiɸe gá-biamá: Hindá! cixa$^{n'}$, mixá
they say. And tail they saw they say. It happened she said as follows, they say: Stop! husband's sister raccoon

d′úba ɸcáká, á-biamá. Mixá d′úba weáɤiɸĕ, á-biamá. Hi^{n}+! cixa$^{n'}$, wi$^{n'}$
some this she said, they say. Raccoon some I have found for myself said they say. Oh! brother's wife one

a^{n}ɸá′i teda$^{n'}$+, á-biamá. Ja$^{n'}$ tĕ añgúga′úde taí hĕ, á-biamá. Égiɸe ja$^{n'}$ 12
you give me will? said (one), they say. Tree the (ob.) we cut a whole in will . said she they say. At length tree

tĕ gasá-biamá, uga′udá-biamá. Égiɸe Ictínike gá-biamá: Mixá ɬañ′ga
the (ob.) they cut they say they cut a hole in it they say. It happened Ictinike said as follows, they say: Raccoon big

bɸi$^{n'}$ hă. ɻañgáɸĕha gaxái-gă hă, á-biamá. Hi^{n}+! cixa$^{n'}$, Mixá aká ɬañgá-bi
I am . Large around make it . said he they say. Oh! brother's wife Raccoon the (sub.) big (see note)

ai hĕ, á-biamá. Gañ′ki ja^{n}qɸú′a tĕ ɬañgáɸĕha u′úde tĕ gaxá-biamá. 15
he says . said (one) they say. And hollow tree the (ob.) large around hole the (ob.) they made they say.

Gañ′ki ɸa^{n}be akí-biamá Ictínike aká. Mixá ɬañ′ga aɸi$^{n'}$ ɸa^{n}be caki,
And coming out reached home, they say Ictinike the (sub.). Raccoon big having coming out I come home to you

á-biamá. Hi^{n}+! cixa$^{n'}$, Ictínike amé améda^{n}, á-biamá. Gañ′ki Ictínike
said (one) they say. Oh! brother's wife Ictinike it is he who is moving, said (one) they say. And Ictinike

ɸa^{n}be akí-biamá. Mixá ɬañ′ga áɸi^{n}hé cagɸé te. Gúdiha naji$^{n'}$i-gă, 18
coming out reached home, they say. Raccoon big I who move I go home to you will. Further off stand ye

á-biamá. ɸa^{n}be akí tĕ′di wéɸigɸa^{n} gáxe gɸi$^{n'}$-biamá. Áta^{n} áma^{n} ɤĭ
said he, they say. Coming out reached home he when decision making he sat they say. How I do to him if

ɸga^{n}ɸ′a^{n} ctéda^{n}, eɸéga^{n} gɸi$^{n'}$-biamá. At′é ɗáxe ɤi-hma$^{n'}$ úmakaáɸ otéga^{r}
so I do to him apt! thinking he sat they say. I die I make if only I make it easy apt

áha^{n}, eɸéga^{n}-biamá. Cī égiɸe ɣáxe wi$^{n'}$ da^{n}bá-biamá. ɣáxe da^{n}bá-bi ega$^{n'}$
! he thought they say. Again it happened Crow one he saw they say. Crow he saw, they say having

cī Wajíbe-snéde wi$^{n'}$ da^{n}bá-biamá Égiɸe ɸaha$^{n'}$-biamá. Kagéha, ɸá'eañ'-
again Magpie one he saw they say. It happened he prayed to, they say. Friend, pity ye

3 giɸái-gă, i^{n}wiñ'ka^{n}i-gă, á-biamá. At'é ɖáxe tá miñke; i^{n}wiñ'ka^{n}-ba a$^{n'}$ɸa-
me, help ye me, said he, they say. I die I make will I who; help me and eat

tái-gă, á-biamá. Wajiñ'ga bɸúga-qti wéba^{n}-bi ega$^{n'}$ ĕ'di ahí-biamá. Gañ'ki
ye me, he said, they say. Bird all very called them, they say having there arrived, they say. And

Qiɸá amá ctī ĕ'di ahí-biamá. ɣáxe aká égiɸa^{n}-biamá, Qiɸá ɸiñké é wa-
Eagle the (snb.) too there arrived, they say. Crow the (sub.) said to him, they say, Eagle the (ob.) that he

6 ká-bi ega$^{n'}$: Kagéha, máhi^{n} pái aɔni$^{n'}$. Wémabɸázai-gă, á-biamá. Gañ'ki
meant, they say having: Friend, knife sharp you have. Rend it for us, said he they say. And

nin'de ɸa^{n}ɻá Qiɸá aká há ɸa^{n} uɸá'udá-biamá. Sīn'de-qɸú'a ma^{n}táɻa waci$^{n'}$
rump at the Eagle the (sub.) skin the (ob.) bit a hole in they say. Tail hollow within fat

ɸa^{n} waɸíɔna gɸi$^{n'}$-biamá. A$^{n'}$pa^{n}, ci^{n} hégajī amá, á-biamá. Gañ'ki Héga
the (ob.) visible sat they say. Elk, fat not a little, it was, said he, they say. And Buzzard

9 amá-ɔna ceta$^{n'}$-hna^{n} ahí-bají-biamá. Égiɸe Héga amá ĕ'di ahí-biamá.
the (sub.) only so far only arrived not they say. At length Buzzard the (sub.) there arrived, they say.

Cí+cte! Ictínike, á-biamá Héga amá. Añ'kajĭ, kagéha, ɸikúɸa-gă, mábɸaza-
Fie on you! Ictinike, said, they say Buzzard the (snb.). Not so, friend, hurry, rend

gă. Máhi^{n} pái aɔni$^{n'}$ hă, á-biamá ɣáxe aká. Añ'kaji, Ictínike éĕ hă,
it. Knife sharp you have . said, they say Crow the (sub.). Not so, Ictinike it is .

12 á-biamá Héga amá Héga ɸatájī tĕ'di Wajíbe-snéde ma^{n}táɻa-qtci upé ahí-bi
said, they say, Buzzard the (sub.) Buzzard he ate not when Magpie within very entered reached, they say

ega$^{n'}$ waci$^{n'}$ ɸatá-biamá. Héga amá ɖáɻa aɸá-bi ega$^{n'}$ ígaska^{n}ɸá-biamá.
having fat ate they say. Buzzard the (sub.) to the head went, they say having tried him they say.

Ígaska^{n}ɸá-bi ega$^{u'}$ paqɸúge ɸaqtá-biamá, céɸectĕwa$^{n'}$jī ja$^{n'}$-biamá Ictínike
Tried him, they say having nostrils bit they say, not heeding at all lay they say Ictinike

15 aká Égiɸe ictá-ha kĕ ɸaqtá-biamá, cī céɸectĕwa$^{n'}$jī ja$^{n'}$-biamá Ictínike
the (sub.). At length eye-skin the (ob.) he bit they say again not heeding at all lay they say Ictinike

aká. Nin'daɻáɸica^{n} aɸá-bi ɣī waci$^{n'}$ hebé ĕdí ɸa^{n} ké ɸatá-biamá Héga
he (sub.). Towards the rump went, they say when fat piece there that which he ate they say Buzzard

aká. Égiɸe u'úde ɣa$^{n'}$ha kĕ'di waci$^{n'}$ hébe ĕdí ɸa^{n} ɸacpá-biamá Héga aká.
the (sub.). At length hole border by the fat piece there the (ob.) bit off a piece they say Buzzard the (sub.)

18 Égiɸe, Wiñ'ka-bi té, A$^{n'}$pa^{n} kéde, á-biamá. Égiɸe ma$^{n'}$taɻá-qtci upé ahí-bi
It happened, They told the truth, Elk it is, but, said he they say. At length within very entered reached, they say

ega$^{n'}$ waci$^{n'}$ hébe ɸacpá-biamá. Íɸa^{n}ba$^{n'}$ upé ɸé ɣī áɸisandá-bi ega$^{n'}$
having fat piece bit off a piece they say. The second time entering went when squeezed with his hands, they say having

maň'gɸe naji$^{n'}$-biamá Ictínike aká A$^{n'}$ɔnijuájī ega$^{n'}$ égaʷí'a^{n} tá miñke,
erect stood they say Ictinike the (sub.) You treated me ill having so I do to you will I who,

á-biamá Ictínike aká. Kagéha, a$^{n'}$ɸictañ′-gă, á-biamá Héga aká. A$^{n'}$ha^{n},
said, they say Ictinike the (suh.). Friend, let me go, said, they say Buzzard the (enh.). Yes,

ɻáci wíbɸicta^{n}-májĭ tá miñke, á-biamá Ictínike aká. Gañ′ki ɸicta$^{n'}$ ɸéɸa-
a long while I let you go I not will I who, said, they say Ictinike the (enh.). And let him go sent endenly

biamá ɻĭ nackí ɸa^{n} hi$^{n'}$ ɸiñgĕ′-qti-a^{n} Héga, uɔnúda-bi ega$^{n'}$. Áda^{n} héga 3
they say when head the (ob.) feathers it had none very Buzzard, the pulling out having. Therefore buzzard

nackí ɸa^{n} hi$^{n'}$ ɸiñgaí, jidĕ′-qti-a$^{n'}$. Ceta$^{n'}$.
head the (ob.) feathers has none, red very. So far.

NOTES.

The Oto version of this myth, given by J. La Flèche, will appear hereafter in "The Iowiere Language, Part I."

75, 2. ma^{n}ɸi^{n} tega^{n} ca^{n}ca^{n} bɸi^{n} hă. If tega^{n} be inseparable, the meaning of it is "in order that, in order to;" and the whole phrase can be rendered: "I am always so, in order to go." But if tega^{n} be a contraction of tĕ and éga^{n}, it must be translated by "I always go so." In this case, éga^{n}-ca$^{n'}$ca^{n} means "so forever, so always."

75, 4. qɸaqti and hegactĕwa^{n}jĭ, pronounced qɸa+qti, and he+gactĕwa^{n}jĭ.

75, 6. gaɻaqi. This word shows that the wood was *hard*, and that it must have been *winter*. Had it been *warm weather*, gaɻaci would have been used.

75, 7. weɸĕ ti-biama. "Biama" refers to the *thought* of Ictinike, and must not be rendered "it is said."

75, 14. miɻa aka ɻañga-bi ai hĕ. She had perceived by the sense of hearing (taking *direct cognizance*) that he had said this, so she says "ai" instead of "a-biama." But she did not learn by direct cognizance that he was large, she learned it *indirectly*, so she says "ɻañga-bi," not "ɻañga."

76, 6. mahi^{n} pai aɔni^{n}, "You have a sharp knife;" that is, his beak. Cf. the Winnebago name, Mahi^{n}-no^{n}pa-ka, Two Knives, of the Bird Family (Foster), and the ɸegiha, Máhi^{n} ɸiñ′ge, No Knife.

76, 18. a^{n}pa^{n} kéde, an example of contraction and ellipsis. It is contracted from a$^{n'}$pa^{n} kĕ, éde, referring to the past doubts of the speaker. The full form would be, a^{n}pa^{n} kéde-hna^{n} ewéja ɸa$^{n'}$ctĭ: "It was an Elk lying there, but I doubted it heretofore."

TRANSLATION.

It came to pass that Ictinike was going (somewhere). And a Buzzard kept flying around. And Ictinike wished to go to the other side of the great water. He prayed to the Buzzard: "Grandfather, carry me on your back. Carry me on your back to the other side of the water." "Yes," said the Buzzard. "I will carry you on my back." And then he carried him on his back. When he carried him on his back, he searched for a hollow tree. At length he found a hollow tree. When he carried him thither on his back, the Buzzard kept on passing close to the hollow tree and tipping his wing. As he went tipping his wing, Ictinike said, "O grandfather! you will be apt to make me fall." "This is the way in which I always go," said the Buzzard. At length, when he had twisted himself around, the Buzzard sent Ictinike down, down, into a hole (in the tree). And Ictinike, having been sent down headlong into the hollow tree, continued poor and very thin. And a great many lodges of a hunting party came thither. And

it happened that when the women found a hollow tree, they hit the tree, making it give forth the sound "ɟaqi." And it happened that Ictinike sat inside the hollow tree, and he thought that people had come to get wood. And, as it happened, Ictinike had on some raccoon-skins. He made the tails appear in sight by thrusting them through the cracks of the hollow tree. And three women approached, and they struck the tree, making it give forth the sound "ɟaqi." And they saw the tails. And (one) said as follows: "Stop! O husband's sister! this is a lot of raccoons. I have found some raccoons for myself." "Oh! brother's wife! Will you please give me one?" said (another). Said she, "Let us cut a hole in the tree." At length they cut the tree, cutting a hole in it. It came to pass that Ictinike said as follows (in a hollow voice): "I am a big Raccoon. Make ye it large around." "Oh! brother's wife! the Raccoon says he is big," she said. And they made the hole in the hollow tree large around. And Ictinike came home again, in sight (*i. e.*, into the open air, his native element). "Having a big raccoon, I come out to you, to my home (in the air)," said he. "Oh! brother's wife! it is Ictinike (in motion)," said (one). And Ictinike got out again into the air. "I who have been a big raccoon will go home to you. Stand further off!" said he. (And the women fled.) When he had come out again, he sat forming a plan. He sat thinking, "What ought I to do to get even with him?" He sat planning. Thought he, "If I pretend to be dead, only thus shall I be apt to accomplish it easily!" And after this he saw a Crow. And having seen the Crow, he saw a Magpie. And then he prayed to them. "O friends, pity me and help me," said he. "I will pretend to be dead. Help me and eat ye me." All the birds went thither, having been called. And the Eagle, too, went thither. The Crow said to him (meaning the Eagle), "Friend, you have a sharp knife. Cut him up for us." And the Eagle bit a hole in the skin on the rump. The fat was visible inside the ham. Said they, "It is the Elk; and he is very fat." And the Buzzard alone had not yet reached there. At length the Buzzard arrived. "Fie on you! It is Ictinike," said he. "No, my friend, hurry. Cut it with your knife. You have a sharp knife," said the Crow. "No, it is Ictinike," said the Buzzard. Before the Buzzard ate any, the Magpie entered, and went very far inside and ate the fat. The Buzzard went towards the head, and tried it. Having tried it, he bit the nostrils. Ictinike did not stir in the least. And when he bit the eye-lids, Ictinike lay without stirring at all. The Buzzard went towards the rump, and ate a piece of fat which was there. And at length the Buzzard bit off a piece of fat that was there by the edge of the hole. It came to pass that he said, "The truth was told. It is the Elk lying here, but (I doubted it at first)." At length, having entered, he went very far inside, and bit off a piece of fat. When he entered the second time, Ictinike squeezed him and stood upright. "As you have injured me, so will I do to you," said Ictinike. "O friend, let me go," said the Buzzard. "Yes, I will not let you go for a long time," said Ictinike. And when he let him go suddenly, the Buzzard had no feathers at all on his head on account of their having been stripped off. Therefore, the buzzard has no feathers on his head; it is very red. The End.

ICTINIKE, THE BROTHERS, AND SISTER.

Related by Frank La Flèche.

Ukíkiji dubá-biamá, iɲañ'ge aká wésata$^{n'}$-biamá. Wakíde-pí-qti-
Brethren four they say, sister the (sub.) the fifth they say. Very good marksmen

biamá ukíkiji dúba amá. Kĭ iɲañ'ge aká ɲétiwáxe-hma$^{n'}$-biamá. Kĭ
they say brethren four the (sub.). And sister the (sub.) used to make the animals come by calling they say. And

téqiwágiɸá-biamá wa'ú aká. Kĕ, ɲinuhá, iñ'gahaí-ă hĕ. Ga$^{n'}$ giáha- 3
she prized them they say woman the (sub.). Come, elder brother, comb for me . And he combed for her

biamá, giáɔnapá-qtci-biamá. Sadégɸe giáxa-biamá, kĭ gahá iɸa$^{n'}$ɸa-
they say, combed very smooth for her they say. Scaffold they made for her, they say, and on it they placed her

biamá. Kĭ wañ'giɸĕ-qti hálaʁíɸĕ naji$^{n'}$-biamá, man'dĕ ékina aɸi$^{n'}$-
they say. And every one making himself ready stood they say, bows sufficient they had

biamá. Kĭ wa'ú aká ba$^{n'}$-biamá, kĭ cĭ ba$^{n'}$-biamá Wéɸabɸi$^{n'}$a^{n} tĕdíhi 6
they say. And woman the (sub.) called they say, and again called they say. The third time occurred

ʞĭ ma^{n}-na$^{n'}$ende waɸíɔna-biamá. ɻinuhá, wacka$^{n'}$ ega$^{n'}$-ă, ca-íi hĕ,
when dust from treading the ground visible they say. Elder brother, make an effort do they are coming to you .

á-biamá. Wéduba$^{n'}$ tĕdíhi ʞĭ éɸa^{n}be atí-biamá Kĭ Ictínike aká ĕdi
she said, they say. The fourth time occurred when in sight they had come, they say. And Ictinike the (sub.) there

naji$^{n'}$-biamá. Égiɸe atí-biamá waníɲa amá ca^{n} bɸúga-qti, ɻé amégа^{n}, 9
stood they say. At length had come, they say animal the (sub.) indeed all Buffalo the (sub.)

A$^{n'}$pa^{n} amé, ɻáqti amé, ca$^{n'}$ bɸúga-biamá. Ca$^{n'}$-qti-ga$^{n'}$ t'éwaɸĕ naji$^{n'}$-
Elk the (sub.) Deer the (sub.) indeed all they say. All at once killing them they stood

biamá. Kĭ cañ'gaxá-biama. Ga$^{n'}$ wacĕ'-qti gɸi$^{n'}$-biamá. Égiɸe uma$^{n'}$e
they say. And they made an end they say. And rich very they sat they say. At length provisions

tĕ ɸasni$^{n'}$ aɸá-biamá. Kĭ iɲínu aká 'ábae aɸé 'iɸá-biamá wañ'giɸe. Kĭ 12
the swallowed (ob.) went they say. And her elder brother the (sub.) hunting to go spoke of, they say all. And

iɲínu na$^{n'}$ aká: Níkaci^{n}ga wi^{n} tí taté ɸa$^{n'}$ja dáda^{n}-qti edé etécetewa^{n}
her elder brother grown the one who: Person one come hither shall though what indeed he says that notwithstanding

égiɸégа^{n} ɸéckaxe te hă, á-biamá. ɻinuhá, añ'ka-májĭ tá miñke,
beware you do it for him lest . he said, they say. O elder brother, I not so will I who,

á-biamá. Iɲañ'ge ɸiñké uma$^{n'}$e giʞáxa-bi ega$^{n'}$ gia$^{n'}$ɸa aɸá-biamá. 15
she said, they say. His sister the (ob.) provisions made for his own, they say having leaving her (their own) they went, they say.

Aɸá-biamá ʞĭ Ictínike aká atí-biamá, ɸíxesági man'dĕ ké'de aɸi$^{n'}$-bi,
They went, they say when Ictinike the (sub.) came they say, hard willow how the (ob.) he had, they say,

ɸíqɸe-ma ma$^{n'}$jiha kĕ ugípi-qti aɸi$^{n'}$-bi. Wihé, ĭndáda^{n}-qti edéhe
reeds the (ob.) quiver the (ob.) full very he had, they say. Second daughter, what indeed I say that

etécetewa^{n} éga^{n} i^{n}ɸéckaxe te hă. ɸa'cañ'giɸá-gă, ɲucpáha. Añ'kajĭ, 18
notwithstanding so you do for me will . Pity me, your relation, my grandchild. Not so

ɻiga^{n}há, ubɸí'age hĕ, á-biamá wa'ú aká Añ'kaji, ɻucpá, ɸa'eañ'giɸá-gă.
grandfather, I am unwilling . said, they say woman the (snb.). Not so, grandchild, pity me, your relation.

Ma$^{n'}$ ɸétĕ ɻéga-qti axígɸicta$^{n'}$ éde iɸágigɸaska$^{n'}$bɸe ka$^{n'}$bɸa. Léti-
Arrow this (col.) new very I finished for myself but I try my own I wish. Animals to come

3 wackáxe-hna^{n} amá. Éga^{n} gáxa-gă. Wa'ú ɸiñké uɸí'age ɸa$^{n'}$ja ca$^{n'}$
you are used to making them they say. So do. Woman the (ob.) unwilling though yet

ɸacta$^{n'}$-bají-biamá. Égiɸe ca$^{n'}$-aká uhékiɸa-biamá wa'ú aká. Ín'daké,
he stopped talking not they say. At length after standing awhile she let him have his way they say woman the (sub.). Let us see,

iñgáhe-ă hĕ' á-biamá wa'ú aká. Ictínike aká giáha-biamá. xi'añ'kiɸĕ
comb for me . said, they say woman the (sub.). Ictinike the (snb.) combed for her, they say. He made her paint herself

6 ctĕa$^{n'}$-bi ega$^{n'}$ gíɸicta$^{n'}$-biamá. Sadégɸe giáxai tĕ gahá gɸiñ'kiɸá-biamá.
even, they say having he finished for her they say. Scaffold that had been made for her on it he made her sit they say.

Kĭ, Duba$^{n'}$ aba$^{n'}$ tĕ'di atí-hna^{n}i hĕ, á-biamá wa'ú aká. Ín'daké, bañ-gă,
And, Four times I call when they usually come . said, they say woman the (sub.). Let us see, call,

á-biamá Ictínike aká Kĭ wa'ú aká ba$^{n'}$-biamá. ɸabɸi$^{n'}$a^{n} ba$^{n'}$-bi xĭ'jĭ
said, they say Ictinike the (snb.). And woman the (snb.) called they say. Three times called, they say when

9 ma^{n}na$^{n'}$-cude tĕ waɸíɔna-biamá. Hi^{n}+! ca-íi hĕ, ɻiga^{n}há, wacka$^{n'}$ ega$^{n'}$-ă
dust from treading the ground the visible (ob.) they say. Oh! they are coming . grandfather, make an effort do

hĕ'. Wéduba$^{n'}$ tĕdíhi xĭ égiɸe éɸa^{n}be atí-biamá. Égiɸe atí-biamá.
. The fourth time occurred when it happened in sight they came, they say. At length they came, they say.

Wakída-biamá Ictínike aká. ɸíqɸe ma$^{n'}$ kĕ wɛ́kidá-biamá, uɸíhuni
He shot at them, they say Ictinike the (snb.). Reed arrow the (ob.) he shot at them with, they say. wabbling

12 éga^{n} iɸéɸa-biamá. He-í! á-biamá Ictínike aká. Ca^{n} éga^{n}-hna^{n} wakídai
like sent suddenly, they say. Why! said, they say Ictinike the (snb.). And so only he shot at them

tĕ múwaɔna^{n} naji$^{n'}$-biamá. Égiɸe ma$^{n'}$jiha múqɸu'á-biamá. Égiɸe
when missing them he stood they say. At length quiver shot empty they say. It happened

háci-qti A$^{n'}$pa^{n} núga wi$^{n'}$ jiñ'gají'-qti édega^{n} atí-biamá. Sadégɸe baqíaɸá-
at the very last Elk male one not small very like, was came, they say. Scaffold pushed down

15 biamá. Kĭ wa'ú ɸiñké hé ujáɻa ugɸa$^{n'}$ aɸi$^{n'}$ ákiágɸa-biamá. Kĭ égiɸe
they say. And woman the (ob.) horn fork in between having her he had gone homeward, they say. And at length

iɻínu amá akí-biamá. Iɻañ'ge ɸiñké ɸiñgé tĕ akí-biamá. Ugíne xúwi^{n}xá-
her brother the (sub.) reached home, they say. His sister the (ob.) was none when reached home, they say. To seek his own went about

bi ɸa$^{n'}$ja ígiɸa-bají-biamá. Égiɸe jiñgá-qtci ɸiñké ɻan'de áɸitá-qti
they say though he found not his own they say. It happened small very the one who ground crossing by a very near way

18 ugíne aɸá-biamá. Háhe jiñ'gají'-qti édega^{n} ĕ'di ahí-biamá. Kĭ ĕ'di
seeking his own went they say. Hill small not very like, was there arrived, they say. And there

gɸi$^{n'}$-biamá. Ca$^{n'}$-qti-aká cĭ ĕ'di ja$^{n'}$-biamá. Égiɸe wa'ú wi^{n} xagé
he sat they say. After he sat a great while again there he lay they say. It happened woman one crying

na'a$^{n'}$-biamá. Úɸixidá-bi xĭ'jĭ níkaci^{n}ga ctĕ wa'ú waɸíɔna-bají-biamá.
he heard they say. Looking around for them, they say when person even woman visible not they say.

Ca$^{n'}$ wi$^{n'}$a^{n}wa téda^{n} e¢éga^{n}-bi ega$^{n'}$ úɬixide-hna$^{n'}$-biamá. Cĭ ja$^{n'}$-bi ɬĭ
Yet which is it? thought, they say having he looked around repeatedly they say. Again he lay down, when they say

cĭ xagé na'a$^{n'}$-biamá. Égi¢e iɬañ'ge ¢iñké hú tĕ ígiɗaha$^{n'}$-biamá. Ĕ'di
again crying he heard they say. It happened his sister the (ob.) voice the (ob.) he recognized his own they say. There

éga^{n}-qti ɬa$^{n'}$¢i^{n} ag¢á-biamá uq¢ĕ'qtci. Akí-bi ɬĭ iji$^{n'}$¢e ¢añká úwagi¢á- 3
just so running he went homeward, they say very soon. He reached home, they say when his elder brother the (ob.) he told them

biamá. Ji^{n}¢éha, wiɬañ'ge xagé agína'a$^{n'}$ hă, i¢ági¢ĕ ag¢í hă. Hau!
they say. Elder brother, my sister crying I heard my own . I found my own I have returned . Ho!

kĕ, áwa¢an'di éi^{n}te añgá¢e taí, á-biamá. Ga$^{n'}$ ĕ'di a¢á-biamá. Ga$^{n'}$
come, to the place where she may be let us go, he said, they say. And there went they say. And

maja$^{n'}$ ¢an'di ahí-biamá ¢é¢u hă, á-biamá isañ'ga aká. Kĕ, 6
land at the arrived, they say. Here . said, they say his younger brother the (sub.). Come,

ána'a$^{n'}$i-gă, á-biamá. Ga$^{n'}$ ána'a$^{n'}$-biamá wañ'gi¢e. A$^{n'}$ha^{n}, ¢iɬañ'ge
listen ye to it, he said, they say. And listened to it, they say all. Yes, your sister

ɬan'de ma^{n}táɬa a¢i$^{n'}$ akíi etédega^{n} e'a$^{n'}$ añgáxai ada$^{n'}$ añg¢íze taí eda$^{n'}$,
ground into having her he reached home should have, but how we do therefore we take our own may ?

a-biamá. Hau! ji^{n}¢éha, kĕ, ájа^{n} éga^{n} i^{n}te kégañ-gă, á-biamá jiñgá-qtci 9
he said, they say. Ho! elder brother. come, you do so may come, do so, said, they say small very

aká. Ahaú! á-biamá na$^{n'}$-qtci aká, wiɬíga^{n} ¢éga^{n} téqi áakipá ɬĭ'jĭ
the (sub.). Oho! said, they say. grown very the (sub.), my grand-father thus trouble I meet if

¢égima^{n} té é hă, á-bi ega$^{n'}$ ja^{n}wéti^{n} a¢i$^{n'}$ akáma édega^{n} íti^{n}-biamá
I do thus may said he . he said, they say having striking-stick that he had had, they say he hit with it, they say

ɬan'de kĕ. Kĭ na$^{n'}$ji^{n}ckĕ'-qtci ugákiba jiñgá-biamá. Hau! kégañ-gă, 12
ground the (ob.). And barely he made a crack by hitting small they say. Ho! come, do so,

á-biamá. Cĭ éduáta^{n} ta^{n} é waká-biamá. Ahaú! á-biamá, wiɬíga^{n} ¢éga^{n}
he said, they say. Again next the (ob.) him he meant they say. Oho! he said, they say, my grand-father thus

téqi áakipá kĭ'jĭ ¢égima^{n} té é hă, á-bi ega$^{n'}$ ja^{n}wéti^{n} a¢i$^{n'}$ akáma
trouble I meet if I do thus may said he . he said, they say having striking-stick that he had

édega^{n} íti^{n}-biamá ɬan'de kĕ. Kĭ na$^{n'}$ji^{n}ckĕ'-qtci ugákiba-biamá. Cĭ 15
had, they say he hit with it, they say ground the (ob.). And barely made a crack by hitting, they say. Again

wé¢ab¢i^{n} aká cĭ éga^{n}-biamá. Jiñgá-qtci aká: Wiɬíga^{n} ¢éga^{n} téqi áakipá
the third (sub.) the again so did they say. Small very the (sub.): My grand-father thus trouble I meet

ɬĭ'jĭ ¢égima^{n} té é hă, á-bi ega$^{n'}$ ja^{n}wéti^{n} a¢i$^{n'}$ akáma édega^{n} íti^{n}-biamá
if I do thus may said he . he said, they say having striking-stick that he had had, they say he hit with it, they say

ɬan'de kĕ. Kĭ ɗahé ¢a^{n} ugásnĕ-qti i¢é¢a-biamá. Égi¢e waníɬa dáda^{n} 18
ground the (ob.). And hill the (ob.) he split altogether by hitting suddenly they say. It happened animal what

bú¢uga-qti wa¢é¢a^{n}bá-biamá Égi¢e iɬañ'ge ¢iñké ɬijébeg¢a$^{n'}$ gaxá-bi-ta$^{n'}$-
all made them appear, they say. It happened his sister the (ob.) door she had been made

amá, á kĕ agcañ'ka^{n}ha^{n} ka$^{n'}$ta^{n}-bi ega$^{n'}$ ubátihé¢a-bi-ta$^{n'}$-amá. Ɗiji$^{n'}$¢e
they say, arm the (ob.) on each side tied, they say having she had been hung up as she stood they say. Your elder brother

mégaⁿ miⁿ′ga núga edábe-¢aⁿ-¢aⁿ úgactái-gă. Gaⁿ′ wakíde najiⁿ′-biamá.
likewise female male also of each kind leave a remainder after hitting. And shooting at them stood they say.

Gaⁿ′ úmuctaí-ma gaⁿ′ ijáje waʻí najiⁿ′-biamá. Égi¢e caⁿ′-qti gaⁿ′
And those who remained from shooting so name giving to them they stood, they say. At length at will

3 cénaki¢á-biamá. Ɪan′ge ¢iñké gaⁿ gé¢iza-biamá. Cetaⁿ′.
they exterminated them, they say. His sister the (ob.) so he took his own, they say. So far.

NOTES.

82, 2. 3. caⁿqti gaⁿ cenaki¢a-biama. Of course, this is not to be understood literally, as a male and a female of each kind had been spared.

TRANSLATION.

There were four brothers. Their sister was the fifth (child). The four brothers were very good marksmen. And their sister used to make the animals come by calling. And the woman prized her brothers. "Come, elder brother, comb my hair for me." And he combed it for her; he combed it very smooth for her. He made a scaffold for her, and he put her on it. And all of them stood in readiness, having bows sufficient for (every one). And the woman called, and called again. When the third time came, a dust from trampling the ground was visible. "Elder brother, exert yourself. They are coming," said she. At the fourth time they had come in sight. And Ictinike stood there. And the animals came—all of them, the Buffalo, the Elk, the Deer—in short, they were all there. And just so they stood killing them. And they made an end of it. And they dwelt with plenty to eat. At length the provisions were decreasing. And all her brothers spoke of going hunting. And her eldest brother said, "Though a person shall come hither, no matter what he says, beware lest you do it for him." "Elder brother, I will not be so," said she. Having prepared some provisions for their sister, they departed and left her. When they had gone, Ictinike came, having a bow of hard willow, and a quiver full of reeds. "Second-daughter, you will please do for me whatsoever I say. Pity me, your relation, my grandchild." "No, grandfather, I am unwilling," said the woman. "No, my grandchild, pity me. I have finished these new arrows for myself, and I wish to try them. You are used to calling the animals, they say. So do." The woman was unwilling, but still he did not stop talking. At length the woman let him have his way. "Let us see! Comb my hair for me," said the woman. Ictinike combed it for her. Having even painted her (face and head) he finished it for her. He made her sit on the scaffold which had been made for her. And the woman said, "They generally come when I have called the fourth time." "Let us see! Call," said Ictinike. And the woman called. When she had called the third time, a dust from trampling the ground was visible. "Oh! they are coming, grandfather. Make an effort." At the fourth time they came in sight. At length they came. Ictinike shot at them. He shot at them with arrows made of rushes that went wabbling. "Why!" said Ictinike. And so he shot at them, missing them continually. At length he shot all out of the quiver. It happened at the very last that a very large Male-elk came. He pushed over the scaffold. He went homeward carrying the woman in the space between his horns. And at length her brothers reached home. They reached home when their sister was

not there. Though they went all around seeking her, they did not find her. It came to pass that the youngest one went to seek her, making a very short cut across the country. He reached a very large hill. And he sat there. After he sat there a great while, he lay down there. It happened that he heard a woman crying. When he looked around, neither man nor woman was visible. Yet he was looking around, thinking "Which can it be?" And when he lay down again, he heard the crying again. At length he recognized the voice of his sister. Forthwith he ran home very speedily. When he reached home, he told his elder brothers. "Elder brothers, I have heard my sister crying. I have found her and have come home." "Ho! come, let us go to the place where she may be," said they. And they went thither. And they reached the land. "It is here," said their younger brother. "Come, listen to it." And all listened to it. "Yes, he has taken your sister home into the ground, but how shall we do to get her back?" said they. "Well, elder brother, do what may be in your mind," said the youngest one. The eldest one having said, "My grandfather said that I should do thus when I got into trouble of this sort," he hit the ground with a club that he had been carrying. And he barely made a small crack. "Ho! come, do so," he said, meaning the next brother. Having said "My grandfather said that I should do thus when I got into trouble of this sort," he hit the ground with a club that he had been carrying. And he barely made a crack. And the third did so. The youngest having said, "My grandfather said that I should do thus when I got into trouble of this sort," he hit the ground with a club which he had been carrying. And the hill split suddenly in two from top to bottom. And it happened that by their blows they made all the animals appear. And behold, their sister had been made into a door: having been tied by her arms on both sides, she had been hung up. "You and your elder brothers spare a male and female of each kind," said the eldest brother to the rest. And they stood shooting them. And they gave names to those which remained after the shooting. At length they exterminated them. They took their sister back to. The End.

ICTINIKE AND THE DESERTED CHILDREN.

NUDAⁿ-AXA'S VERSION.

Maⁿtcú	wiⁿ	taⁿ′waⁿgɸaⁿ	e	wé′giɸigɸaⁿ	akáma	taⁿ′waⁿgɸaⁿ	hégabaji.		
Grizzly bear	one	tribe	that	he was governing them, it is said		tribe	not a few.		
Uɸúciaⱡáqti	ⱡí	akáma.	Iⁿcʻáge	wiⁿ	Maⁿtcú	aɸiⁿ′	akí-biamá	gaⁿ′	ʻgiɸe
In the very center	pitched his tent, they say.		Old man	one	Grizzly bear	having him	reached home, they say	and	at length
gá-biamá:	Ciñ′gajiñ′ga	bɸúgaqti	ⱡígaxe	ɸéwakiɸe	taí,	úwagiɸá-gă,			
said as follows, they say:	Children	all	to play	they will send them		tell them			
á-biamá	Maⁿtcú	aká.	Gaⁿ′	iɸéwakiɸá-biamá.	Ciñ′gajiñga-máčĕ	ⱡígaxe			
said, they say	Grizzly bear	the (sub.).	And	he sent them	they say.	Children	ye who	to play	

3

¢éwa¢ákiᶍe te aí á¢a u+! á-biamá. Gaⁿ′ bᶍúgaqti ɻígaxe a¢á-biamá.
you send them will he says indeed halloo! he said, they say. And all to play went they say.

ɻígaxe a¢á-bi egaⁿ′ Maⁿteú aká iⁿc'áge ¢iñké gíbaⁿ-biamá. Ciñ′gajiñ′ga
To play went, they say having Grizzly bear the (sub.) old man the (ob.) called him, they say. Children

3 wíutcije-hnaⁿ′i hă: waaⁿ′¢a tai égaⁿ ¢éaⁿwañ′kiᶍai. Wahaⁿ′ tai, á-biamá.
are troublesome to us to abandon them in order that we sent them away. Let them remove he said, they say.

Wahaⁿ′ wágají-biamá. Waᶍáhaⁿ te aí á¢a u+! á-biamá iⁿc'áge aká. Caⁿ′
To remove he commanded them, they say. You are to remove be says indeed halloo! said, they say old man the (sub.). And

ɻí kĕ bᶍúga aⁿ′¢a g¢ihé¢a-biamá, gaⁿ′ cañ′ge wa'iⁿ′wakiᶍá-biamá. Bᶍúga
lodge the (ob.) all they threw down their own suddenly, they say and horse they caused them to carry the tents, &c. they say. All

6 cañ′ge ágᶍiⁿ-biamá. Sig¢é ¢iñgé gaxá-biamá. U'é¢aqti aⁿ′ha-biamá,
horse sat on they say. Trail none they made, they say. Scattering very much they fled they say

ciñ′gajiñga wéaⁿhá-biamá. Égi¢e sig¢é kĕ wa¢íɔna tĕdíhi u¢úhe binihé
children they fled from them, they say. At length trail the (ob.) visible when to follow feared, they say

e¢égaⁿ égaⁿ u'é¢aqti wéaⁿhá-biamá. Wéahide eɻáhi ᶍí u¢éwiñᶍi¢á-biamá,
they thought as scattering very much they fled from them, they say. Far away arrived there when they assembled themselves, they say

9 ádaⁿ ujañ′ge .'aⁿ wa¢íɔna a¢aí tĕdíhi ᶍí gaⁿ′ ɻí-biamá. Ɫázĕqtci hí ᶍĭ
therefore road there is visible it went (occurred) when so they pitched tents, they say. Very late in the evening they arrived when

ɻígaxe amá cañ′gaxá-bi egaⁿ′ é¢aⁿbe ahí-bi ᶍĭ égi¢e úkizá-biamá.
players the (sub.) they ceased, they say having in sight they arrived, they say when behold no one there, they say.

Ciñ′gajiñga xagé za'é′qtiaⁿ′-biamá. ɻiú¢iq¢íge kĕ akí-biamá bᶍúga. Kĭ
Children crying made a great noise, they say. Old tent-sites the (ob.) reached home, they say all. And

12 miⁿ′jiñga naⁿ′-égaⁿ amá 'waᶍú ¢iɔnaⁿ′i kĕ íki¢e-hnaⁿ′-biamá, ɻaᶍaⁿ′ ctĭ
girl grown somewhat the (sub.) awl dropped the (ob.) were finding accidentally they say deer-sinew too

íki¢e-hnaⁿ′-biamá. Kĭ núɉiñga amá é'ki¢e amá cúᶍa ¢aⁿ¢aⁿ′ júkig¢á-
were finding accidentally they say. And boy the (sub.) related to one another the (sub.) by companies went with one another

biamá, jaⁿ¢aⁿ′ha gĕ égaxe i¢aⁿ′¢a-bi egaⁿ′, qáde áji-biamá, ɻí aká sátaⁿhai
they say bark the (scattered) around they placed, they say having grass much, they say. they put on lodge the in five places

15 tĕ jiñ′gajĭ-hnaⁿ gaxá-biamá, uskĕ′qti-hnaⁿ′-biamá. Égi¢e má¢e amá.
the not small, as a rule they made they say, very full as a rule they say. At length winter they say.

Núɉiñga naⁿ′ba naⁿ′-biamá. Kagéha, añgú¢ide te, maⁿ′ añᶍɻaxe te,
Boy two grown they say. My friend, let us two be together. arrow let us two make for ourselves,

á-biamá. Man′dĕ pahañ′ga gaxá-biamá. Man′dĕ kĕ akíwa ᶍig¢ícta-
said (one) they say. Bow before they made, they say Bow the both they finished for themselves

18 biamá. Máhiⁿ-sí tĕ gaxá-biamá, g¢ébahiwiⁿ′-hnaⁿ gaxá-biamá, a¢iⁿ′ taité
they say. Arrow-head the they made, they say a hundred in a lot they made, they say what (one) shall have

ékina ᶍiᶍáxa-biamá Maⁿ′sa tĕ gaxá-biamá. Égi¢e bíze amá. Á¢a-biamá
a sufficient quantity they made for themselves, they say. Arrow shaft the they made they say. At length dry they say. They glued them on, they say

(ma$^{n'}$ca^{n} tĕ á¢askabe á¢a-biamá). Kĭ áma ta^{n} eduáta^{n} pa-í tĕ ug¢aí tĕ
(feather the to stick they glued them on, they say). And the other the next (std. snb.) sharp the he put in the

máhi^{n}si tĕ; g¢ébahiwi^{n} ¢icta$^{n'}$i tĕ. Gañ'ki cĭ áma ¢é á¢ai tĕ, gañ'ki cĭ
arrow-head the; a hundred he finished. And again the one this he glued them on and again

máhi^{n}si áma ta^{n} úg¢e g¢i$^{n'}$ tĕ. ₵icta$^{n'}$-biamá. Kĭ ma$^{n'}$ uí taité há wi^{n} 3
arrow-head the other the putting them in he sat the. They finished they say. And srrow they put them in shall skin one

sú-biamá. Akíwaha ɪɨɪáxe ¢icta$^{n'}$-bi ega$^{n'}$ ma$^{n'}$ tĕ ugíji-biamá. Kĭ
they slit, they say. Both making for himself he finished, they say having arrow the he put in his own. they say. And

gá-biamá: Kagéha, ugáca^{n} añgá¢e te, á-biamá. Ga$^{n'}$ a¢á-biamá. Égi¢e
he said as follows they say: My friend traveling let us go he said, they say. So they went they say. At length

ɪi hégajĭ ĕdedí amá. Ĕ'di ahí-biamá ugáhanaDáze tĕ'di. Ga$^{n'}$ cañ'ge 6
lodge not a few there were, they say. There they arrived, they say darkness when. So horse

wama$^{n'}$¢a^{n}-biamá. ₵e níkaci^{n}ga uké¢i^{n}-ma íkit'a¢ai éga^{n} ɪaháwag¢e gaxá-
they stole them they say. This Indians the hate each other so shield made

biamá; é ctĭ ma^{n}¢a$^{n'}$i tĕ. É ɪaháwag¢e itízĕ é i¢á¢isande a¢i$^{n'}$-hna^{n}i. Ga$^{n'}$
they say; that too they stole. That shield with it that by which it is held tight they had as a rule. So

ag¢á-biamá. Cañ'ge-ma edábe wá¢i^{n}-bi ega$^{n'}$, wá¢i^{n} ag¢á-biamá, áhigi 9
they went homeward, they say. The horses also they had them, they say having, having them they went homeward, they say many

wénacai tĕ Akí-biamá. Kĭ núјiñga na$^{n'}$-hna^{n} gata$^{n'}$-ma cañ'ge ékináqti
they took away from them. They reached home, they say. And boy grown only the ones that tall horse just a sufficient number

wa'í-biamá. Cĭ mi$^{n'}$jiñga-ma cañ'ge mi^{n}gá wa'í-biamá Gañ'ki núјiñga
they gave them, they say. Again girls the horse female they gave them, they say. And boy

gatca$^{n'}$-ma cañ'geɪajiñ'ga wa'í-biamá. Kagéha, ca$^{n'}$, á-biamá. Ga$^{n'}$ 12
the ones that high celt they gave them, them say. My friend enough they said, they say. And

wi^{n}a$^{n'}$waɪa a¢á-baјĭ ca$^{n'}$ ɪígaxe a$^{n'}$¢ai ahíi-¢an'di ědí-hna^{n} ca^{n}ca$^{n'}$-biamá.
to what place they went not still playing abandoned reached, at the there only always they say.

Égi¢e má¢e amá. Égi¢e ɪé atí-biamá Kĭ ¢e núјiñga na$^{n'}$ba na$^{n'}$ ahí
At length winter they say. At length buffalo has come, they say. And this boy two grown arrived

aká akíwa walhúta^{n}¢i^{n} a¢i$^{n'}$i tĕ, ma$^{n'}$jiha ctĭ a¢i$^{n'}$i tĕ. Ga$^{n'}$ ɪé-ma wénaxi¢á- 15
the both (sub.) bow they had quiver too they had. And the buffaloes they attacked them

biamá Akíwa dúba-hna^{n} t'éwa¢á-biamá. Ga$^{n'}$ akí-biamá, wa'i$^{n'}$ki¢ĕ
they say. Both four only he killed them, they say. And they reached home, they say they who cause to carry

núјiñga wá¢i^{n} ahí-biamá. Ga$^{n'}$ qáde ɪi ₫é¢a^{n}ba gáxai kĕ ékina ug¢i$^{n'}$i tĕ
boy having them they arrived there, they say. And grass lodge seven made the in equal numbers they sat when in

ɪanúɤa tĕ uhá nɸíqpa¢ĕ agí-bi ca$^{n'}$ áhigi ɪañgá t'éwa¢ĕ ega$^{n'}$ ɪanúɤa 18
fresh meat the following (the camp circle) they let fall were returning, they say in fact many great killed them having fresh meat

ɪañgá wa'í-biamá ɪí kĕ wañ'gi¢e. Kĭ há ¢i^{n} cĭ umi$^{n'}$je wa'í-biamá ékina,
great (quantity) they gave them, they say lodge the (col. ob.) every one. And skin the again bed they gave them, they say equally

kĭ cĭ ɪaɤa$^{n'}$ cĭ ékina wa'í-biamá ɪí kĕ.
and again deersinew again equally they gave them, they say lodge the (col. ob.)

Ga$^{n'}$ cĭ wanáse ahí-biamá. Akíwa cáɖe-hna^{n} t'éwaɸá-biamá. Ĕdíhi
And again to surround they arrived they say. Both six only killed them they say. Hence

újawá-biamá. Ga$^{n'}$ ɻanúɻa kĕ ɾeč-qtia$^{n'}$-biamá Ga$^{n'}$ ɻahámuɻa uɸúɸiñgé-
in good spirits, they say. And fresh meat the rich in very they say. And green hide those who were left

3 ma wa'íi tĕ hă' cĭ. Égiɸe nugé te amá ɻĭ núǰiñga amá cĭ na$^{n'}$ba
without they gave to them . again. At length it was summer they say when boy the (sub.) again two

ɸábɸi^{n} gɸéba ceéta^{n} na$^{n'}$-biamá, kĭ wa'ú aká ctĭ ékina cĭ na$^{n'}$i tĕ. Kĭ
three ten so far say, were grown, they and woman the (sub.) too in equal numbers again were grown. And

núǰiñga na^{n}bá aká ukíkiá-biamá: Kagéha, nă! uwágɸa a^{n}ɸi$^{n'}$. Añkígɸă^{n}
boy two the (sub.) they talked with each other they say: Friend alas! sufferers we are. We take wives from each other

6 taí, á-biamá. Ga$^{n'}$ ɸé núǰiñga na$^{n'}$ba pahañ'ga aká wa'ú na$^{n'}$ba ɻañ'gewaɸá-
will, they said, they say. And this boy two before the (sub.) woman two had them for sisters

biamá. Kĭ é akíwaha ki'í-bi ega$^{n'}$ wagɸă$^{n'}$-biamá. Cĭ ɸé ucté amá
they say. And that both (on either side) gave to the other they say having they married them they say. Again this the remaining ones

kigɸă$^{n'}$wakiɸá-biamá. Ga$^{n'}$ é nugé tĕ wañ'giɸe na$^{n'}$i égа^{n} miñ'gɸă^{n}-biamá,
caused them to marry one another they say. And that summer the every one grown somewhat they took wives they say,

9 gɸéba na$^{n'}$ba áta-biamá. Kĭ énaqtci ɻí kĕ ɸicta$^{n'}$-bi e ɻé-ma há gĕ úha
twenty beyond they say. And (they) only lodge the finished they say that the buffaloes hide the (pl. ob.) skin lodge

gaxá-biamá, ucté amá é ɻí tĕ uskĕ'qti ugɸi$^{n'}$-biamá, na$^{n'}$ híbajĭ-má
they made, they say, the rest they lodge the very full they sat in, they say grown they who reached not.

Égiɸe cĭ nuda$^{n'}$ aɸá-biamá. Kĭ ɸé núǰiñga na^{n}bá aká pahañ'ga nuda$^{n'}$
At length again on the war-path they went, they say. And this boy two the before on the war-path

12 ahí aká cĭ aɸá-biamá akíwa. Cĭ cañ'ge gɸéba-híwi^{n} na$^{n'}$ba wénacá-biamá,
went the ones who again went, they say both. Again horse hundred two they snatched from them they say,

ga$^{n'}$ cĭ wáɸi^{n} akí-biamá. Cĭ núǰiñga-ma na$^{n'}$-ma ékináqti cañ'ge wa'í-
and again having them reached honor they say. Again the boys those who were grown equally horse they gave them

biamá. Gañ'ki cĭ núǰiñga-ma cĭ égа^{n} cañ'ge wa'í-biamá. Égiɸe cĭ
they say. And again boys the again so horse they gave them, they say. At length again

15 máɸe amá. Máɸe ɻĭ cĭ ɻé wakída-biamá. Náci^{n}ga miñ'gɸă^{n} amá
winter they say. Winter when again buffalo they shot at them, they say. Person took wives the (sub.)

wañ'giɸe ɻé wakída-biamá. Kĭ ĕdíhi wañ'giɸe uɸúhi égа^{n}-biamá,
every one buffalo they shot at them, they say. And hence every one had a sufficient quantity some what they say,

umi$^{n'}$je gĕ wa'íi gĕ, ɻaɻa$^{n'}$ha gĕ, ca$^{n'}$ bɸúgaqti ca^{n} uɸúhiwagiɸá-biamá.
bed the (pl. ob.) they gave them the (pl. ob.), deer-sinew the (pl. ob.), in fact all in fact caused them (their own) to have a sufficient quantity they say.

18 Gañ'ki cĭ é máɸe tĕ wañ'giɸe kigɸă$^{n'}$wakiɸá-biamá cĭ. Kĭ ĕdíhi
And again that winter the every one they caused them to marry one another they say again. And then

e'a$^{n'}$ ɸiñgé. Ca$^{n'}$ nugé tĕ. Gañ'ki cí ɻé wakídai tĕ. Bɸúgaqti ɻígca-
what the matter there was none. And it was summer. And again buffalo they shot at them. All dwelt in lodges

biamá, ɻí itéɸa-biamá, ɻí gɸébahíwi^{n} kĭ ĕ'di gɸéba-ɖéɸa^{n}ba. Ga$^{n'}$ gɸi$^{n'}$-
they say lodge they put them up, they say, lodge a hundred and by it seventy. Thus they say

biamá. Égiɸe, Weánaxiɸai hau, á-biamá. ɸéaka naⁿbá aká ɋigɸítaⁿ-
it is said. At length, We are attacked ! they said, they say. This two the (sub.) prepared for battle

biamá akíwa. ɻí tĕ uɸúciaɻáqti wégaxá-biamá. (Núǰiūga-hmaⁿ égiɸaⁿ'-
they say both. Lodge the in the very center they made for them, they say. (Boy only said it to

biamá, Húɸnga gáxai-daⁿ uɸúciaɻa ɻí wégaxái-gă, á-biamá) Égiɸe e 3
they say, Circle made when in the center lodge make ye for us, they said, they say.) At length that

wénaxiɸai teć. Égiɸe cañ'ge í kaⁿtaⁿ'i-biamá. Akíwa ĕ'di aɸaí tĕ.
they were attacked (as aforesaid). At length horse mouths were tied, they say. Both there they went.

Wénaxiɸai tĕ. Áma aká wiⁿ' uɸaⁿ'-biamá, gañki cĭ áma aká cĭ wiⁿ' uɸaⁿ'-
They attacked them. The one tho (sub.) one he held they say, and again the other the (sub.) again one he held

biamá; akíwa níɻa úɸaⁿ-biamá. Gañ'ki wabáaze wáɸiⁿ aɸaí tĕ hă' cĭ. 6
they say; both alive they held them, they say. And scaring them having them they went . again.

Cĭ áma aká cĭ wiⁿ' t'éɸa-biamá, cĭ áma aká cĭ wiⁿ' t'éɸa-biamá. Cañ'ge-
Again the one (sub.) again one he killed, they say, again the other (sub.) again one he killed, they say. Horses

ma wénace-hnaⁿ'-biamá. Caⁿ'qti gaⁿ' naⁿhaⁿ' wáɸiⁿ-biamá. Gaⁿ', Ké,
the they snatched from them regularly they say. Walking even till night they had them, they say. And, Come,

caⁿ'añgáxe taí, á-biamá akiwá. Gaⁿ' akí-biamá. Níaciⁿga-ma t'éwaɸaí-ma 9
let us stop, said, they say both. And they reached home, they say. Persons the those who were killed

najíha máwaqaⁿ'-bi egaⁿ' újawaqtiaⁿ'-biamá. Waʻú amá uɸícaⁿ watcígaxá-
hair cut off of them they say having in very good spirits they say. Woman the around in a circle they danced

biamá. Gaⁿ' aⁿ'ba gɸéba watcígaxe-hnaⁿ caⁿcaⁿ'i tĕ. Égiɸe đáze hí amá.
they say. And day ten they danced continually. At length even-ing it arrived, they say.

Íkimaⁿ'ɸiⁿ atí hau, á-biamá Égiɸe Ictínike amé amá. ɸé aⁿ'qtiégaⁿ 12
Visitor has come ! said (one), they say. It happened Ictinike was the (inv. sub.). This head-man

úju ɻí áwaté ă, á-biamá. ɸétĕ, á-biamá. Ĕ'di ahí-biamá Atí hă,
chief lodge where-the ? he said, they say. This is it, they said, they say. There he arrived, they say. I have come .

kagćha, á-biamá. Han! uɸíɸai égaⁿ wináʻaⁿ ɸí hă, á-biamá. Caⁿ nú
friend, he said, they say. Ho! you have been told of (reported of) as I hear you I have been coming . he said, they say. And man

hniⁿ, wackaⁿ'i-gă, kagćha, á-biamá. Gaⁿ', Jiⁿɸćha, cañ'ge wiⁿ wiʻí, á-biamá. 15
you are, he ye strong, friend, he said, they say. And, Elder brother, horse one I give thee, said (one), they say.

Añ'kaji hă, kagćha, á-biamá. Uɸíʻagá-biamá. Maⁿ'jiha kĕ-hmaⁿ' maⁿ' kĕ
Not so, younger brother he said, they say. He was unwilling, they say. Quiver the only arrow the

qtáacĕ, á-biamá. Wabɸáte tégaⁿ aⁿɸáʻi ɸaⁿ téqi hă, á-biamá. Aⁿ, á-biamá.
I love, he said, they say. I eat in order to you gave me the difficult . he said, they say. Yes, they said, they say.

Kí maⁿ đáxe tá miñke, á-biamá (Ictínike aká). Maⁿ' gɸćbahíwiⁿ naⁿ'ba 18
And arrow I make will I who, said, they say (Ictinike the sub.). Arrow hundred two

gaxá-biamá, ɸicta'-biamá. Akíwaha waʻíi tĕ. Jiⁿɸćha, caⁿ' hă, á-biamá.
he made, they say, he finished they say. Both he gave them. Elder brother, enough . they said, they say.

Gaⁿ' wanáce wágɸa-kiɸá-biamá Ictínike.
And police to go for them they caused him, they say Ictinike

Ga$^{n'}$ wénaxiɸá-biamá. Cī Ictínike aká wi$^{n'}$ t'éɸa-biamá, uɸa$^{n'}$-
And they were attacked, they sa. . Again Ictinike the (sub.) one killed they say, he bold him

biamá. Najíha hóbe máqa^{n} ɸizá-biamá Ictínike aká. Wa'ú amá
they say. Hair part he cut off he took, they say Ictinike the (suh.). Woman the

wéquɣa-hna$^{n'}$-biamá. Ictínike amá sábĕqti ɣiɣáxeqtia$^{n'}$-biamá, ɖéde
he sang for them regularly they say. Ictinike the (suh.) very black he made himself they say, fire

3 naqɸé nájiɸá-biamá biɻúba-bi ega$^{n'}$ ísabĕɣiɸá-biamá. Kī é gáxe aí,
charcoal he caused to go out, they say he rubbed to powder, they say having he blackened himself with, they say. And that (one) made it they say

Ictínike ɸi$^{n'}$. Níkaci^{n}ga nkóɸi^{u} íkit'aɸaí égа^{n} t'ékiɸai tĕ'di u'a$^{n'}$t'a^{n}
Ictinike the (mv. one). Indians they hate one another as they kill one another when cause (blame)

ágɸai tĕ Ictínike aká é naqɸé ísaběɣiɸaí, naqɸé íɣi'a$^{n'}$i tĕ, é ga^{n}zé
they ascribe to when Ictinike the (sub.) that (one) charcoal he blackened himself with, charcoal he painted himself with, that (one) taught

6 aké-biamá, aí. Ga$^{n'}$-biamá áji-ɸa$^{n'}$ɸa^{n} jút'a^{n}i tĕ, kī ɻí áji-ɸa$^{n'}$ɸa^{n} ɸi-
the one who, it is said, they say. In the course of time, they say different ones matured, and lodge different ones were

mañ'gɸai tĕ, hégactĕwa$^{n'}$jĭ, gɸébahíwi^{n}ɻañ'ga na^{n}bá-biamá ciñ'gajiñ'ga
set up a great many, thousand two they say children

waa$^{n'}$ɸaii amá. Égiɸe gá-biamá Ictínike: Kagé, á-biamá, íkima$^{n'}$ɸi^{n}
they were abandoned the (sub.). At length said as follows, they say Ictinike: O younger brother, he said, they say, as a visitor

9 bɸé tá miñke, á-bianá. Kī, Ji^{n}ɸéha, áwakĕɻa hné te, á-biamá. A^{n}ha^{n},
I go will I who, he said, they say. And, Elder brother, whither you go will, they said, they say. Yes.

ca$^{n'}$ ga$^{n'}$ bɸé tá miñke, á-biamá. Ga$^{n'}$ níaci^{n}ga uɸéwi^{n}waɸá-biamá.
just because I wish it I go will I who, he said, they say. And person they assembled them they say.

ɸéɸiñke núǰiñga na^{n}bá aká a$^{n'}$qtiéga^{n} aká é wémaxaí tĕ Ké, núǰiñga
This one boy two the (sub.) head man the (sub.) that (they) they were questioned. Come, boy

12 na$^{n'}$-hma^{n} ɸéma ĕ'be iɸádiɸe-hna$^{n'}$i eté ɻī, i^{n}wi$^{n'}$ɸai-gă, á-biamá Ictínike
grown only these who each has for a father ought, tell ye to me, said, they say Ictinike

aká. Kī gá-biamá, na$^{n'}$ na^{n}bá aká: Wí etī i^{n}dádi ga$^{n'}$ɸiñké, ijáje
the (sub.). And said as follows, they say, grown two the (sub.): I too my father is such a one, name

gɸáda-bi ega$^{n'}$. Kī ncté amá gá-biamá: Wia$^{n'}$baha^{n}-bají-ctĕa$^{n'}$i, á-biamá.
called his, they say having. And remainder the (sub.) said as follows, they say: We do not know at all, they said, they say.

15 Ictínike amá aɸá-biamá Ga$^{n'}$ uta$^{n'}$nadi-hma^{n} ja$^{n'}$i tĕ. Ca$^{n'}$ a$^{n'}$baɸégа^{n}
Ictinike the (sub.) went they say. And in a place between regularly he slept. And as it was day

uɸúagɸe dúba ja$^{n'}$ ca$^{n'}$qti ga$^{n'}$ na^{n}ha$^{n'}$-biamá. A$^{n'}$ba wésată^{n} ja$^{n'}$ tĕ
throughout four (day) sleep he walked even till night they say. Day the fifth sleep the

ĕ'di ahí-biamá ɻí ɸan'di A$^{n'}$qtiéga^{n} ɻí tĕ áwatĕ, á-biamá. Céhitĕ,
there arrived, they say lodges the (circle) at. Head-man lodge the where-the, he said, they say. Yonder it is

18 á-biamá. Ĕ'di ahí-biamá. Íkima$^{n'}$ɸi^{n} atí hau á-biamá nú wi^{n}. Ga$^{n'}$,
they said, they say There he arrived, they say. A visitor he has come I said, they say man one. And,

Ké, íuɸa égañ-gă, á-biamá. J,í ákicugáqtia$^{n'}$-biamá égaxe iɸa$^{n'}$ɸai tĕ.
Come, do tell the news, they said, they say. Lodge very thick they say around in a circle they were put.

A$^{n'}$ha^{n}, á-biamá, níaci^{n}ga d'úba ĕdí amá hă, á-biamá. Níaci^{n}ga d'úba
Yes, he said, they say, people some there were, it is said he said, they say. People some

eska$^{n'}$ wa¢áa^{n}hnaí, á-biamá. A$^{n'}$ha^{n}, á-biamá, níaci^{n}ga d'úba ciñ'gajiñga
it may be yon abandoned them, he said, they say. Yes, they said, they say, person some children

d'úba a^{n}wañ'gia^{n}¢ai. Kĭ Ma^{n}teú aká wegáxai, na$^{n'}$a^{n}wa^{n}paí éga^{n} éga^{n}-
some we abandoned our own. And Grizzly bear the (sub.) he did it for us, we feared them (the Bear) as so

ĭ^{n}wiñ'gaxai, á-biamá. Níaci^{n}ga na$^{n'}$ba a$^{n'}$qtiéga^{n} aká áma ¢áta aká 3
we did it to them (the children) they said, they say. Person two head-man the (sub.) the one left-handed the (sub.)

hă, á-biamá. Kĭ a$^{n'}$qtiéga^{n} aká eɬá-bi á-biamá. Ce wiwíɬa, á-biamá.
he said, they say. And head-man the (sub.) his he said, they say. That my own, he said, they say.

Iha$^{n'}$ aká xagá-biamá u¢íɬai xĭ. Kĭ cĭ áma a$^{n'}$qtiéga^{n} aká cĭ eɬá
His mother the (sub.) cried they say they told of her own when. And again the other head-man the (sub.) again his

akáma. Ga$^{n'}$ é ctī cī, Ga$^{n'}$¢iñké wiwíɬa, á-biamá. Ictínike gaí tĕ: 6
was, they say. And he too again, Such a one my own, he said, they say. Ictínike said as follows:

Wa'ú wi$^{n'}$ ga$^{n'}$¢iñké, á-biamá Ga$^{n'}$ xagé za'ĕ'qtia$^{n'}$-biamá wagína'a$^{n'}$'i tĕ.
Woman one such a one, he said, they say. And crying they made a very great noise, they say when they heard of their own.

Ga$^{n'}$, Dúba ja$^{n'}$ xĭ agɸé tá miñke, á-biamá Ictínike aká. Éna ja$^{n'}$
And, Four sleep when I go homeward will I who, said, they say Ictínike the (sub.). That many sleep

tĕ'di agɸaí tĕ. Agɸaí tĕ'di gá-biamá: Gaqɸa$^{n'}$ ¢íkui, á-biamá. A$^{n'}$ba 9
when he went homeward. He went homeward when he said as follows, they say: To move camp they have invited you said he, they say. Day

ɗɸa^{n}ba ja$^{n'}$ tĕ ĕ'di cí tá-bi éska^{n} eɸéga^{n}i, á-biamá Ictínike aká. Ga$^{n'}$
seven sleep the there you come will it may be they thought, said, they say Ictínike the (sub.). And

waha$^{n'}$-hna^{n}i tĕ. A$^{n'}$ba ɗɸa^{n}ba ja$^{n'}$ tĕ éna ja$^{n'}$ tĕ kañge-qtci ahíi tĕ.
they removed. Day seven sleep the that many sleep the (when) near very they arrived.

Ictínike amá akí-biamá Gá-biamá: Kagé, á-biamá, i$^{n'}$¢a-májĭ, kagé, 12
Ictínike the (sub.) reached home, they said. He said as follows, they said: Younger brother said he, they said, I am sorrowful, younger brother,

á-biamá. A$^{n'}$, ji^{n}¢ĉha, ĭndáda^{n} cí^{n}te i^{n}wi$^{n'}$¢alha eté xĭ, á-biamá. A$^{n'}$ha^{n},
said he, they say. Yes, elder brother, whatever it may be you tell me ought, he said, they say. Yes,

¢íadi a$^{n'}$qtiéga^{n} te xĭ ca$^{n'}$ níkaci^{n}ga wi$^{n'}$ bégi¢ĕqti ¢iñké, á-biamá, íe tĕ
your father was head-man when yet person one a great stranger the one who said he, they say, word the

éna'a^{n} éga^{n} ¢ia$^{n'}$¢ai tĕ píăjĭ gáxai. ɸa'éwi¢ai akíwa, á-biamá. Akíwa 15
listened to for him as he abandoned you when bad he did. I pity you both, said he, they say. Both

nan'de-u¢áti éga^{n} ɗamañ'g¢e g¢i$^{n'}$-biamá. Wiñ'ke ínahi^{n} áha^{n}, e¢éga^{n}
heart he made pain by talking as with bowed head they sat they say. He tells the truth indeed ! thinking

g¢i$^{n'}$-biamá akíwa. Ha$^{n'}$ amá. Ictínike gíba^{n} i¢á-biamá ¢áta aká.
sat they say both. Night was, they say. Ictínike to call him had gone, they say left-handed the (sub.).

Ji^{n}¢ĉha, í-gă hă, á-biamá. Kĭ ĕ'di ahí-biamá. A$^{n'}$ha^{n}, á-biamá. ɸisañ'ga 18
Elder brother, come hither, he said, they say. And there he arrived, they say. Yes, said he, they say. Your younger brother

agímañg¢iñ'-gă, á-biamá. ɸiɬáha^{n} ĕ'di hné te, á-biamá. A$^{n'}$ha^{n}, á-biamá.
begone for him, he said, they say. Your wife's brother there you go please, said he, they say. Yes, said he, they say.

Kĭ ĕ'di a¢aí tĕ. Ĕ'di ahí-biamá. Ga$^{n'}$, Wiji$^{n'}$¢e, ɬaha$^{n'}$ha, íe te¢a$^{n'}$ nan'de-
And there he went. There he arrived, they say. And, My elder brother O sister's husband, what he has spoken heart

i$^{n'}$pi-máji, á biamá. Uɸúda^{n}bá-gă, á-biamá. A$^{n'}$ha^{n}, éga^{n}, á-biamá. Ga$^{n'}$
for me said, said he, they say. Consider it, said he, they say. Yes, so. said he, they say. And

tí tĕdíhi ɻĭ añgáxe tć, á-biamá. Ga$^{n'}$ a$^{n'}$ba amá. Ictínike aká ɗaháɻa
they ar- it occurs when let us do it, said he, they say. And day was, they say. Ictinike the (sub.) to the bluff
rive here

3 aɸá-biamá. Égiɸe akí-biamá Kagé, gaqɸa$^{n'}$ amá a-í amá hă, á-biamá.
went, they say. At length he reached home, they say. Younger brother, those who are moving their camp are coming hither he said, they say.

Atí ɻí-biamá, watcícka agɸañ'ka^{n}ha^{n} ɻí-biamá, húɸuga ɻañgáɸeha. Ca$^{n'}$
They came and pitched tents, they say, creek on both sides they pitched tents, they say. tribal circle extended over a large piece of land. And

níaci^{n}ga amá ciñ'gajiñga ígiɗaha^{n} amá atí ɻí-bi ega$^{n'}$ ca$^{n'}$ ciñ'gajiñga ngíne
person the (sub.) child they who knew their own came pitched tents, they say having and child seeking (their) own

6 ma^{n}ɸi$^{n'}$ ega$^{n'}$ kiúqpagɸe ma^{n}ɸi$^{n'}$-biamá. Égiɸe núǰiñga na^{n}bá aká gíku
walked having moving back and forth among themselves they walked, they say. At length boy two the one who to invite them

ahí-biamá. Ma^{n}tcú ɸíkui hă, á-biamá. Aɸá-bají-biamá. Égiɸe wa'ú wi^{n}
arrived, they say. Grizzly bear invites you said, they say. They did not go, they say. At length woman one

ahí-biamá. Wíci'e+, ɸíkui hĕ, á-biamá. ɻíaɻa í-gă hă, á-biamá. Ga$^{n'}$
arrived, they say. My sister's husband, you are invited she said, they say. To the lodge come he said, they say. And

9 ɻíadi gɸiñ'kiɸá-biamá wa'ú ɸiñké. Égiɸe cĭ wa'ú wi^{n} atí-biamá. Cĭ
in the lodge he caused her to sit, they say woman the (st. ob.). At length again woman one came, they say. Again

égiɸa$^{n'}$-biamá: Wíci'e+, ɸíkui hĕ, á-biamá. ɻíaɻa í-gă hă, á-biamá. Ga$^{n'}$
said to him, they say: My sister's husband you are invited said, they say. To the lodge come he said, they say. And

ɻíadi gɸiñ'kiɸá-biamá wa'ú ɸiñke. Ga$^{n'}$ gɸékiɸabájĭ tĕ hă cĭ. Égiɸe cĭ
in the lodge he caused her to sit, they say woman the (st. ob.). And he did not cause her to go homeward again. At length again

12 ha$^{n'}$ega^{n}tce ga^{n}-éga^{n} tĕ ɻĭ cĭ wi$^{n'}$ atí-biamá. Cĭ égiɸa$^{n'}$-biamá: Wíci'e+,
morning a little while was when again one came, they say. Again said to him, they say: My sister's husband,

ɸíkui hĕ, á-biamá. ɻíaɻa í-gă hă, á-biamá. Ga$^{n'}$ ɻíadi gɸiñ'kiɸá-biamá
you are invited she said, they say. To the lodge come he said, they say. And in the lodge he caused her to sit, they say

wa'ú ɸiñké, é ɸáta aké-biamá, gíkui aká; kĭ aɸá-bájĭ-hna$^{n'}$-biamá. Égiɸe
woman the (st. ob.), that left-handed he it was they say, he who was invited; and he went not as a rule they say. At length

15 wéduba ɸiñké atí-biamá. Wíci'e+, ɸíkui hĕ, á-biamá. ɻíaɻa í-gă hă,
the fourth the one who came, they say. My sister's husband, you are invited she said, they say. To the lodge come

á-biamá. Ga$^{n'}$ ɻíadi gɸiñ'kiɸá-biamá wa'ú ɸiñké. Kĭ égiɸe újuqti amé
he said, they say. And in the lodge he caused her to sit, they say woman the (st. ob.). And at length real principal the one who was

atí-biamá Ma^{n}tcú amá. Wahnáte téga^{n} ɸihañ'ga amá aɸígiti ɸa$^{n'}$ctĭ,
came, they say Grizzly bear the (sub.). You eat in order that your wife's sister tho (sub.) came for you heretofore,

18 á-biamá Ictínike aká da$^{n'}$bĕqti gɸi$^{n'}$-biamá, qtáɸa-bají-biamá. Ga$^{n'}$ agɸá-
he said, they say. Ictinike the (sub.) seeing him plainly sat they say, he loved him not, they say. And went homeward

biamá Égiɸe cĭ atí-biamá. Kagé, ɸihañ'ga gíwakiɸégañ-gă, á-biamá
they say. At length again he came, they say. Younger brother, your wife's sister do cause them to come. said, they say

Ictínike aká. Wé'e pa-í aɸi$^{n'}$ éde éɸa^{n}be ahí-biamá ga$^{n'}$, Maũgɸiñ'-gă,
Ictinike the (sub.) Hue sharp had but in sight arrived, they say and, Begone

á-biamá. Nā! eáta^{n} áda^{n}, á-biamá (Ma^{n}teú aká). A$^{n'}$ha^{n}, ca$^{n'}$ mañg¢iñ$^{'}$-gă,
said, they say. Why! wherefore? said, they say Grizzly bear the (sub.). Yes, still begone,

á-biamá Égi¢e isañ$^{'}$ga é¢a^{n}be atí-biamá, ¢áta aká wahúta^{n}¢i^{n} ag¢á¢i^{n}-bi
he said, they say. At length his younger brother in sight came, they say, left-handed the (sub.) gun (howl) had his own, they say

ega$^{n'}$. Áma aká cĭ é¢a^{n}be atí-biamá wahúta^{n}¢i^{n} ag¢á¢i^{n}-bi ega$^{n'}$. ¢ihañ$^{'}$ga 3
having. The other one again in sight came, they say gun (bow) had his own, they say having. Your wife's sister

wi$^{'}$í hă, á-biamá Ma^{n}teú aká (¢áta ¢iñké é wakú-bi ega$^{n'}$). Cĭ áma aká
I give to you . said, they say Grizzly bear the (sub.) (left-handed the (ob.) that he meant, they say having). Again the other one

ɤu$^{'}$ĕ$^{'}$ a-í-biamá. Ma^{n}teú amá a$^{n'}$he a¢á-biamá. Kĭ Ictínike aká ĕ$^{'}$di ɤu$^{'}$ĕ$^{'}$
with a rush was coming, they say Grizzly bear the (sub.) fleeing went they say. And Ictinike the (sub.) there with a rush

a¢á-biamá. Nacki ¢a^{n} gaqíx i¢é¢a-biamá. Yú! yú! á-biamá. (Wawéqta ɤĭ 6
went they say. Head the (ob.) he crushed in suddenly they say. Yu! yu! said, they say. (They abuse when

ga$^{n'}$-hna^{n}i, á-biamá) Ga$^{n'}$ cañ$^{'}$ge wagíka^{n}ta$^{n'}$-biamá. Wéna ca^{n} atí ɟi-
thus it is. it is said, they say.) And horse they tied their they say. To ask for them in fact came pitched tents

má é ciñ$^{'}$gajiñga wagíɟa^{n}be ti-má é cénawacĕ$^{'}$qtia$^{n'}$-biamá.
the ones who that child to see their own those who came that they fully exterminated them they say.

NOTES.

Nuda^{n}-axa said this myth was "first told by Indians living west of Nebraska."

83, 1. hegabajĭ, pronounced he+gabajĭ by Nuda^{n}axa.

84, 1. b¢ugaqti, pronounced b¢u+gaqti by Nuda^{n}axa.

84, 9. ujañge ta^{n} wa¢iɔna a¢ai tĕdihi ɤĭ ga^{n} ɟi-biama. Though the people scattered and went in all directions to avoid pursuit, all had some idea of the location of the place of meeting. So the members of each party changed their course by and by, making a considerable detour. And whenever any party came across the trail of others, leading in the right direction, they kept in it for the rest of the way, pitching their tents in it.

84, 9. ɖazĕqtci, pronounced ɖa+zĕqtci by Nuda^{n}axa.

84, 19. egi¢e bize ama. The arrow-shafts were *wet* when made.

85, 3. áma ta^{n} ug¢e g¢i^{n} tĕ. The text is given just as dictated by the narrator; but "ta^{n}," which denotes a *standing* animate object, can hardly agree with the following verb. Hence the collector thinks that "¢iñké" ("the *sitting* animate object," or "the one *sitting*,") should have been used.

85, 6. hegajĭ, pronounced he+gajĭ by Nuda^{n}axa.

85, 8. ɟahawag¢e itizi e i¢a¢isande a¢i^{n}-hna^{n}i. That is, the quivers of the foe; i¢a¢isande refers to the quiver-straps.

85, 15. wahuta^{n}¢i^{n}, "the roaring weapon," generally means a gun; but here it is a synonym of "mande," a bow. See myth of the Orphan and the Water-monster with seven heads.

85, 16. wa$^{'}$iñki¢é mɟiñga, etc. Those boys who remained at home took out ponies when they went to meet the hunters. And they aided them by putting the packs of meat on the ponies, and leading the latter back to the camp.

86, 9. g¢eba-na^{n}ba ata-biama . . ɟiha gaxa-biama.—Each of these married men had a skin-tent of his own; but the unmarried ones dwelt in the communal lodges of their respective gentes.

87, 14. nu hni^{a}, wacka^{a} i-gă. Ictinike is asking a favor of the two young chiefs.

87, 17. wabɸate tega^{a} a^{a}ɸa'i ɸa^{a} teqi hă. This is a puzzling sentence to F. La Flèche, as well as to the collector. Ictinike asked a favor. They offered him a horse, which he refused, saying that he cared for nothing but a quiver and arrows. Perhaps he then reconsidered his decision, saying, "What you have offered me (a horse), in order that I might get my food, is precious," or "difficult to obtain." They assented to this. Then he made each of them a present of a hundred arrows in return for the horse. (?)

88, 3–6. Kĭ e gaxe ai . . e ga^{a}ze ake-biama ai. A parenthetical explanation of the origin of the war-custom of blackening the face.

88, 7. hegaetĕwa^{a}jĭ, pronounced he+gaetĕwa^{a}jĭ by Nuda^{a}axa.

89, 7. wa'u wi^{a} ga^{a}ɸinke. Ictinike described the difference of features, hair, etc., as he did not know the names of the children.

89, 9. gaqɸa^{a} ɸikui. Ictinike pretended that the deserted children had sent an invitation to their parents.

89, 14. nikaci^{a}ga wi^{a} begiɸeqti ɸiñke, á-biama. The "a-biama" should be omitted in translating, as "nikaci^{a}ga" is the object of the following verb, éna'a^{a}.

90, 6. kinqpagɸe ma^{a}ɸi^{a}, equivalent to ubásnesne, refers to members of two parties meeting and intermingling, when *distant* from the spectator or speaker.

TRANSLATION.

A Grizzly-bear was the ruler of a tribe that was very populous. He pitched his tent in the very center of the tribal circle. The Grizzly-bear took an old man home, and said as follows: "Tell them to send all the children to play." And he sent them. "He says that you are to send the children to play!" said the crier. And all went to play. Having gone to play, the Grizzly-bear called the old man. "The children are troublesome to us. We sent them away in order to abandon them. Let them remove the camp," said he. He commanded them to remove. "He says that you are to remove!" said the old man. And they struck all their tents suddenly, and they made the horses carry them. All rode horses. They made no trail. Scattering, they fled; they fled from the children. As they were apprehensive that the children would follow in case the trail was plain, they scattered very much when they fled from them. They were caused to assemble when they reached a place far away. Therefore when they arrived where there was a road that went along plainly, (there) they pitched the tents. When it was very late in the afternoon (*or*, quite dusk), the players, having stopped, came in sight of the former camping-place. Behold, no one was there. The children made a great noise crying. All arrived at the old tent-sites. And the girls who were somewhat grown, went about finding awls that had been dropped, and deer-sinew also. And the boys that were related to each went together in their respective companies. Having placed the scattered bark around in a circle, they put grass on it, forming a lodge. They made the lodges large, and in five places. They were very full. At length it was winter. Two boys were grown. "Friend, let us two be together, and let us make arrows for ourselves," said one. They made bows first; each one finished a bow for himself. They made arrow-heads, a hundred in a lot. They made for themselves a sufficient quantity for each one to have. They made arrow-shafts. At length they were dry. They glued them on (they glued feathers on so as to stick). And

the one next put the sharp pieces, the arrow-heads, in the ends of the arrow shafts; he finished a hundred. And then the one glued on the feathers, and again the other sat putting the arrow-heads in the ends of the shafts. They finished. And they slit a skin from one end to the other, for quivers. When each had finished making a quiver for himself, he filled it with arrows. And one said as follows: "My friend, let us go traveling." And they went. At length there were a great many lodges. They arrived there when it was dark. And they stole horses. These Indians hated each other, so they made shields. Those, too, the two boys stole; and with them they took the quivers and quiver-straps. And they went home. They also took the horses home; they took many from the foe. They reached home. And they gave just a sufficient number of ponies to the grown boys who were that tall (*i. e.*, about four feet). And they gave the mares to the girls. And to the boys who were that high (*i. e.*, about three feet), they gave colts. "Friend, it is enough," said one. And they went to no place; they were always at the place where they arrived when they had been abandoned at play. At length it was winter. It happened that the buffaloes came. And these two boys who had reached manhood had bows and quivers. And they attacked the buffaloes. Each one killed four of them. And they reached home, the boys who caused the ponies to carry the meat having gone thither to meet them. And as the people sat in equal numbers in the seven grass lodges which they made, the hunters followed the camp circle, distributing the fresh meat, and were coming back to the other end of the circle. And as they had killed a great many buffaloes, they gave a great quantity of fresh meat to every lodge. And they gave the skins equally, for beds; and they gave to the lodges equal shares of deer-sinew. And they went again to surround the buffaloes. And each (chief) killed six. Hence they were in good spirits. And they were very rich in fresh meat. And they gave again to those who had been left without green hides. It came to pass when it was summer, that two, three, or ten of the boys were grown by that time, and an equal number of the women were grown. And the two boys talked to each other. "Friend, alas! we are sufferers. Let us marry." And these two leading boys had two sisters. And each boy having given his sister to the other boy, they married them. And they caused the rest to marry one another. And that summer, all who were somewhat grown took wives, twenty odd. And they alone made lodges, they made skin-lodges of buffalo hides; the rest who were not grown, dwelt in the lodges that were very full. At length they went on the war-path again. And both of these two boys who went before on the war-path, went again. And they took two hundred ponies from the foe, and brought them home. And they gave equal shares of the ponies to the grown boys; and so they gave ponies to the smaller boys. At length it was winter again. When it was winter, they shot at the buffaloes. All of the persons who had taken wives shot at them. And hence every one had a sufficiency of the beds which were given and of the deer-sinew, in fact, they caused them to have a sufficiency of all. And that winter they caused all the rest to marry one another. And after that there was nothing worthy of note. And it was summer. And they shot again at the buffaloes. All dwelt in upright lodges; they set up lodges, a hundred and seventy. Thus they dwelt. At length it was said, "We are attacked!" These two prepared themselves for battle. The lodges had been made for them in the very center. (The boys had said it to the people: "When ye make the circle, make ye lodges for us in

the center.") At length they were attacked, as has been said. At length the horses' mouths were tied with lariats. Both went thither. They attacked the foe. The one took hold of one foe, and the other took hold of one; both took hold of them alive. And they scared them, driving them away. And the one killed one foe, and the other killed one. And they chased them even till night. "Come, let us stop," said both. And they reached home. Having cut off the hair of those whom they killed, they were in good spirits. The women danced around in a circle. And they danced continually for ten days. At length it was evening. "A visitor has come," was said. It happened to be Ietinike. "Where is the lodge of the principal head-man of this tribe?" said he. "This is it," said they. He arrived there. "I have come, my friends. Well, as you have been reported (=famous), I have been coming to hear you. And you are men. Be strong, my friends," said he. And one said, "O elder brother, I give you a horse." "No, younger brother," said Ietinike. He was unwilling. "I love only the quiver and arrows. It is difficult to get my food with what you have given me." "Yes," said they. And he said, "I will make arrows." He made two hundred arrows; he finished them. He gave them to both. "Elder brother, it is enough," said they. And they made Ietinike a police servant, one to go on errands, or to act as crier. And they were attacked. And Ietinike killed one; he took hold of him. Ietinike cut off part of his hair, and took it. He was accustomed to sing for the women-dancers. Ietinike made himself very black; he caused the fire-brands to go out, and rubbing them to powder, he blackened himself with it. And they now say that Ietinike was he who originated it. Of Indians hating one another, when one kills another, they ascribe the blame to Ietinike: as Ietinike blackened himself with charcoal, painting himself with charcoal when he killed a person, it is reported, they say, that he was the one who taught it. In the course of time different ones matured, and different lodges were set up, a great many; the children who had been abandoned were two thousand. At length Ietinike said as follows: "My younger brothers, I will go as a visitor." And they said, "Whither will you go?" "Yes," said he, "I will just go because I desire it." And they assembled the people. And these two grown boys who were head-men were questioned. Ietinike said, "Come, tell me who are the fathers of the boys who are grown." And each of the two grown ones said as follows: "My father is such a one" (describing his features, dress, etc.), having called his name. And the rest of them said as follows: "We do not know at all." Ietinike departed. And he slept each night in an uninhabited place. And when it was day, he walked throughout the day, he walked even till night, for four days. On the fifth day he arrived at the circle of tents. "Where is the lodge of the head-man?" said he. "Yonder it is," they said. He went thither. "A visitor has come!" said a man. And they said, "Come, do tell the news." The tents were standing very thick; they were put around in a circle. "Yes," said he, "some people were there; it may be that you abandoned some people." "Yes," said they, "we abandoned some people, some of our children. And the Grizzly-bear caused it for us; we feared him, so we did it to them." He said, "One of the two head-men is left-handed." And the chief said that he was his. "That is mine," said he. The mother cried when they told her about him. And the other one was the other chief's son. And he too said, "Such a one is mine." Ietinike said as follows: "One woman was such a one." (And so he described the others.) And when they heard of their own children, they made a great noise by crying. And Ietinike

said, "In four days I will go home." And in so many days he went home. When he went home, he said as follows: "They have invited you to move your camp, and come to them. They hope that you may come in seven days." And they removed. And in seven days they had arrived very near. Ictinike reached home. He said as follows: "My younger brothers, I am sorrowful." "Yes, elder brother, you ought to tell me, whatever it may be," said one of the two. "Yes, when your father was head-man, he listened to the words of a total stranger and abandoned you, doing wrong. I pity you both." As he made the hearts of both pain by his words, they sat with bowed heads. Both sat thinking, "He tells the very truth!" It was night. The left-handed one had gone to call Ictinike. "Elder brother, be coming hither," said he. And he arrived there. "Yes," he said. "Begone for your younger brother," said the head-man. He said, on reaching the lodge of the other, "You will please go to your wife's brother." "Yes," said he. And he went thither. He arrived there. And the left-handed one said, "O sister's husband, my heart is sad on account of what my elder brother has spoken. Consider it." "Yes, it is so," said the other. And he said, "When they shall have come, let us do it." And it was day. Ictinike went to the bluff. At length he reached home. "My younger brothers, they who have moved their camp are coming," said he. They came and pitched their tents; they pitched their tents on both sides of a creek, the tribal circle extending over a large tract of land. And the people who knew their own children came and pitched their tents. And as each one continued to seek his child, they were constantly moving back and forth among themselves in the distance. And they arrived to invite the two boys to a feast. "The Grizzly-bear invites you," said they. They did not go. At length a woman arrived. "My sister's husband, you are invited," said she. "Come to the lodge," said he. And he made the woman sit in the lodge. At length a woman came. And she said to him, "My sister's husband, you are invited." "Come to the lodge," he said. And he caused the woman to sit in the lodge. And again he did not send her home (*i. e.*, her, too, he did not send home). And at length, when some of the morning had passed, again came one, and said to him, "My sister's husband, you are invited." "Come to the lodge," said he. And he made the woman sit in the lodge. He who was invited was the left-handed one; and he made it a rule not to go. At length the fourth one came. "My sister's husband, you are invited," she said. "Come to the lodge," said he. And he made the woman sit in the lodge. And at length the Grizzly-bear came. "Your wife's sisters have come for you heretofore," said he. Ictinike sat, seeing him plainly; he did not love him. And the Grizzly-bear went home. At length the Grizzly bear came again. "My younger brother, cause your wife's sisters to be coming," said Ictinike. He had a sharp hoe, and he came in sight. And he said to the Grizzly-bear, "Begone." "Why! wherefore?" said the Grizzly-bear. "Yes, nevertheless begone," said Ictinike. At length his younger brothers came in sight. The left-handed one had a bow, and the other one came in sight, having a bow. "I give you your wife's sisters," said the Grizzly-bear, meaning the left-handed one. And the other one was coming with a rush. The Grizzly-bear went fleeing. And Ictinike rushed after him. He crushed his head in suddenly with a blow from the hoe. "Yu! yu!" said he. It is said that it is thus when they abuse a fallen foe. And they tied their horses. They exterminated those who came and pitched their tents, having come to see their children.

ICTINIKE, THE COYOTE, AND THE COLT.

FRANK LA FLÈCHE'S VERSION.

Égiɸe Cañ′ge jiūgáɸiqɸíge wi$^{n'}$ ja^{n}t′é ké amá kĕ Míɬasi aká da$^{n'}$be
It happened Horse small, two years old one was lying asleep, it is said when (l) Coyote the (snb.) looking at it

naji$^{n'}$ akáma. Ictínike aká kĕ′di ahí-biamá. Hau! kagécha, ɸékĕ Cañ′ge
was standing, they say. Ictinike the (snb.) to it came they say. Ho! friend, this (lg. ob.) Horse

wi^{n} t′éde-ga^{n} gaqé a^{n}ɸísnu añgáɸai-de a^{n}ɸáte añga$^{n'}$ɸai éde a^{n}ɸí′i^{n}-báji-hma$^{n'}$i.
one dead, but aside we drag it we go when we eat it we wished but we have not succeeded in moving it.

Uáwagika$^{n'}$i-gă, á-biamá Míɬasi aká. Kagécha, sĭn′de kĕ na^{n}bé tĕ
Help us said, they say Coyote the (snb.). Friend, tail the (ob.) hand the (ob.)

íwika^{n}ta$^{n'}$ te há, gañ′ki ɔnída^{n} ɬĭ síhi añgúɸa^{n}i éde a^{n}ɸísnu añgáɸe
I tie you with will . and you pull on when legs we take hold of but we drag it we go

taí, á-biamá Míɬasi aká. A$^{n'}$ha^{n}, á-biamá Ictínike aká. Gañ′ki, Kĕ′,
will, said, they say Coyote the (snb.). Yes, said, they say Ictinike the (snb.). And, Come,

i^{n}ɸiñ′ka^{n}ta$^{n'}$i-gă, á-biamá. Ga$^{n'}$ Míɬasi aká Ictínike ta^{n} na^{n}bé tĕ
tie mine for me, he said, they say. And Coyote the (snb.) Ictinike the (ob.) hand the (ob.)

íka^{n}ta^{n}-biamá Cañ′ge sĭn′de kĕ, sagí-qti gaxá-bi ega$^{n'}$. ɸicta$^{n'}$-bi ɬĭ,
tied with it they say Horse tail the (ob.) tight very made it, they say having. He finished, they say when,

Ké, kagécha, ɸidañ′-gă hă, á-biamá. Kĭ Ictínike aká ɸida$^{n'}$-biamá.
Come, friend, pull on it . he said, they say. And Ictinike the (snb.) pulled on it, they say.

Cañ′ge aká íɣiɸá-biamá, naji$^{n'}$ átiáɸa-biamá, ɸisnú aɸá-biamá. Ictínike
Horse the (snb.) awoke they say, he stood suddenly they say, dragging him he went they say. Ictinike

na^{n}téctĕa$^{n'}$-biamá, na^{n}xáge aɸi$^{n'}$-biamá Ictínike aká. Míɬasi aká íqa
he even kicked him they say, making him cry from kicking him be had they say Ictinike the (one who.) Coyote the (snb.) laughing

gaskí wakan′diɸe-hma$^{n'}$-biamá. Égiɸe Ictínike na^{n}stáki ɸéɸa-biamá,
panted excessively they say. At length Ictinike he kicked, and sent flying through the air, they say,

na^{n}epácpaqtcia$^{n'}$-biamá. Eáta^{n} ɬĭ éga^{n}é′a^{n} etéda^{n}, é-hna^{n}-biamá Ictínike
he kicked off very deep pieces of flesh, they say. Why if I do so to him apt ! said regularly they say Ictinike

aká. Égiɸe égasáni ɬĭ Ictínike aká huhú wi^{n} ɸaté akáma. Kĭ Míɬasi
the (snb.). It happened the following day when Ictinike the (snb.) fish one was eating, it is said. And Coyote

aká ĕ′di ahí-biamá. Wuhú! kagécha, újawa ínahi^{n} ă, á-biamá Míɬasi
the (snb.) there arrived, they say. Wuhu-! friend, a pleasure truly ! said, they say Coyote

aká. A$^{n'}$ha^{n}, kagécha, éga^{n}, á-biamá Ictínike aká. Kagécha, eáta^{n} ája^{n}
the (snb.). Yes, friend, so, said, they say Ictinike the (snb.). Friend, how you did

ɬĭ ɔníze ă, huhú kĕ. Kagécha, núxe kĕ uágaʻúde ɬĭ sĭn′de kĕ uágɸe
when you took it ! fish the (ob.). Friend, ice the (ob.) I broke a hole in when I fell the (ob.) I put in

agɸi$^{n'}$ ní kĕ. Sabáji-qti huhú wi^{n} a$^{n'}$ɸahai sĭn′de kĕ, kĭ bɸíze hă.
I sat water the (ob.). Very suddenly fish one bit me tail the (ob.) and I took it .

Kagécha, áwaɕandí ă, á-biamá Míɤasi aká. Kagécha, céɕandi édegaⁿ
Friend, in what place ? said, they say Coyote the (sub.). Friend, in yonder place but

ɗáze usní tĕ'di ɕahé-hnaⁿi hă. ɗáze ɤĭ usní-qti amá. Ké, kagécha,
evening cold when they are used to biting . Evening when very cold they say. Come, friend,

aũgáɕe taí, á-biamá Míɤasi aká. Aⁿ'haⁿ, áb egaⁿ' aɕá-biamá. Núxe 3
let us go, said, they say Coyote the (sub.). Yes, he said, they say having they went, they say. Ice

kĕ'di ahí-bi egaⁿ' ugá'ndá-biamá. Ké, sĭn'de ugɕé gɕiñ'-gă, á-biamá
at the arrived, they say having he broke a hole in it, they say. Come, tail put in sit thou, said, they say

Ictínike aká. Sĭn'de kĕ ugɕé gɕiⁿ'-biamá Míɤasi aká ní kĕ. Gaⁿtégaⁿ
Ictinike the (sub.). Tail the (ob.) put in sat they say Coyote the (sub.) water the (ob.) Awhile

ɤĭ, Kagécha, aⁿ'ɕahai, á-biamá. Kagécha, jiñgá-hnaⁿi; ɬañgá ɤĭ'jĭ 6
when, Friend, me-bites, he said, they say. Friend, small only: big when

waaníze te. Ckaⁿ'ají gɕiñ'-gă, á-biamá Ictínike aká. Gaⁿtégaⁿ ɤĭ núxe
you may take them. Motionless sit, said, they say Ictinike the (sub.). Awhile when ice

aká dá aɕiⁿ' aɕá-biamá. Kagécha, cĭ gáama wiⁿ' aⁿ'ɕahai, á-biamá
the (sub.) frozen having him it went, they say. Friend, again those one me-bites, said, they say

Míɤasi aká. Kagécha, ckaⁿ'ají gɕiñ'-gă. Jiñgá-hnaⁿi, á-biamá Ictínike 9
Coyote the (sub.). Friend, motionless sit. Small only, said, they say Ictinike

aká. Gaⁿtégaⁿ ɤĭ ɬañgá amá atí tá ama, á-biamá Ictínike aká. Égiɕe
the (snb.). Awhile when big the (sub.) come will, said, they say Ictinike the (sub.). At length

núxe aká dá-biamá. Ĭⁿ'taⁿ, kagécha, gáama ɬañgá-qti wiⁿ' aⁿ'ɕahai hă,
ice the (sub.) froze, they say. Now, friend, those very big one me-bites .

á-biamá Míɤasi aká. Ahaú! ahaú! ɕidañ'-gă! ɕidañ'-gă! á-biamá 12
said, they say Coyote the (sub.). Come! come! pull on it! pull on it! said, they say

Ictínike aká. Míɤasi aká ɕidaⁿ'-biamá. Wackaⁿ'-qti ctĕwaⁿ' núxe kĕ
Ictinike the (sub.). Coyote the (sub.) pulled on it, they say. He tried very hard notwithstanding ice the (ob.)

naⁿɔnáha-hnaⁿ' amá. Wackañ'-gă! jiñgá-bájĭ, á-biamá Ictínike aká.
he slipped in walking only they say. Be strong! small not, said, they say Ictinike the (sub.).

Iⁿwĭñ'kañ-gă, á-biamá Míɤasi aká. Naⁿbé tĕ aⁿwaⁿ'ɕañ-gă, á-biamá 15
Help me, said, they say Coyote the (sub.). Hand the (ob.) take hold of me, said, they say

Ictínike aká. Naⁿbé tĕ uɕaⁿ'-bi egaⁿ' wackaⁿ'-qti ɕidaⁿ'-biamá. Kagécha,
Ictinike the (sub.). Hand the (ob.) took hold of, it is said having making a great effort they pulled, they say. Friend,

wackañ'-gă hă, huhú aká jiñgá-bájĭ édegaⁿ aⁿwaⁿ'ɕi'a taté ebɕégaⁿ. Ahaú!
be strong . fish the (sub.) small not but we fail shall, I think. Oho!

áb egaⁿ' waⁿ'ibagiⁿ'qti ɕidaⁿ'-biamá. Kĭ sĭn'de kĕ ɕisĕ'-qti ɕéɕa-biamá. 18
said, having they say with a very great effort they pulled, they say. And tail the (ob.) was pulled off altogether suddenly, they say.

Míɤasi aká sĭn'de kĕ giɲaᵘ'ba-biamá. Kagécha, aⁿ'ɔnijujĭ íɕanahiⁿ'
Coyote the (sub.) tail the (ob.) looked at his own, they say. Friend, you have treated me ill you truly

ahaⁿ', á-biamá Míɤasi aká Kagécha, ɕí ctĭ égaⁿiⁿɕé'aⁿ ɕaⁿ'ctĭ, á-biamá
! said, they say Coyote the (sub.). Friend, thou too treated me so heretofore, said, they say

Ictínike aká. Akíɕaha aɕá-biamá. Kĭ Míɤasi aká qáde ɕibɕébɕiⁿ sĭn'de 21
Ictinike the (sub.). Apart they went, they say. And Coyote the (sub.) grase twisted tail

kĕ ígaxá-biamá.
the (ob.) of it made, they say.

NOTES.

96, 1. For ja^{n}t'e ke ama kĕ, L. Sanssouci read ja^{n}t'e ke ama ꞯĭ, which agrees with the ꞯoiwere, and makes sense. The additional "kĕ", if correct, is puzzling.

96, 2. kĕ'di ahí-biama. Ictinike reached the Colt that was *lying down* (kĕ refers to him, not to the Coyote, who was *standing*).

96, 7. Miꞯasi aka (sub.: 1st third person); Ictinike ta^{n} (1st ob., 2d third person); na^{n}be tĕ (2d ob., 3d third person); ika^{n}ta$^{n'}$-biamá (predicate in the instrumental form); cañge sĭnde kĕ (the instrument: 4th third person).

TRANSLATION.

When a two-year-old Colt lay sleeping, the Coyote was standing looking at him. Ictinike came to him. "Well, friend, as this was a dead Horse, we wished to drag him along and eat him; but we have not been able to move him. Help us," said the Coyote. "My friend, I will tie your hands to his tail; and when you pull, we will catch hold of his legs, and we will go along dragging him," said the Coyote. "Yes," said Ictinike. And he said, "Come, tie my hands for me." And the Coyote tied Ictinike by the hands to the Colt's tail, having made it very tight. When he finished, he said, "Come, my friend, pull on it." And Ictinike pulled on it. And the Colt awoke. He arose suddenly. He went off dragging him. He kept kicking at Ictinike; he kept Ictinike crying as he kicked him. The Coyote laughed till he panted for breath. And the Colt kicked Ictinike, sending him flying through the air. He kicked off very deep pieces of flesh. "And how shall I do to get even with him?" said Ictinike, referring to the Coyote. And on the following day Ictinike was eating a fish. And the Coyote came thither. "Oho! my friend, it is truly a pleasure," said the Coyote. "Yes, my friend, it is so," said Ictinike. "My friend, what were you doing when you caught the fish?" "My friend, I knocked a hole in the ice; and I sat with my tail put through the hole into the water. A fish bit me suddenly on the tail, and I caught it." "My friend, where was it?" said the Coyote. "My friend, yonder it is; but they bite at evening, when it is cold." When it was evening, it was very cold. "Come, my friend, let us go," said the Coyote. Ictinike having said, "Yes," they went. When they reached the ice, Ictinike knocked a hole in it. "Come, put your tail in the hole and sit," said Ictinike. And the Coyote sat with his tail through the hole and in the water. After some time he said, "My friend, it bites me." "My friend, they are small; when they are large, you shall catch them. Sit still," said Ictinike. After some time the ice commenced freezing over again. "My friend, again one of those bites me," said the Coyote. "My friend, sit still; they are all small," said Ictinike. "After a while the large ones will come." At length the ice froze over. "Now, my friend, one of those very large ones bites me," said the Coyote. "Now! Now! Pull! Pull!" said Ictinike. The Coyote pulled. Though he tried ever so hard, he only slipped on the ice. "Exert yourself; it is large," said Ictinike. "Help me," said the Coyote. "Take hold of my hands," said Ictinike. Having taken hold of his hands, he pulled with a great effort. "My friend, exert yourself; the fish is very large, therefore I think we shall fail." Having said, "Now!" they pulled with a very great effort. And the tail was suddenly pulled off altogether. The Coyote looked at his tail. "My friend, truly you have done me a wrong," said the Coyote. "My friend, you, too, have done a similar thing to me," said Ictinike. They went different ways. And the Coyote made a tail for himself out of twisted grass.

THE PUMA AND THE COYOTE.

Told by Mawadaⁿ𝜓ⁱⁿ, or Mandan, an Omaha.

Iñgɕaⁿ′-siⁿ-snéde cénaⁿbá-biamá Míɬasi eɕaⁿ′ba. Ákikipá-biamá.
Long-tailed cat only those two, they say Coyote he too. They met each other they say.

Kagéha, úckaⁿ wiⁿ′ ebɕéga ⁿ éde uɕúwikie tá miñke, á-biamá Míɬasi
My friend, deed one I think but I speak to you about it will I who, said, they say Coyote

aká. Taⁿ′wañgɕaⁿ hégactewaⁿ′jĭ ědíɕaⁿ amá. Kagéha, úckaⁿ uɕúwikie tá 3
the (sub.). Tribe a great many (=popu- lous) there was the, they say. My friend, deed I talk to you about it will

miñke égaⁿqti ckáxe te hă, á-biamá. Aⁿ′haⁿ, á-biamá. Níkagahi ijañ′ge
I who just so you do please . he said, they say. Yes, he said, they say. Chief his daughter

wiⁿ gaⁿ′ɕa-ɬnaⁿ′i éde ɕi‘á-ɬnaⁿi, éde kaⁿ′bɕa tá miñke hă. Kagé, cañ′ge
one they desire invariably but they fail invariably, but I desire her will I who . Friend, horse

ckáxe te, á-biamá. Gañ′ki áwigɕiⁿ tá miñke. Gañ′ki Iñgɕaⁿ′-siⁿ-snéde 6
you make please, he said, they say. And I sit on you will I who. And Long-tailed cat

maⁿ′ze-ɕáhe kĕ ɕahékiɕá-biamá. Gañ′ki ágɕiⁿ tĕ hă Míɬasi aká. Kagéha,
bridle the (ob.) he made him put it in his mouth, they say. And sat on him . Coyote the (snb.). My friend,

náda ⁿ hníp i ckaⁿ′ɬna te. Cañ′ge ckaⁿ, sigɕáhaha, uaⁿ′si, pamákide,
to show what you are you do well you desire please. Horse action (ways) prancing, jumping, arching the neck,

iáɕixáxa, maⁿɕiⁿ′, naⁿ′siqti tĕ ctĭ á-iáɕe-ɬnaⁿi maⁿɕiñ′-gă hă. Gañ′ki utaⁿ′ 9
champing the bit, walking, jumping high (act) the too they usually go walk thou . And leggings

ɬañ′ga náta ⁿ tá miñke hă. Gañ′ki hiⁿbé nácabeɕĕ uáɬaⁿ tá miñke hă.
large I put on leggings will I who . And moccasine blackened I put on moccasine will I who .

Gañ′ki mé-ha áhiⁿ cíɕĕ miⁿ′ tá miñkĕ hă. Zaⁿzí-manʹdĕ abɕiⁿ′ tá miñke
And spring robe with hair ontside I wear a robe will I who . Osage-orange bow I have will I who

hă. Manʹdĕ-ɗa tĕ mácaⁿ skáqti úgacke abɕiⁿ′ tá miñke, á-biamá. Gañ′ki 12
. Bow head the (ob.) feather very white I fasten on I have will I who, said he, they say. And

ɬíi ɕaⁿ ɬaⁿ′haqtei uɕícaⁿ áwigɕiⁿ tá miñke hă. ɗáɕiⁿjáhe aⁿ′ aká ědi
village the (ob.) at the very border around it I sit on you will I who . Playing ɗaɕiⁿjaho the (snb.) there

a-ínajiⁿ′ aká hă. Cañ′ge naⁿ′si pamákide a-iáɕaɕa ágɕiⁿ maⁿɕiⁿ′-biamá.
approaching he stood the (snb.) . Horse jumping arching its neck bad gone repeatedly sat on it it walked they say.

Hau! kagéha, cutí níaciⁿga wiⁿ′. Qa-í! niáciⁿga aⁿdaⁿ′ba-bajĭ′qtiaⁿ′i, ájiqti 15
See! my friend, yonder has come person one. Whew! person we have not seen at all, very different

áhaⁿ, uɕúkaⁿpi ínahiⁿ ă, á-biamá. Cañge taᵘ′ ctĭ úda ⁿ ínahiⁿ agɕiⁿ′ tí
! well dressed truly ! said they, they say. Horse the (etd. ob.) too good truly sitting on has come

áhaⁿ á-biamá. Hĭndá! íbahaⁿ′i-gă, á-biamá. Míɬasi aká ɬigɕíajĭ′qtiaⁿ′-
! said they, they say. Stop! know ye him, said they say. Coyote the (snb.) made himself altogether different

biamá. Míɬasi é ɕiñké éska ⁿ eɕégaⁿ-bají-biamá. Egá-biamá hă, Hau! e‘aⁿ′ 18
they say. Coyote he the one who they did not think that they say. They said that to him they say , Ho! how

ma^{n}-hni$^{n'}$ ă, á-biamá. A$^{n'}$ha^{n}, ́ga^{n}qtia$^{n'}$, á-biamá. Níkagahi ijañ′ge ɸiñké
you walk ! said they, they say. Yes, just so, said he, they say. Chief his daughter the (ob.)

ka$^{n'}$bɸa atí, á-biamá. Kĭ gañ′ki uíɸa ahí-biamá. ɸijañ′ge ga$^{n'}$ɸa
I desire I have come, said he, they say. And then to tell to him they arrived, they say. Your daughter desiring

3 atí-biamá. Níaci^{n}ga úda^{n} hégabajĭ ă, á-biamá. Cañ′ge ta$^{n'}$ ctĭ úda^{n} hégajĭ
he has come, he says. Person good not a little ! said, they say. Horse the (std. ob.) too good not a little

ă, á-biamá. Ké, ijiñ′ge ɸañk é wawagiká-biamá, ɸiɻáha^{n} aɸi$^{n'}$ gíi-gă
! said they, they say. Come, his son the (pl. ob.) that meaning them, his own they say, . your sister's husband having him come back

hă, á-biamá níkagahi aká. Agíaɸá-biamá hă. Kĭ, Ké, ɻaha$^{n'}$ha, awíde
. said, they say chief the (sub.). They went for him, they say . And, Come, sister's husband I ask you to go with me

6 atí hă. Añgáɸigi-añgáti hă. A$^{n'}$ha^{n}, ɻaha$^{n'}$ha, á-biamá Míɤasi aká. Cañ′ge
I have come . We have come for you . Yes, wife's brothers, said, they say Coyote the (snb.). Horse

ta^{n} ágigɸi$^{n'}$-da^{n} ɸia$^{n'}$siqti ua$^{n'}$siqti ma^{n}ɸi$^{n'}$-biamá. Níkaci^{n}ga ɸéɸuta^{n}
the (std. ob.) sat on his own when pulled hard on to make jump jumped high walked they say. People honce

da$^{n'}$be ɸéɸě amá. Níkaci^{n}ga ɸi^{n} uɸúka^{n}pi ínahi^{n} ă. Nikaci^{n}ga dáda^{n} éi^{n}te
gazed at a distance they say. Person the (mv. ob.) well dressed truly ! Person what he may be

9 uɸúka^{n}pi ínahi^{n} ă, á-biamá. Hau, égiɸe aɸi$^{n'}$ akí-biamá, níkagahi úju
well dressed truly ! said they, they say. Well, at length having him they reached home, they say, chief princi pal

éɻi tĕ′di. Hau! ké, ɸiɻáha^{n} aɸi$^{n'}$ gíi-gă, á-biamá. Cañ′ge ta$^{n'}$ cégĕdi
his lodge at the. Ho! come, your sister's husband having him be ye coming said he, they say. Horse the (ob.) by those things

ugáck ígɸa^{n}i-gă. Qáde ‘íi-gă hă, á-biamá níkagahi aká. ɻaha$^{n'}$ha, wiɲíga^{n}
fasten ye it for him. Hay give to him . said, they say chief the (sub.). My wife's brothers, my wife's father

12 mégа^{n}, cañ′ge aká qáde ɸatá-bajĭ, á-biamá Míɤasi aká. ɻanúɤa-hma^{n}
likewise, horse the (sub.) hay he eats not, said, they say Coyote the (sub.). Fresh meat only

ɸaté-hma^{n}i, á-biamá. Gañ′ki ubáha^{n} aɸaí ega$^{n'}$ ɻíaɻa ahí-biamá. Kĭ
he eats as a rule, said he, they say. And at the door went having in the lodge arrived, they say. And

ɻí tĕ uɸíza^{n} tĕ′ɻa wa‘ú áɸixekiɸaí ɸiñké júgɸe a-ígɸi^{n}-biamá. Gañ′ki
lodge the (ob.) middle at the woman was caused to marry him the one who with her approaching he sat, they say. And

15 ha$^{n'}$ amá. Winaú, ɸiégɸañ′ge ɸiñké umi$^{n'}$je giáxa-gă, á-biamá níkagahi
night they say. First daughter. your husband the (st. ob.) couch make for him, said they say chief

aká. Tcí ɸicta$^{n'}$-bi ɤĭ Míɤasi aká egá-biamá, Anéje bɸé. Gañ′ki áci
the (snb.). *Coire* he finished, they say when Coyote the (sub.) said to her, they say *Meio* I go. And out of doors

aɸaí Míɤasi amá. Iñgɸa$^{n'}$-si^{n}-snéde ahí-biamá. Kagéha, bɸícta^{n}. Cka$^{n'}$hma
went Coyote the (mv. sub.). Long-tailed cat he reached, they say. My friend, I have finished. You wish

18 ɤĭ tcí-gă hă. Éga^{n} íkiɸíta^{n}tañ′ga gaxá-biamá Ca$^{n'}$qti baa$^{n'}$ba-biamá.
if *coi* . So *alternatim* *faciebant* they say. *Valde et usque a vesperu ad mane cum ea coibant* they say.

A$^{n'}$ba sa$^{n'}$ tihé ɤĭ níkagahi éɸĕ ctĭ bɸúgaqti uɸéwiñɤiɸá-biamá. Edáda^{n}
Day whitish comes when suddenly chief his relation too all assembled themselves they say. What

wat‘a$^{n'}$ gĕ ctĕwa$^{n'}$ bɸúga uɸéwi^{n}ɸá-biamá, wáɸi^{n} aɸá-biamá ɻí tĕ′ɻa.
goods the (ob.) sower all they collected they say, having they went, they say lodge to the.

Wahúta^{n}¢i^{n} ɻucí-hna^{n}i, Ku+! ku+! Míɬasi na'a$^{n'}$i ɬĭ ɬúha-biama. Ku+!
Gun they were firing, Ku+! ku+! Coyote heard it when feared it, they say. Ku+!

ku+! Áci ua$^{n'}$siqti á-iá¢a-biamá. Hau! Míɬasi aké. Utiñ'-gă! utiñ'-gă!
ku+! Out leaped far had gone, they say. Ho! it is the Coyote. Hit him! hit him!

t'é¢ai-ga! Míɬasi aká jéqti i¢é¢ĕ-hna$^{n'}$-biamá. Iñg¢a$^{n'}$-si^{n}-snéde ɬimúg¢a^{n} 3
kill him! Coyote the (sub.) *valde cacavit* sent flying suddenly regularly they say. Long-tailed cat stealing himself off

ag¢á-biamá. Míɬasi t'é¢a-biamá Úsa-biamá. Wá¢ijuájĭ áha^{n}.
went homeward, they say. Coyote they killed him, they say. They burnt him, they say. He did wrong !

NOTES.

99, 13. ɖa¢i^{n}jahe a^{n} aka ĕdi a-inaji^{n}-biama. The men of the village were playing there when the Coyote came in sight.

99, 14. a-ia¢a¢a, from i¢a¢a, frequentative of i¢é. The Puma pranced a short distance, then walked, then pranced, and so on.

99, 16. inahi^{n} ă. Here and elsewhere "ă" is a contraction of "aha^{n}."

100, 4. ¢añk, contraction from ¢añka.

100, 18. iki¢ita^{n}tañga, etc. The Puma entered the lodge after the Coyote, whose place he took, deceiving the woman; then the Coyote returned; next, the Puma; and so on till daylight.

TRANSLATION.

There was a Puma and also a Coyote, only these two. They met each other. "My friend," said the Coyote, "I will speak to you about one thing of which I have been thinking." There was a very populous tribe. "My friend, please do just what I speak to you about." "Yes," said the Puma. "They have been wishing to get the chief's daughter, but they have always failed; but I desire her. My friend, you will act the horse, and I will ride on you," said the Coyote. And he put the bridle on the Puma. And the Coyote sat on him. "My friend, please desire to act well, and to show your skill. Practice the actions of a horse such as prancing, jumping, arching the neck, champing the bit, walking, and also jumping high. And I will draw on large leggings; I will put on blackened moccasins; I will wear a winter robe with the hair outside; I will have an Osage-orange bow; and I will fasten very white feathers on one end of the bow. And I will ride you around the village when we come near it," said the Coyote. He approached and stood at the place where they were playing the game called "ɖa¢i^{n}jahe." He continued sitting on the horse as it pranced, jumped, arched its neck, and went a little way at a time. "See, my friends, a person has come suddenly. Whew! a man has come, one whom we have never seen at all heretofore, a very different sort of a man from those we are accustomed to see! He is very well-dressed! He has come on an excellent horse! Stop! recognize him if you can," said they. The Coyote had thoroughly disguised himself. They did not think that he was the Coyote. They said as follows to him, "Well, why do you go?" "Yes," said he, "it is just so. I have come because I desire the chief's daughter." And they went to tell him. "He says that he has come desiring your daughter. He is a very handsome man! The horse too is a very fine one!" said they. "Come," said the chief, addressing his sons, "go for your sister's husband." They went for him. And they said "Come, sister's husband, I have come to invite you to go with us. We have come for you." "Yes, my wife's brothers," said the Coyote. Having mounted his

horse, he pulled on the bridle very hard to make him jump, and the horse jumped as he went along. All the people stood at a distance, looking at him. "The man in motion is indeed well-dressed! Whatever sort of man he may be, he is truly well-dressed!" said they. Well, at length they reached home with him, at the house of the head-chief. "Ho! come, bring your sister's husband to me. Fasten his horse by those things. Give him hay," said the chief. "My wife's brothers, and also my wife's father, the horse does not eat hay," said the Coyote. "He eats nothing but fresh meat." And they went into the lodge. And he approached the woman whom they caused to marry him, and sat by her. And it was night. Said the chief, "O first-born daughter of the household, make a couch for your husband." *Coitu completo*, the Coyote said to her, "*Mictum eo.*" And the Coyote went out of doors. He reached the Puma: "*Amice, complevi; si cupias, coi,*" *ait. Et alternatim faciebant, aiunt. Valde et usque a respera ad mane coibant, aiunt.* The chief assembled all his relations at daybreak. They collected all kinds whatsoever of goods, and took them to the lodge. They were firing guns, "Ku+! ku+!" The Coyote heard it and was afraid. "Ku+! ku+!" He leaped out of the door and had gone. "Why! It is the Coyote. Hit him! hit him! Kill him!" The Coyote *valde et frequenter cacavit.* The Puma stole off and went home. They killed the Coyote. They burnt him. He did wrong!

THE COYOTE AND THE BUFFALOES.

Told by Frank La Flèche.

Égiɸe Míⱪasi amá ɸé amáma. Kī ⱡe-núga dúba wabáhi maⁿɸiⁿ′
At length Coyote the (mv. sub.) was going, they say. And Buffalo-bull four grazing were walk

amáma. Kī ĕ′di ahí-biamá. Kī wáɸahaⁿ′-biamá. ⱡigaⁿ′hă wiⱡígaⁿ mégaⁿ,
ing, they say. And there he arrived, they say. And he prayed to them they say. O grandfather my grand-fathers likewise.

3 cá‘eañ′giɸágă. Maⁿɔniⁿ′-macĕ′di égaⁿqti maⁿbɸiⁿ′ kaⁿbɸégaⁿ. Aɸúhaqti
pity me. You walk by you who just so I walk I desire. For the very last time

ía-gă, á-biamá ⱡe-núga aká Añ′kajī, ⱡigaⁿ′hă, caⁿ′ cá‘eañ′giɸá-gă. Waɸáte
speak said, they say Buffalo-bull the (sub.). Not so, grandfather, still pity me. Food

kĕ íkiaĕ′qti ɔnáte maⁿɔniⁿ′ iⁿte égaⁿqti maⁿbɸiⁿ′ kaⁿbɸégaⁿ hă Wiⁿ′ɸak
the spreading very thick and far you eat you walk it may be just so I walk I desire . You tell the truth

6 áqt ijaⁿ′ tadaⁿ′, á-biamá háci ⱡe-núga iⁿe‘áge aká. Caⁿ-′hmaⁿ ɸactaⁿ′-
how possible you do it with shall? said, they say behind Buffalo-bull old man the (sub.). Yet he did not

bají-biamá Míⱪasi aká. Ahaú! Hé-batcáge-hă, ɸíe-gă, á-biamá. Ahaú!
stop talking, they say Coyote the (snb.). Oho! Blunt-horns O! you try it, said he, they say. Oho!

á-biamá Hé-batcáge aká. Ké, gúdugaqɸe najiñ′-gă, egá-biamá. Égiɸe
said, they say Blunt-horns the (sub.). Come, facing the other way stand he said that to him, they say. Beware

9 naⁿ′jiⁿ ɸaaⁿ′he ɸiⁿhe aú, á-biamá. Há ⱡigaⁿ, há ⱡigaⁿ, ⱡiganⁿ′ ha, áqtaⁿ
a little you flee (sign of strong prohibition) said he, they say. Oh! grandfather, Oh! grandfather, grandfather Oh! how possible

aaⁿ′he táda^{n}. Nístustu aɸá-biamá ⌊e-núga Hé-batcáge aká. Ma^{n}na^{n}′′u
I flee shall! Backing repeatedly he went, they say Buffalo-bull Blunt-horns the (suh.). Pawing the ground

ma^{n}ɸi^{n}′-biamá, qɸajé ctĭ ma^{n}ɸi^{n}′-biamá. ⌊an′de kĕ′ ctĭ jáha-bi-dé
he walked they say, bellowing too he walked they say. . Ground the (ob.) too he poked at, they say, when

ɸicpĕ′qti-hma^{n} ɸéɸa-biamá. Kĭ Míʞasi aká ɸédeɸĕ da^{n}′be naji^{n}′-biamá. 3
broke off pieces invariably sent off flying, they say. And Coyote the (suh.) out of the corner of his eye looking he stood they say.

Qe-í, a^{n}′ɸihega úɸicíqti áha^{n}, eɸéga^{n} naji^{n}′-biamá Míʞasi aká. Gíɸika^{n}qti
Whew! to hurt me a little altogether impossible ! thinking stood they say Coyote the (suh.). Getting altogether out of the way

ahí-biamá. Kĭ édita^{n} iénaxiɸa agí-biamá agɸá-b ega^{n}′ úsañga ɸíe íti^{n}
he arrived, they say. And thence to dash on him was coming back, they say went homeward, they say having without side hit him on

ákiágɸa-biamá. Wálu′á! á-biamá Hé-batcáge aká Wi^{n}′ɸakéga^{n} éska^{n}bcéga^{n} 6
he had gone along, they say. Really! said, they say Blunt-horns the (suh.). You told a little of the truth I thought it might be

ɸa^{n}′ctĭ. Añ′kajĭ, ʞiga^{n}′hă, na^{n}′wigipéga^{n} ca^{n}′ hă. Ca^{n}′ ʞiga^{n}′hă,
heretofore. Not so, grandfather, as I feared you, my relation so (it was) . Yet grandfather,

cá′eañ′giɸá-gă. Ma^{n}ɔni^{n}′ macĕ′di égaⁿqti ma^{n}bɸi^{n}′ ka^{n}bɸéga^{n}. (Two others
pity me. You walk by you who just so I walk I wish.

made attempts, but the Coyote jumped aside each time. At last they 9

addressed the fourth, who was a young Buffalo bull.) Hau! ⌊e-núga
Ho! Buffalo-bull

jiñ′ga, ɸíe-gă. Hau! á-biamá ⌊e-núga jiñ′ga aká. Gúdugaqɸe najiñ′-gă.
young do you try it. Ho! said, they say Buffalo-bull young the (suh.). Facing the other way stand

ɸe ɸaa^{n}′he ʞĭ t′éwiɸĕ tá miñke hă, á-biamá. Hau! ʞiga^{n}′, aa^{n}′ha-májĭ tá 12
This (time) you flee it I kill you will I who . he said, they say. Ho! grandfather I flee I not well

miñke hă, á-biamá Míʞasi aká. Ca^{n}′ ⌊e-núga nístustu aɸá-biamá, ma^{n}na^{n}′′u
I who . said, they say Coyote the (suh.). And Buffalo-bull backing repeatedly he went, they say pawing the ground

ma^{n}ɸi^{n}′-biamá, qɸajé ctĭ ma^{n}ɸi^{n}′-biamá. ⌊an′de kĕ′ ctĭ jáha-bi-dé ɸicpĕ′qti-
he walked they say bellowing too he walked they say. Ground the (ob.) too poked at, they say, when he broke off pieces

hma^{n} ɸéɸa-biamá. Cĭ edíta^{n} iénaxiɸa agí-biamá. Ĕdíhi ʞĭ a^{n}′ha-bají- 15
invariably sending them flying, they say. Again thence to dash on him was coming back, they say. He arrived when there fled not

biamá Míʞasi aká. ɸíe íti^{n} á-iáɸa-bi ʞĭ ćkiga^{n}qti ⌊e-núga jiñ′ga júgɸe
they say Coyote the (suh.). Side hit on had gone, they say when just like him Buffalo-bull young with him

á-iáɸa-biamá. Ga^{n}′ júkigɸá-bi ega^{n}′ aɸá-biamá. Maja^{n}′ wi^{n}′ ahí-bi ʞĭ
had gone, they say. And with one another, they say being they went, they say Laid one arrived at, they say when

wabáhi-hna^{n}′-biamá. Kĭ Míʞasi aká đéje kĕ a^{n}′ctewa^{n} ɸaté ma^{n}ɸi^{n}′-biamá. 18
they continued grazing, they say. And Coyote the (suh.) grass the (ob.) of any sort eating walked they say.

Ca^{n}′qtiamá ctĭ háci-ʞígɸa^{n}-hma^{n}′-biamá Wă! tĕnă′! sagígi égañ-gă há,
After moving a great while too in the rear he dropped invariably they say. What! fie! do be faster .

é-hma^{n}-biamá ⌊e-núga i^{n}c′áge aká. Añ′kajĭ, ʞiga^{n}′hă, đéje kĕ nan′de-íma^{n}
said invariably, they say Buffalo-bull old man the (suh.). Not so grandfather grass the I cannot get too much of it

hă, áda^{n} waϕáte-hma^{n} nákʞigɸáspe hă, é-hma^{n}-biamá Míʞasi amá. 21
. therefore eating it, invariably I hold myself back . said invariably, they say Coyote the (inv. suh.).

Cī aɸá-biamá. Kī háci-hna^{n} ma^{n}ɸi$^{n'}$-biamá. Égiɸe baxú wi^{n} ćɸa^{n}be
Again they went, they say. And behind regularly he walked they say. At length hill-top one in sight of

ahí-biamá. Kī ⌊e-núga dúba amá kigɸáha aɸá-biamá. Maja$^{n'}$ wi^{n} ⌊e-núga
they arrived, they saw. And Buffalo-bull four the (pl. sub.) to the bottom went they say. Land one Buffalo bull

3 dúba amá ahí-biamá Ꞟī iɸáđa-biamá Tíiiǰĭɋti áha^{n}. Édě úda^{n} hă,
four the (pl. sub.) reached, they say when waited for him they say. He has not come at all ! To wait for him is good .

á-biamá. Iɸáđa-biamá Ꞟĭ Ꞟáɸi ahí-bají-biamá. Hau! ⌊e-núga jiñ'ga,
they said, they say. They waited for him they say when for some time he arrived not, they say. Ho! Buffalo-bull young

uné mañgɸiñ'-gă, á-biamá. Ahaú! á-b ega$^{n'}$ agɸá-biamá ⌊e-núga jiñ'ga
to seek him begone, said (one), they say. Oho! said, they say having went back they say Buffalo-bull young

6 aká Édíta^{n}ɋti nañ'ge agɸá-biamá. Maja$^{n'}$ ucka$^{n'}$ ɸa^{n} akí-biamá. Kī ćgiɸe
the (sub.). Right from that place running he went back they say. Land deed the (ob.) he reached again, they say. And behold

ɸiñgĕ'ɋtia$^{n'}$-bitéama MíꞞasi amá. Agɸá-biamá ⌊e-núga jiñ'ga. Égiɸe ga$^{n'}$
he was not there at all, they say Coyote the (mv. sub.). Went home they say Buffalo-bull young. At length and

MíꞞasi amá aɸá-biamá. Aɸá-bi Ꞟĭ ćgiɸe MíꞞasi wi$^{n'}$ dáda^{n} unéga^{n}-hma^{n}
Coyote the (mv. sub.) departed, they say. Went, they say when beheld Coyote one what seeking invariably

9 ma^{n}ɸi$^{n'}$ ɸi^{n} amá Céɸi^{n} hau! na^{n}héba-gă hau! á-biamá MíꞞasi-⌊e-núga jiñ'ga
was walking they say. That (mv. ob.) O! wait O! said, they say Coyote-Buffalo-bull young

aká ɸć ma^{n}bɸi$^{n'}$ tě égaɋti ma^{n}ɔni$^{n'}$ cka$^{n'}$ɔna, á-biamá. A$^{n'}$ha^{n}, ji^{n}ɸéha,
the (sub.). This (way) I walk the just so you walk you wish, he said, they say. Yes, elder brother,

égaɋti ma^{n}bɸi$^{n'}$ ka^{n}bɸégă^{n}. Hau! gúdugaqɸe najiñ'-gă, á-biamá. A$^{n'}$ha^{n},
just so I walk I wish. Ho! facing the other way stand he said, they say. Yes.

12 ji^{n}ɸéha, á-biamá. ⌊e-núga jiñ'ga nístu ma^{n}na$^{n'}$'u ma^{n}ɸi$^{n'}$-biamá. ⌊an'de
elder brother, he said, they say. Buffalo-bull young backing pawing the ground walked they say. Ground

kĕ' ctī jáha-bi ɸicpĕ'ɋti ɸéɸa-biamá. Égiɸe na$^{n'}$ji^{n} ɸaa$^{n'}$he ɸi^{n}hé aú!
the too (ob.) poked at, they say broke off pieces sent forcibly they say. Beware a little you flee (sign of strong prohibition).

CéꞞata^{n} iénaxiɸa agí-biamá. Úsañga ɸíe íti^{n} ákiágɸa-bi Ꞟĭ MíꞞasi aká
From that place to dash on him was coming back, they say. Without side hit on had gone by, they say when Coyote the (sub.)

15 ua$^{n'}$siɋti á-iáɸa-biamá. A$^{n'}$he ɸabɸi$^{n'}$a^{n} égă^{n}-bi Ꞟĭ a$^{n'}$he-hma$^{n'}$-biamá
leaping far had gone, they say. Fled three times so, they say when fled invariably they say

MíꞞasi aká Wéduba$^{n'}$ tědíhi Ꞟĭ, T'éwiɸĕ tá miñke hă, á-biamá ⌊e-núga
Coyote the (sub.). The fourth time it arrived when, I kill you will I who . said, they say Buffalo-bull

jiñ'ga aká. CéꞞata^{n} iénaxiɸa agí-biamá. Égiɸe ɸíe íti^{n} ákiágɸa-biamá
young the (sub.). From that place to dash on him was coming, they say. At length side hit on had gone by they say

18 Ꞟĭ ćkiga$^{n'}$ɋti MíꞞasi júgɸe aɸá-biamá. A$^{n'}$ɔnijuájĭ íɸanahi$^{n'}$i ă. Gúdiha
when just like him Coyote with him went they say. You have treated me ill you, indeed ! Away

ma^{n}ɸiñ'-gă, á-biamá. Cī ⌊e-núga-ma úgine aɸá-biamá. Wáɸiqá-bi ega$^{n'}$
walk he said, they say. Again Buffalo-bulls the to seek them he went, they say. Pursued them, they say having

úqɸa-bi ega$^{n'}$ cī waha$^{n'}$'a-biamá: ⌊iga$^{n'}$hă, cá'eañ'giɸái-gă. Níkaci^{n}ga
he overtook them, they say having again he asked a favor, they say: Grandfather pity ye me. Parson

wi^{n} a$^{n'}$ɸijuáji hégajĭ. Hau! Le-núga jĭn'ga, ɸíe-gă. Hau! ké, gúdugaqɸe
one ill-treated me very much. Ho! Buffalo-bull young, do you try it. Ho! come, facing the other way

najĭn'-gă, á-biamá. Égiɸe ɸaa$^{n'}$he te. Añ'kaji hă. ɻiga$^{n'}$ha, áqta^{n} aa$^{n'}$he
stand, said he, they say. Beware you flee lest. Not so . grandfather, how possible I flee

táda^{n}, á-biamá Míɻasi aká. Aɸá-b ega$^{n'}$ edíta^{n} iénaxiɸa agí-biamá. Ĕ'di 3
shall? said, they say Coyote the (sub.). Went, they say having thence to dash on him was coming, they say. There

akí-bi ɻĭji Míɻasi jáha-biamá. Ma^{n}ciáha a$^{n'}$ɸa iɸéɸa-bi ɻĭji gat' íhe
reached home, they say when Coyote gored him they say. On high throwing him sent him forcibly, they say when lay killed by the fall

gaxá-biamá. Ceta$^{n'}$.
made him, they say. So far.

NOTES.

102, 5. ikiačqti, from ikiae. Since the Buffaloes obtained their food without having to cultivate it, they fared better than men, in the estimation of the Coyote. Their food, grass, spread out very thick all over the surface of the ground. (See nkiae, ugae, aba^{c}ĕ, etc., in the Dictionary.)

102, 5. wi^{n}ɸak aqt ija^{n} tada^{n}, contracted from wi^{n}ɸake aqta^{n} ija^{n} tada^{n}, "You cannot mean what you say."

102, 8. egiɸe na^{n}ji^{n} ɸaa^{n}he ɸi^{n}he au. The word ɸi^{n}he is used in strong commands or prohibitions. See myth of the Raccoons and the Crabs (Frank La Flèche's version), also that of Two-face and the Two Brothers; and inihe (binihe) in the Dictionary.

103, 4. a^{n}ɸihega uɸiciqti aha^{n}: "He could not hurt me *a little* with his horns (but he would be sure to kill me, or else do me a serious injury)."

103, 20. peji kĕ nande-ima^{n} hă. The idea is that although the Coyote had eaten enough to satisfy hunger, the grass was so good that he wished to eat all of it. He did not wish to leave any. He could not, in his opinion, eat too much.

104, 9. ceɸi^{n} hau, said with the voice raised, the last word being emphasized.

105, 4. gat' ihe, contracted from gat'e ihe.

TRANSLATION.

Once a Coyote was going somewhere. And four Buffalo-bulls were grazing as they walked. And the Coyote went to them, and prayed to them: "O grandfather, and you my grandfathers also, pity me. I wish to live just as you are living." "Let this be the very last time that you speak it," said the Buffalo-bull. "No, grandfather, still pity me. You live by eating food that comes up abundantly, without your working for it; and I wish to live just so." "How can you be speaking the truth?" said the aged Buffalo-bull who was behind. Still the Coyote would not stop talking. "Oho! Blunt-horns, do you begin," said the aged Buffalo. "Oho!" said Blunt-horns. "Come, stand with your back to me," he said to the Coyote. "Beware lest you make even the slightest attempt to flee," said he. "Oh! grandfather! Oh! grandfather! grandfather Oh! why should I flee?" The blunt-horned Buffalo-bull kept backing, pawing the ground, and bellowing. He also thrust his horns into the ground, sending the pieces flying off in all directions. And the Coyote stood peeping at him out of one corner of his eye. "Whew! it would be impossible for him not to kill me, if he should touch me," thought the Coyote as he stood there. And he got altogether out of his way. When the

Buffalo-bull was coming from his place to rush against him, the Coyote having gone aside, the Buffalo-bull went by without hitting him on the side. "Really!" said Blunt-horns, "I did think that you were speaking the truth; (but now I do not think so)." "No, grandfather, it happened so because I was afraid of you. Still, grandfather, pity me. As you are living, just so I wish to live." [Each Buffalo made an attempt, but the Coyote jumped aside every time. At last the aged Buffalo-bull said,] "Ho! Young Buffalo-bull, you begin." "Ho!" said the young Buffalo-bull. "Stand with your back to me. If you flee this time, I will kill you," said he. "Ho! grandfather, I will not flee," said the Coyote. And the Buffalo went backward by degrees, pawing the ground, bellowing, thrusting his horns into the soil, and throwing up the dust. And he was coming thence to rush on him. When he reached him, the Coyote did not flee. And he struck him on the side as he went, and the Coyote went with him, a young Buffalo-bull, just like him. And they departed together. And when they reached a certain land, they continued grazing. And the Coyote went eating grass of every sort. After moving a great while he invariably dropped in the rear. "What! fie! Do be faster," the aged Buffalo-bull kept saying to him. "No, grandfather, I cannot get too much of the grass, therefore I am holding myself back by eating," the Coyote kept saying. And they departed. And the Coyote continued walking behind. And they reached the top of a hill. And the four Buffalo-bulls went down to the bottom of the hill. The four Buffalo-bulls reached a certain land, and waited for him. "He has not come at all! It is good to wait for him," said they. And when they had waited for him a long time, he did not arrive. "Ho! Young Buffalo-bull, begone to seek him," said they. And saying "Oho!" the young Buffalo-bull went back. From that very place he went running. He got home to the land where the deed was done (*i. e.*, where the Coyote was changed into a Buffalo). And, behold, the Coyote was not there at all. The young Buffalo-bull went back. It happened that the Coyote departed. When he departed, behold a Coyote was walking as if seeking for something. "O you in motion there! O wait!" said the young Buffalo-bull who had been a Coyote. "Do you wish to live in this way, just as I am living?" "Yes, elder brother," said the Coyote, "I wish to live just so." "Well, stand facing the other way," said the Buffalo-bull. "Yes, elder brother," said the Coyote. The young Buffalo-bull went backward, pawing the ground, thrusting his horns into the soil, and throwing up the dust. "Beware lest you make even the slightest attempt to flee." Thence he was coming back, as if to attack him. He had come and gone without hitting him on the side, as the Coyote had leaped far and had gone. When he had fled thus three times, the Coyote fled invariably (*sic*). When the fourth time came, the young Buffalo-bull said, "I will kill you." Thence he came rushing on him. It happened when he struck him on the side and passed on, that he departed with him a Coyote, just like him. "You have injured me very much. Begone!" said he. He departed to seek the Buffalo-bulls again. Having pursued them and overtaken them, he asked a favor of them again. "My grandfathers, pity me. A person has done me a very great wrong." "Ho! Young Buffalo-bull, you begin." "Ho! come, stand with your back to me," said the young Buffalo. "Beware lest you flee." "No, grandfather, why should I flee?" said the Coyote. Having gone, he was coming back to rush on him. When he got back he gored the Coyote, and threw him up high into the air; and he occasioned his death by the shock of the fall. The End.

WAHAⁿ$ICIGE'S ADVENTURE AS A RABBIT.

Told by Mrs. La Flèche.

Waha$^{n'}$$icige iɣa$^{n'}$ júgigɸe. ɣa^{n}há, ɻíi ɸa^{n}ɻa bɸé te. Hi^{n}+! ɻícpaɸa^{n},
Orphan his grandmother he with his own. Grandmother, to the village let me go. Oh! grandchild,

íɸiqáɋa taí. $ájī-à hĕ. Aŭ'kajĭ, ɣa^{n}há, ca$^{n'}$ bɸé tá miñke. Ĕ'ɋa aɸá-
they abuse you will. Go not . Not so grandmother, still I go will I who. Thither went

biamá. ɻíi ɸa^{n}ɻá ahí-biamá. Hnhú! Hnhú! Macteiñ'ge tí hă, á-biamá. Nĭkagahi 3
they say. To the village arrived, they say. Ho! ho! Rabbit has come . said, they say. Chief

ɸañkáɋa aɸi$^{n'}$ tiɸái-gă. Macteiñ'ge ɸida$^{n'}$be tí hă. Ké, aɸi$^{n'}$ gíi-gă. Uɸíza^{n}ɻa
to them having him pass ye on. Rabbit . to see you has come . Come having him be ye coming. To the middle

tiɸá-gă. Uɸéwiñɣiɸái-gă hă Égaxe iɸa$^{n'}$ɸai-gă. Ké, waɸátcigaxe taté hă
Pass thou on. Assemble ye . Around in a circle place ye. Come you dance shall .

Ké, i$^{n'}$quɣái-gă. Ké, Macteiñ'ge wabásna^{n} ɸa^{n} waci$^{n'}$ oni^{n} éga^{n} íbɸa$^{n'}$jíwáɸĕ 6
Come sing ye for me. Come, Rabbit shoulder the (ob.) fat you are as impossible to satisfy one

oni$^{n'}$ hă. Gañ'ki gíquɣa-bi ega$^{n'}$ watcígaxá-biamá. Na^{n}cta$^{n'}$-biama ɣĭ,
you are . And sung for him, they say having he danced they say. He stopped dancing they say when,

Géɸica^{n}ɻáɸica^{n} níkagahi dúba awáqiqíxe hă, á-biamá. Awáqiqíxe tá miñke
Towards one side chief four I break in their (heads) . said he, they say. I break in their (heads) will I who

hă, é hă. Égaxe iɸa$^{n'}$ɸai-gă hă, gañ'ki ánasái-gă hă. Níkagahi dúba ɸañká 9
. he said . Around in a circle place ye . and cut him off . Chief four the (ob.)

wáqiqixá-biamá. Gañ'ki a$^{n'}$he agɸá-biamá. Uqɸá-bají-biamá Gañ'ki a$^{n'}$he
he broke in their (heads) they say. And fleeing went homeward they say. They did not overtake him, they say. And fleeing

agɸá-bi ega$^{n'}$ u'úde ɸéɸa^{n}ska uɗé agɸá-biamá. Iɣa$^{n'}$ ɸiñkĕ'di akí-biamá.
went homeward, they say having hole this size entering went homeward, they say. His grandmother by the (ob.) reached home, they say.

ɣa^{n}há, ma$^{n'}$ze gĕ hébe a^{n}'í-gă hă, á-biamá. Kĭ, Ma$^{n'}$ze ctĕ a^{n}ɸiñ'ge hĕ; 12
Grandmother, iron the (pl. ob.) piece give to me . said, they say. And, Iron even me none ;

wé'nhi ecna$^{n'}$ ɸe hébe hĕ, á-biamá. A^{n}'íɸa-gă hă, á-biamá. Gañ'ki ɻíjebe
hide-scraper that only this piece . said she, they say. Let me have it, . said he, they say. And door

ɸa^{n} gaqáɻi ɸéɸĕ ɣĭ ɻí tĕ uɸíci^{n} gaxá-biamá. Áqta^{n} t'éa^{n}ɸaɸĕ tába.
the threw it through suddenly when lodge the (ob.) covering it he made, they say. How possibly you kill me shall?

Mañgɸi$^{n'}$i-gă. Úa^{n}ɸiñ'ge ɸanáji^{n}. Ceta$^{n'}$. 15
Begone ye. For nothing you stand, So far.

NOTES.

This ɸegiha version of the myth was told by Mrs. La Flèche, who also gave the corresponding ɻiwere, to be published hereafter in "The ɻiwere Language, Part I."

107, 1. Waha^{n}$icige, an orphan, syn., waha$^{n'}$ ɸiñge: ɻiwere, woni$^{n'}$qeiñe.

107, 8. gᴏ𝜙icaⁿ-ɹa𝜙icaⁿ, etc. J. La Flèche says it should read, "When he stopped dancing, he struck four of the chiefs who were in a line with the lodge, and broke in their heads."

107, 11. u'ude 𝜙ᴏ𝜙aⁿ skă. J. La Flèche says that the Rabbit passed through a small hole in the ground; but his wife told me that he found a small opening in the ranks of the men who surrounded him before the dance.

TRANSLATION.

Waha^{n}𝜙icige lived with his grandmother. "O grandmother, let me go to the village." "Why! grandchild, they will maltreat you. Do not go." "No, grandmother, I will go at any rate." He went thither. He reached the village. "Ho! ho! the Rabbit has come." "Take him to the chiefs." "The Rabbit has come to see you," they said to the chiefs. "Come, bring him hither. Pass on to the middle. Assemble ye, and surround him." To the Rabbit the chiefs said, "Come, you shall dance." "Come," said he, "sing for me." "Come, Rabbit, as you are fat on the shoulder alone, you are one that cannot satisfy one's hunger." And as they sang for him, he danced. When he stopped dancing, he said, "I break in the skulls of four chiefs at one side." "He said, 'I will strike them and break in their skulls,'" exclaimed the bystanders. "Surround him. Cut off his retreat." He struck four chiefs and broke in their skulls. And he fled homeward. They did not overtake him. And as he fled homeward, he entered a hole this size (*i. e.*, the size of a hen's egg) and went homeward. He got home to his grandmother. "Grandmother, give me a piece of iron," said he. And she said, "I have no iron at all; there is only this piece of a hide-scraper." "Let me have it," he said. And when he threw it suddenly through the door, he made it cover the lodge. And when his pursuers came up, he said to them, "How can you possibly kill me? Begone. You are standing for nothing." The End.

WAHA^{n}𝜙ICIGE AND WAKANDAGI.

FRANK LA FLÈCHE'S VERSION.

	Waha^{n}'𝜙icige	akᴀ́	wahúta^{n}𝜙i^{n}	wi^{n}'	a𝜙i^{n}'-biamᴀ́.	Ĭndáda^{n}	wájiĩgᴀ́		
	Orphan	the (sub.)	gun (how)	one	had	they say.	What	bird	
	íkidᴀ́-bi	ctĕwa^{n}'	mítᴐna^{n}-bájĭ-hma^{n}'-biamᴀ́.		Kĭ	'ábae	a𝜙ᴀ́-biamᴀ́.	Kĭ	
	he shot at with it, they say	notwithstanding	he missed shooting	not	regularly	they say.	And	hunting	went	they say.	And
3	níaci^{n}ga	wi^{n}'	ákipᴀ́-biamᴀ́,	cínuda^{n}	skᴀ́-qti-hma^{n}	na^{n}'ba	júwag𝜙ᴀ́-biamᴀ́.		
	person	one	he met	they say,	dog	very white (all over)	two	he went with them	they say.	
	Ma^{n}'ze-weti^{n}	kéde	áigᴀ́𝜙a	amáma.	Kagᴀ́cha,	ĭndáda^{n}	aᴐni^{n}'	ă,	á-biamᴀ́	
	Sword	the (past)	carrying on his arm	was, they say.	Friend	what	you have	?	said, they say	
	níaci^{n}ga	akᴀ́.	Kagᴀ́cha,	ma^{n}'	ab𝜙i^{n}',	á-biamᴀ́	Waha^{n}'𝜙icige	akᴀ́.	Ĭndáda^{n}	
	person	the (sub.).	Friend	arrow	I have	said, they say	Orphan	The (sub.).	What	

iϕákide ctĕwaⁿ′ muáonaⁿ-májĭ-hnaⁿ-maⁿ′ hă. Ĭndaké, kagéha, céϕiñke
I shoot at with it / notwithstanding / I miss in shooting / I not / regularly / I do / . / Let us see, / friend, / that

kída-gă, á-biamá níaciⁿga aká. Wajiñ′ga jiⁿáqtci ϕiñkĕ′di ábazú-biamá.
shoot at / said, they say / person / the (sub.). / Bird / very small / the (st. ob.) at / he pointed at, they say.

Kĭ Waha ⁿ′ϕicige kída-biamá, t′éϕa-biamá. Kagéha, wapé kĕ qtáwikiϕé 3
And / Orphan / shot at it, they say, / he killed it, they say. / Friend / weapon / the (ob.) / I love you for it

iϕánahiⁿ′ ă, á-biamá níaciⁿga aká. Wíbϕiⁿwiⁿ te, á-biamá. Kagéha,
I truly / ! / said, they say / person / the (sub.). / I buy it from you / will (please) / said he, they say. / Friend,

iⁿ′wacta-májĭ, á-biamá Waha ⁿ′ϕicige aká. Ĭndádaⁿ aⁿϕá′i táda ⁿ, á-biamá
I cannot spare it, / said, they say / Orphan / the (sub.). / What / you give one / will? / said, they say

Waha ⁿ′ϕicige aká. Cínudaⁿ ϕeϕañké-i kĭ ma ⁿ′ze-wetiⁿ ϕe céna wi′í te 6
Orphan / the (sub.). / Dog / these (ob.) are they (!) / and / sword / this / enough / I will give you

hă, á-biamá níaciⁿga aká. Cínudaⁿ ϕañká úϕibϕa ⁿ báda ⁿ, á-biamá
. / said, they say / person / the (sub.). / Dog / the ones who / scent them / they? / said, they say

Waha ⁿ′ϕicige aká. Aⁿ′ha ⁿ, úϕibϕa ⁿi hă. Ĭndádaⁿ waníja agiϕáwákiϕé
Orphan / the (sub.). / Yes / they scent them / . / What / animal / I cause them to go for it

ctĕwa ⁿ′ ϕasnú agϕí-hna ⁿi hă. Kĭ ma ⁿ′ze-wóti ⁿ ϕé ĭndáda ⁿ iϕáti ⁿ ctĕwa ⁿ′ 9
no matter what / dragging by the teeth / they always come back / . / And / sword / this / what / I hit with it / no matter what

iϕágaqϕi-hna ⁿ-ma ⁿ′, á-biamá níaciⁿga aká. Kĭ, Ĭndaké, ɬáqti-ma wi ⁿ′
I kill it with the blow / regularly / I do, / said, they say / person / the (sub.). / And, / Let us see, / deer (pl.) / one

agiϕekiϕá-gă cínuda ⁿ ta ⁿ, áma. Ahaú! Ma ⁿ′ze-ϕaqa ⁿ′, ɬáqti wi ⁿ′ agíma ⁿ-
cause it to go for it / dog / the (std. ob.) / the one. / Oho! / Breaks-iron-with-his-teeth, / deer / one / walk

ϕiñ′gă hă, á-biamá níaciⁿga aká. Cínudaⁿ aká utcíje égiháqti áiáϕa- 12
for it / . / said, they say / person / the (sub.). / Dog / the (sub.) / thicket / headlong / he had gone

biamá. Kĭ gaⁿégaⁿtĕ-ctĕwa ⁿ′jĭ ɬáqti wi ⁿ′ ϕaxáxage aϕi ⁿ′ agϕí-biamá.
they say. / And / not even a little while / deer / one / making cry repeatedly by biting / having it / he came back / they say.

Ĭndaké, cĭ áma ta ⁿ ϕćkiϕá-gă, á-biamá Waha ⁿ′ϕicige aká. Ahaú!
Let us see, / again / the other / the (std. ob.) / send him, / said, they say / Orphan / the (sub.). / Oho!

I ⁿ′′ĕ-ϕacíje, wasábe wi ⁿ′ agíma ⁿϕiñ′-gă hă, á-biamá níaciⁿga aká. Cínudaⁿ 15
Shivers-stones-with-his-teeth, / black bear / one / walk for it / . / said, they say / person / the (sub.). / Dog

aká cĭ aϕá-biamá. Kĭ ga ⁿ′egaⁿtĕ-ctĕwa ⁿ′jĭ cĭ wasábe wi ⁿ′ ϕahé akí-
the (sub.) / again / went / they say. / And / not even a little while / again / black bear / one / holding in the mouth / he reached home

biamá. Ĭndaké, ja ⁿ′ cétĕ ma ⁿ′ze-weti ⁿ kĕ ítiñ-gă, á-biamá Waha ⁿ′ϕicige
they say. / Let us see, / tree / that (ob.) / sword / the / with hit it / said, they say / Orphan

aká. Ja ⁿ′ tĕ íti ⁿ-bi ϰĭ gabϕíjĕqti iϕéϕa-biamá níaciⁿga aká. Wapé kĕ 18
the (sub.). / Tree / the (ob.) / hit with it / they say / when / he knocked it down very suddenly / they say / person / the (sub.). / Weapon / the (ob.)

iⁿ′wacta-májĭ édega ⁿ ca ⁿ′ wi′í tá miñke hă, á-biamá Waha ⁿ′ϕicige aká.
I cannot spare it / but / yet / I give it to you / will / I who / . / said, they say / Orphan / the (sub.).

Wí etī ɸéɸañká cínuda^{n} ɸañká i$^{n'}$wacta-májĭ édega^{n} ca$^{n'}$ wi'í tá miñke
I too these (ob.) dog the (ob. pl.) I cannot spare but yet I give to you will I who

hă, á-biamá níaci^{n}ga aká. Kĭ cínuda^{n} ɸañká 'í-biamá, ma$^{n'}$ze-weti^{n} kĕ
said, they say person the (sub.). And dog the (pl. ob.) he gave to him, they say, sword the (ob.)

3 edábe, Waha$^{n'}$ɸicige. Ga$^{n'}$ ĕdíqti akíɸaha aɸá-biamá. Kĭ Waha$^{n'}$ɸicige
also Orphan. And just then spart went they say. And Orphan

aká akí-biamá iɻa$^{n'}$ ɸiñkĕ'di. Kĭ cínuda^{n} ɸañka júwagɸe akí-biamá.
the (sub.) reached home, they say his grandmother by the (ob.). And dog the (pl. ob.) he with them reached home, they say.

Kĭ iɻa$^{n'}$ aká íhusá-biamá. Kĭ, Uma$^{n'}$e tĕ ɸiñgĕ'qtia^{n} hĕ. Eáta^{n} cínuda^{n}
And his grandmother the (sub.) scolded him they say. And, Provisions the (ob.) there are none at all . Why dog

6 ɸañká cé júwaɸágɸe ɸagɸí ă. ɻa^{n}há, wéucii égа^{n} wabɸi$^{n'}$wi^{n} hă, á-
the (pl. ob.) that you with them you have come home ? Grandmother, useful as I bought them . said

biamá Waha$^{n'}$ɸicige aká. Wa'újiñga uma$^{n'}$e ɸiñgé áb ega$^{n'}$ ɻí ákie
they say Orphan the (sub.) Old woman provisions there are none said, they say having lodge standing thick

amáɻa wéɻigɸiqe aɸé 'íɸa-biamá. Ga$^{n'}$ waha$^{n'}$-biamá. Lí ákie amáɻa
to them to seek relief for herself going spoke of they say. And removed they say. Lodge standing thick to them

9 akí-biama Gaqáɻaqtci ɻí-biamá. Kĭ ɻí amá néuɸica^{n} jiñ'gajĭ ɸa^{n} ĕ'di
reached home, they say. At one side she pitched the tent, they say. And the lodges lake not small the (cv. ob.) by

ɻa$^{n'}$ha kĕ ɻí amáma.
border the pitched tents they say.

Kĭ ha$^{n'}$ega^{n}tce ɻĭ xagé za'ĕ'qtia$^{n'}$-biamá. ɻa^{n}há, eáta^{n} xagaí ă
And morning when crying they made a very great noise, they say. Grandmother, why they cry ?

12 á-biamă Waha$^{n'}$ɸicige akă. Écpaɸa$^{n'}$hĕ! ɸaná'a^{n}jĭ áqta^{n} áda^{n}, á-biamá
said, they say Orphan the (sub.). O grandchild! you heard not how possible ? said, they say

wa'újiñga aká. Wakan'dagi ɗaɗéɸa^{n}ba aká níkagahi ijañ'ge ɸiñké
old woman the (sub.). Water-monster seven heads the (sub.). chief his daughter the (ob.)

wéna-biamá. 'Íi-bájĭ ɻĭ ta$^{n'}$wañgɸa^{n} ɸa^{n} bɸúga ɸahúni 'íɸa-biamá.
begged of them they say. They not give to him if tribe the all draw into his mouth he spoke of, they say.

15 Áda^{n} iáɸe etaí éga^{n} gígika$^{n'}$i hĕ. Qa-í! á-biamá Waha$^{n'}$ɸicige
Therefore to open his mouth apt as they condole with her (a relation) . Whew! said, they say Orphan

aká. Ga$^{n'}$, wa'újiñga, ákiɸa-báda^{n} t'éɸ etaí ɻĭ. E cé égiɸa^{n}jĭ-ă hĕ.
the (sub.). Anyhow, old woman, to attack him and (pl.) kill him they ought. It that say not to (any one) .

Égiɸa^{n}i tĕ' ctĕ giná'a^{n}-hna$^{n'}$-biamá Wakan'dagi ɗaɗéɸa^{n}ba aká.
(One) says it to (another) when even he hears of him regularly they say Water-monster seven heads the (sub.).

18 Wa'u'jiñga, ĕ'di bɸé tá miñke hă, á-biamá Waha$^{n'}$ɸicige aká. Giákiɸĕ
Old woman, there I go will I who . said, they say Orphan the (sub.). I cause her to be coming back

tá miñke wa'ú ta^{n}. Ga$^{n'}$ ĕ'di aɸá-biamá Waha$^{n'}$ɸicige aka. Kĭ w'aú
will I who woman the (std. ob.). And there went they say Orphan the (sub.). And woman

ta^{n} ni ɻa$^{n'}$ha kĕ'di ugáck iɸa$^{n'}$ɸa-biɸiñkɛ́amá. Eáta^{n} ɸagɸí$^{n'}$ ă,
the water (std. ob.) border at the fastened put she had been, they say. Why you sit ?

á-biamá Waha$^{n'}$¢icige aka. Wakan'dagi đađé¢a^{n}ba aká a^{n}ná-biamá,
said, they say Orphan the (sub.). Water-monster seven heads the (sub.) asked for me they say

kĭ 'íi-bájĭ ɤĭ ta$^{n'}$waīg¢a^{n} ¢a^{n} b¢úga ¢ahún 'i¢á-biamá,-áda^{n} i¢a$^{n'}$a^{n}¢ai
and they gave to him not if tribe the (ob.) all swallow spoke of, they say therefore I was put

atí áta^{n}hé. Kĭ ¢ickab' ega$^{n'}$ g¢é¢ki¢á-biamá. Ꞓag¢é taté ¢a$^{n'}$ja 3
I have come I who stand. And untied, they say having caused her to go homeward, they say. You go homeward shall though

a^{n}wa$^{n'}$onajĭ te hă wi g¢é¢wiki¢é tĕ, á-biamá Waha$^{n'}$¢icige aka. Kĭ
you tell not of me will , I I caused you to go homeward the (deed) said, they say Orphan the (sub.). And

g¢é amá wa'ú ¢i^{n}. Ké, Ma$^{n'}$ze-¢aqa$^{n'}$, ĕ'di ma^{n}¢iñ'-gă, á-biama Waha$^{n'}$-
went homeward they say woman the (inv. one). Come Ma^{n}ze-¢aqa^{n} there walk said, they say Or-

¢icige aká. Kĭ cínuda^{n} aká égilhaqti áiá¢a biamá. Ga^{n}éga^{n}tĕ-etĕwa$^{n'}$jĭ 6
phan the (sub.). And dog the (sub.) headlong had gone they say. Not even a little while

é¢a^{n}be ákiça atí-biamá (Wakan'dagi aka). Kĭ, Ké, I$^{n'}$'ĕ-¢aci'je, ĕ'di
in sight to attack came they say (Water-monster the). And, Come, I^{n}'ĕ-¢acije there

ma^{n}¢iñ'-gă, á-biamá Waha$^{n'}$¢icige aká. Kĭ júga kĕ'ɬa ákiça wágají-
walk said, they say Orphan the (sub.). And body to the to attack him he commanded them

biamá cínuda^{n} ¢añká. Kĭ Waha$^{n'}$¢icige aka đá ¢a^{n} ákiça-biama. 9
they say dog the (pl. ob.). And Orphan the (sub.) head the (ob.) attacked they say.

Wakan'dagi đađé¢a^{n}ba aká cka$^{n'}$-hna^{n}i ¢an'di niú¢ica^{n} b¢úga bicka$^{n'}$-
Water-monster seven heads the (sub.) moved regularly at the time (when) lake the whole he made it move by his weight

hna$^{n'}$-biamá. Ní ¢a^{n} ma^{n}táhaqtí etĭ wáçi^{n} ákiág¢e-hna$^{n'}$-biamá. Ga^{n} éga^{n}-
regularly they say. Water the (ob.) far beneath too having them he had gone home regularly they say. Not even

tĕ-etĕwa$^{n'}$jĭ cĭ é¢a^{n}be ag¢i'-hna^{n} biamá. Égi¢e đá ¢a^{n} wi$^{n'}$ gasá-biamá 12
a little while again in sight they came back regularly they say. At length head the (ob.) one he cut off they say

Waha$^{n'}$¢icige aká. Kĭ ɬe¢éze ¢a^{n} ¢izá-biamá Waha$^{n'}$¢icige aká. Kĭ
Orphan the (sub.). And tongue the (ob.) took they say Orphan the (sub.). And

duba$^{n'}$ ákiça-bi ɤĭ t'é¢a-biamá kĭ ɬe¢éze wañ'gi¢e ¢izá-biamá. Kĭ t'é¢ĕ
four times he attacked him, they say when he killed him, they say and tougue all he took, they say. And killing him

¢icta$^{n'}$-bi tĕdí'hi wáqe-sábĕ wi$^{n'}$ ni ɤa$^{n'}$ha kĕ ugáca^{n}-máma. Ki đá 15
finished they say when black man one water border (shore) the (ob.) traveling was, they say. And head

tĕ íça-biamá. Kĭ éiji tĕ'di waūgí¢e 'i^{n} aki-biamá đá tĕ. Kĭ wa'ú
the (col. ob.) found they say. And his lodge at the all carrying reached home, they say head the (col. ob.). And woman

aká aki-hna^{n}i tĕ'di ímaxe-hna$^{n'}$-biamá. Ébé-hna^{n} gi'¢ikiçé ă, á-bi
the (sub.) reached home regularly when questioned her regularly they say. Who regularly has sent you home I said, they say

ctĕwa$^{n'}$, Agísiça-májĭ, é-hna^{n}-biamá. Kĭ ébéi tĕ íbaha^{n} ga$^{n'}$¢a écetĕwa^{n} 18
notwithstanding, I do not remember, she said regularly, they say. And who it was to know desired notwithstanding

íbaha^{n}-bájĭ-hna$^{n'}$-biamá.
they knew not regularly they say.

Kī níkagahi úju aká íekíɸĕ-wákiɸá-biama iⁿc'áge. Wiⁿa$^{n'}$wa níkagahi
And chief princi-pal the (sub) caused criers to go around they say old men. Which one chief

ijañ'ge ɸiñké giɸikiɸ éiⁿte gɸă$^{n'}$ te aí áɸa, á-biamá iⁿc'áge amá. Égiɸe
his daughter the one who caused her to come back it may be marry her may he says indeed, said, they say old man the (pl. anb.). At length

3 wáqe-sábĕ aká, Wíebɸiⁿ, á-biamá. Wakan'dagi ɗaɗéɸaⁿba aká t'éaɸĕga$^{n'}$
black man the (sub.), I am he. said, they say. Water-monster seven heads the (ob.) I having killed him

giákiɸĕ wa'ú ɸiñké, á-biamá wáqe-sábĕ aká. Níkagahi úju ɸiñké uíɸa
I sent her hither woman the one who, said, they say black man the (sub.). Chief princi-pal the one who to tell him

akí-biama. Wáqe-sábĕ aká é aká hă, á-biamá. Wiɲan'de iⁿɸi$^{n'}$ɸiⁿ gíi-gă,
they reached home, they say. Black man the (sub.) that is the one . said, they say. My daughter's husband having him for me be ye coming

6 á-biamá níkagahi úju aká. Kī wáqe-sábĕ ɪeɗá wañ'giɸe 'i$^{n'}$-bi ega$^{n'}$ ĕdi 'iⁿ$^{'}$
said, they say chief princi-pal the (sub.). And black man head all carried, they say having there carrying

ahí-biamá níkagahi úju ɸiñkĕ'di. Kī wa'ú ɸiñké ímaxá-biamá. ɸétaⁿ é ă,
arrived, they say chief princi-pal to the (st. ob.). And woman the (st. ob.) he questioned they say. This (std. ob.) he ?

gíɸikiɸé taⁿ. Añ'kajī hĕ, ájiqtia$^{n'}$ hĕ, á-biamá wa'ú aká. Wíebɸiⁿ hă. Wí
caused you to come the one who. Not so . very different . said, they say woman the (sub.). I am he . I

9 t'éaɸĕ hă Wakan'da kĕ, á-biamá wáqe-sábĕ aká. Ca$^{n'}$ níkagahi úju aká
I killed him . Water-deity the (ob.) said, they say black man the (sub.). And chief princi-pal the (sub.)

'í-biamá wáqe-sábĕ ɸiñké wa'ú ɸinké. Miñ'gɸăⁿ téga^{n} úha^{n}-biamá Kī
gave to him. they say black man the (st. ob.) woman the (st. ob.). To take a wife in order that they cooked, they say. And

taⁿ'waũgɸaⁿ ɸaⁿ bɸúga wéku-biamá. Kī Waha$^{n'}$ɸicige aká na'a$^{n'}$-biamá.
tribe the (ob.) all they were invited, they say. And Orphan the (sub.) heard it they say.

12 Wáqe-sábĕ ɸiñké níkagahi ijañ'ge ɸiñké 'íi tĕ na'a$^{n'}$-biamá. Ga$^{n'}$ úha^{n} tĕ
Black man the (st. ob.) chief his daughter the (st. ob.) had given to him he heard, they say. And cooking the

cígɸai tĕ wébaha^{n} gɸi$^{n'}$-biamá, qubé aká ga^{n} wébaha^{n} gɸi$^{n'}$-biamá. Ahañ!
lading out when knowing it sat they say, sacred he was so knowing it sat they say. Oho!

Ma$^{n'}$ze-ɸaqa$^{n'}$, ĕdi ma^{n}ɸiñ'-gă. Ús'u úda^{n}qti tĕ wi$^{n'}$ i$^{n'}$ɸi^{n} gí-gă, á-biamá
Maⁿze-ɸaqaⁿ there go. Slice very good the (col. ob.) one having for me come back, said, they say

15 Waha$^{n'}$ɸicige aká. Cínuda^{n} aɸá-biamá. Úha^{n} tĕ cígɸĕqti gɸi$^{n'}$ amáma ĕ'di
Orphan the (sub.). Dog went they say. Cooking the just lading out they were sitting, they say there

aɸá-bi tĕ ca$^{n'}$ca^{n}qti úsu wénac agɸá-biamá. Céɸi^{n} ɸiqái-gă, ĕ'be cínuda^{n}
he went, they say when without stopping at all slice snatching from them went homeward, they say. That (my. ob.) pursue him. who dog

eɲaí iⁿte. ɸiqá-biamá. Agɸá-biamá ca^{n}ca$^{n'}$qti Waha$^{n'}$ɸicige eɲí eɲá tĕ
his it may be. Pursued him, they say Went homeward they say without stopping at all Orphan his lodge his lodge the (ob.)

18 égiha ákiágɸa-biamá. Waɸíqe amá ca$^{n'}$ca^{n} ĕ'di ahí-biamá ɲí tĕ'di.
headlong had gone homeward they say. Pursuers the (pl. sub.) continuing there arrived, they say lodge at the.

Cínuda^{n} waɸáhe gí éga^{n} bɸíqe pí, á-biamá. A$^{n'}$ha^{n}, wi cuɸéakiɸé,
Dog the one carrying in his mouth he came back as I have come chasing him said (one), they say. Yes, I I sent him to you,

á-biamá Waha$^{n'}$ɸicige aká. Wakan'dagi keɸa$^{n'}$ wi t'éaɸĕ, á-biamá Waha$^{n'}$-
said, they say Orphan the (sub.). Water-monster the (past. ob.) I I killed him, said, they say Or-

ɸicige aká. Leɸéze ctī waⁿ′gice bɸíze, á-biamá. Cínudaⁿ ɸéɸañka akíɸa
phan the (sub.). Tongue too all I took, said, they say. Dog these both

juáwagɸe, á-biamá. Gaⁿ′ uɸá agɸá-biamá. Wahaⁿ′ɸicige aká é akédegaⁿ′
I with them, said, they say. And to tell it went homeward, they say. Orphan the (sub.) be it was, but

é cínudaⁿ ɸiⁿ′ agítikiɸé aká hã ús'u kĕ. Kī é t'éɸa-bi aí hã Wakaⁿ′dagi kĕ, 3
he dog (mv. ob.) the caused to come hither for it was . slice the (ob.). And he killed him he says . Water-monster the (ob.)

á-biamá níaciⁿga cínudaⁿ ɸiɸé ahí aká. Agímaⁿɸiⁿ′i-gă, á-biamá níkagahi
said, they say person dog chasing arrived the (sub.). Go ye for him, said, they say chief

úju aká. Gaⁿ′ agíahí-biamá Kī ĕ′di aɸiⁿ′ akí-biamá Kī níkagahi aká
prin cipal the (sub.). And arrived for him they say. And there having him reached home, they say. And chief the (sub.)

wa'ú ɸiñké ímaxá-biamá. ɸéɸiⁿ ă gíɸikiɸé ɸiⁿ, á-biamá níkagahi aká. 6
woman the (ob.) questioned her they say. This (mv. ob.) I he who sent thee back, said, they say chief the (sub.).

Aⁿ′haⁿ, éĕ hĕ, á-biama wa'ú aká. Kĕ′, ugɸái-gă, á-biamá níkagahi aká.
Yes, it is he . said, they say woman the (sub.). Come. confess ye, said, they say chief ye.

Wahaⁿ′ɸicige taⁿ étaⁿɸiⁿ ugɸá ágají-biamá. Kī ugɸá-biamá Wahaⁿ′ɸicige
Orphan the (std. ob.) he first to confess he commanded him, they say. And confessed, they say Orphan

aká. Wahútaⁿɸiⁿ aɸiⁿ′i tĕdítaⁿ cínudaⁿ waɸiⁿ′wiⁿ ɸañká ctĕwaⁿ′ ugɸá-biamá. 9
the (sub.). Gun (how) he had it from the dog bought them the (pl ob.) even acknowledged, they say.

Wakaⁿ′dagi kĕ t'éɸai tĕ′ ctī ugɸá-biamá. Kĕ′, ugɸá-gă, wáqe-sábĕ, á-biamá
Water-monster the (ob.) killed the (fact) too acknowledged, they say. Come, confess, black man, said, they say

Waha^{n}′ɸicige aká. Ĭntaⁿ′! áci bɸé kaⁿ′bɸa hã, á-biamá wáqe-sábĕ aká.
Orphan the (sub.). Hold on! outside I go I wish . said, they say black man the (sub.).

Uɸaⁿ′i-gă, á-biamá Waha^{n}′ɸicige aká. Wáqe-sábĕ ɸiñké wiñ′kajĭ amá, 12
Take hold of him said, they say Orphan the (sub.). Black man the (ob.) did not speak truly they say,

ádaⁿ usá-biamá. Waha^{n}′ɸicige aká níkagahi ijañ′ge ɸiñke gaⁿ′ gɸăⁿ′-
therefore they burnt him, they say. Orphan the (sub.) chief his daughter the (ob.) after all (?) married her

biama. Cetaⁿ′.
they say. So far.

NOTES.

108, 1. wahutaⁿɸiⁿ. See Notes on "Ictinike and the Deserted Children." Here it may be the *bow*, as the Orphan calls it maⁿ, an *arrow*. See the next version. The sword is the only other word in this version, which seems of foreign origin.

109, 6. ɸéɸañke-i, probably intended for ɸéɸañka éĕ hã, these are they.

109, 11. cínudaⁿ taⁿ, ama, *i. e.*, cínudaⁿ ama taⁿ, "the other dog that is standing."

109, 13. gaⁿegaⁿtĕ-ctĕwaⁿjĭ, from gaⁿegaⁿtĕ, *a slight while*, diminutive of gaⁿtĕ, *a while;* and ctĕwaⁿjĭ (negative of ctĕwaⁿ) *not even*. The dogs had gone not even a little while; they returned almost immediately: "they had gone no time."

109, 15. Iⁿ′ĕ-ɸacije, peculiar to this version. Joseph La Flèche gives Ni-uha-maⁿɸiⁿ instead of it; but the Ponka chiefs say that these names belong to different myths.

109, 18. gabɸijĕ-qti ɸeɸa-biama. He knocked it down very suddenly, sending the splinters flying in all directions.

110, 5–6. cínudaⁿ ɸañka ce, etc., instead of cínudaⁿ ceɸañka.

110, 8. ákie amaꞑa. The old woman did not live near the rest of the people; her lodge was far to one side.

110, 11. za·ĕqtia^{n}-biama, pronounced za+ĕqtia^{n}-biama by Frank La Flèche.

110, 12. ĕcpaɸa^{n}hĕ is used; but ꞑcpaɸa^{n}hĕ is the better form.

110, 15. iaɸe etai ega^{n}, etc.: "The monster is apt to open his mouth (and devour her), so the relations are condoling with her."

110, 16. t'eɸ etai ɣī, contraction from t'eɸĕ etai ɣī, they ought to kill him.

110, 20. iɸa^{n}ɸa-biɸiñkĕama. They say that she had been put in a sitting posture, in which she remained till the Orphan found her.

111, 2–3. iɸa^{n}a^{n}ɸai ati ata^{n}he, "I have come hither, and am here now where they placed me." Ata^{n}he should not be translated literally ("I who stand"), but "I am now" (*i. e., just at this moment*): on the other hand a$ɸi^{n}$he and miñke (from "ɸiñke") denote *a longer continuance*.

111, 3. ɸickab ega^{n}, contraction from ɸicka-bi ega^{n}. See "ɸicke," in the Dictionary.

111, 13. ꞑeɸeze, literally, "buffalo-tongue." See "ɸeze" and "ꞑeɸeze" in Dictionary.

111, 14. duba^{n}, four times, that is, four days.

111, 15. waqe-sabĕ. Some say that this was Ictinike, who cheated the Orphan, and married the eldest daughter of the chief. He was not put to death at that time. The Orphan received the second daughter for his wife. The adventures of the Orphan in this variation are almost identical with those of the young Rabbit, pp. 50–54.

113, 2. Waha^{n}ɸicige aka e akedega^{n} (a^{n}ɸa^{n}′báha^{n}-bájĭ añ′gata^{n} ɸa^{n}′ctĭ): "The Orphan was he who did it, but (we continued ignorant of it in the past)," an elliptical expression.

113, 3. e t'eɸa-bi ai, *he said in our presence* that he killed him.

TRANSLATION.

The Orphan had a bow (gnu). Whatsoever bird he shot at with it, he never missed. And he went hunting. And he met a man who was with two dogs that were very white all over. And the man carried a sword on his arm. "My friend, what have you?" said the man. "My friend, I have an arrow," said the Orphan. "No matter what I shoot at with it, I never miss." "Let us see, my friend. Shoot at that thing," said the man, pointing at a very small bird that was sitting. And the Orphan shot at it and killed it. "My friend, truly do I love your weapon," said the man. "I will buy it from you." "My friend, I cannot spare it. What could you possibly give me?" said the Orphan. "I will give you these dogs and this sword," said the man. "Do the dogs scent game?" said the Orphan. "Yes, they scent them. No matter what animal one causes them to go for, they invariably bring it back, dragging it as they hold it with their teeth. And no matter what I hit with this sword, I always kill it with the blow," said the man. And the Orphan said, "Let us see. Make one of the dogs go after a deer." "Ho! Ma^{n}ze-ɸaqa^{n}, go for a deer," said the man. The dog had gone headlong into a thicket. And scarcely any time had passed when he returned bringing a deer, which he made cry repeatedly by holding it in his mouth. "Let us see. Send the other one," said the Orphan. "Ho! I^{n}ĕ-ɸacije, go for a black bear," said the man. The dog departed. And scarcely any time had elapsed when he returned with a black bear which he held with his mouth. "Let us see. Strike that tree with the sword," said the Orphan. When the man hit the tree with it, he knocked it down very sud-

denly. "I cannot spare the weapon, but still I will give it to you," said the Orphan. "I too cannot spare these dogs, but still I will give them to you," said the man. And he gave the dogs and the sword to the Orphan. And just then they separated. And the Orphan went home to his grandmother. And he reached home with the dogs. And his grandmother scolded him. And she said "All of the food is gone. Why have you brought those dogs home?" "Grandmother, as they are useful I bought them," said the Orphan. The old woman having said that there were no provisions, spoke of going to the lodges which were standing close together, to seek relief for herself. And they removed, and returned to the lodges standing close together. They camped far at one side (*or*, far apart from them). And the villagers pitched their tents by the shore of a large lake. And in the morning they made a very great noise crying. "Grandmother, why do they cry?" said the Orphan. "O grandchild, how is it possible that you did not hear?" said the old woman. "The Water-monster with seven heads has asked them for the chief's daughter. If they do not give her to him, he threatens to devour the whole tribe. Therefore, as he is apt to open his mouth, they (her relations) are condoling with her." "Whew!" said the Orphan. "At any rate, old woman, they ought to attack him and kill him." "Do not say that. The Water-monster with seven heads invariably hears, even when one says anything to another." "Old woman, I will go thither," said the Orphan. "I will cause the woman to come home." And the Orphan went thither. And the woman had been placed fastened by the shore of the stream. "Why are you here?" said the Orphan. "The Water-monster with seven heads asked for me; and if they did not give me to him, he threatened to swallow all the tribe. Therefore I have come hither, and am now where they placed me." And having untied her, he made her go home. "Though you shall go home, please do not tell about me, that I sent you home," said the Orphan. And the woman went home. "Come, Maⁿze-ɸaqaⁿ, go thither," said the Orphan. And the dog went headlong into the water. Hardly any time had elapsed when the Water-monster came in sight to attack him. And the Orphan said, "Come, Iⁿčĕ-ɸaeĳe, go thither." And he commanded the dogs to attack him at the body. And the Orphan attacked the head. And whenever the Water-monster with seven heads moved, he made the whole lake move by his weight (*i. e.*, all the water was agitated). He kept carrying the dogs with him far beneath the water. Hardly any time had elapsed when they came back in sight. At length the Orphan cut off one head. And the Orphan took the tongue. And when he had attacked the Water-monster four times, he killed him. And he took all of the tongues. And when he finished killing him, a black man was traveling along the shore of the water. And he found the heads. And he carried all the heads on his back, reaching his home at the lodge. And whenever the woman reached home, they invariably asked her, "Who sent you home?" Notwithstanding that, she always said, "I do not remember." And notwithstanding they desired to know who it was, they never knew. And the head-chief caused old men to go around as criers. The old men said, "The chief has said in our presence that whosoever it may be who caused the chief's daughter to come home, he can marry her." At length the black man said, "I am he. I killed the Water-monster with seven heads and sent the woman home." They reached home, and told the head-chief. "The black man is he," said they. "Bring my daughter's husband hither for me," said the head-chief. And the black man having carried all the heads on his back, he took them

to the head-chief. And the chief questioned the woman: "Is this one he who sent you back?" "No, he is a very different one," said the woman. "I am he. I killed the Water-monster," said the black man. And the head-chief gave the woman to the black man. They cooked for the marriage. And all of the tribe were invited to the feast. And the Orphan heard it. He heard that the chief's daughter had been given to the black man. And he sat knowing when they laded the meat out of the kettles. He was sacred, so he sat knowing it. "Oho! Ma^{n}ze-ϕaqa^{n}, go thither. Bring back for me one of the best slices," said the Orphan. The dog departed. At the very time they were lading them eat out of the kettles, he went thither, and without stopping he snatched a slice and went homeward. "Pursue that one, whosesoever the dog may be." They pursued him. He went homeward without stopping at all, and had gone right into the lodge of the Orphan. The pursuers continuing, arrived at the lodge. "A dog came back hither carrying something in his mouth, so I have come chasing him," said one. "Yes, I sent him to you," said the Orphan. "I killed the Water-monster that was. I took all the tongues. I had both these dogs with me." And they went homeward to tell it, "It was the Orphan, but we did not know it then. It was he who sent the dog hither after the slice of meat. And he said that he killed the Water-monster," said the men who had pursued the dog and arrived at the Orphan's. "Go ye for him," said the head-chief. And they went thither for him. And they brought him back. And the chief questioned the woman, "Is this one coming he who sent you back?" said the chief. "Yes, it is he," said the woman. "Come, confess ye," said the chief, addressing the Orphan and the black man. He commanded the Orphan to confess first. And the Orphan told his story. He told his story from the time he had the bow. He confessed even about buying the dogs He acknowledged, too, that he had killed the Water-monster. "Come, black man, confess," said the Orphan. "Hold on! I wish to go outside," said the black man. "Take hold of him," said the Orphan. The black man did not tell the truth, therefore they burnt him. And thus, after all, the Orphan married the chief's daughter. The End.

WAHA^{x}ϕICIGE AND WAKANDAGI.

JOSEPH LA FLÈCHE'S VERSION.

Núǰiñga wi$^{n'}$ ugáca^{n} aϕá-biamá, waqpániqtci núǰiñga amá, ca$^{n'}$ ɪí
Boy one traveling went they say, poor very boy they say in fact lodge

ϕiñgĕ'qti, nǐaci^{n}ga ctĕwa$^{n'}$ ϕiñgĕ'qti ugáca^{n} ma^{n}ϕi$^{n'}$-biamá. Kī égiϕe
none at all, person even none at all traveling walked they say. And at length

3 sabáǰiqtcī wabágϕeze ǰiñ'ga wi$^{n'}$ íϕa biamá. Wabágϕeze ǰiñ'ga da^{n}bá-
suddenly very book (writing) small one found they say. Book small saw

biamá ɔɪī égiϕe, Wahúta^{n}ϕi^{n} wi$^{n'}$ wi'í tá miñke, á-biϕa^{n}amá. Kī ϕé
they say when behold, Roaring weapon one I give you will I who said the writing, they say. And went

amá ɔɪī wahúta^{n}ϕiu kĕ íϕa-biamá. Égiϕe wahúta^{n}ϕi^{n} kĕ ϕizé amá. Kī
they say when roaring weapon the (ob.) found they say And then roaring weapon the (ob.) he took they say. And

núǰiñga taⁿ wahútaⁿᵭiⁿ ᵭizégaⁿ gañ′kĭ wabágᵭeze ǰiñ′ga daⁿbá-bi ɤĭ,
boy the (std. ob.) roaring weapon having taken and book small saw it when, is said

e‘aⁿ′ gáxe taté giaⁿ′za-bitćamá wahútaⁿᵭiⁿ kĕ. Gañ′ki núǰiñga aká
how to do shall he was taught, they say roaring weapon the (ob.). And boy the (sub.)

wahútaⁿᵭiⁿ kĕ ᵭizá-bi egaⁿ′ maqúde ují-biamá, maⁿ′ze-maⁿ ctĭ ugᵭaⁿ′- 3
roaring weapon the (ob. took they say having powder put in they say, shot too put in

biamá. Gaⁿ′ cyú wiⁿ íᵭa-bi egaⁿ′ núǰiñga aká kída-bi egaⁿ′ umúqpaᵭa-
they say. And prairie-chicken one found they say having boy the (sub.) shot at it they say having made fall by shooting

bi egaⁿ′ t′éᵭa-biamá cyú ᵭiñké. Níaciⁿga wahútaⁿᵭiⁿ ctĕwaⁿ′ íbahaⁿ-
they say having killed it they say prairie chicken the (ob.). People roaring weapon even knew

bají-biamá. Gañ′ki aᵭá-biamá ɤĭ, cĭ ɬáqti wiⁿ′ daⁿbá-biamá. Ɬáqti daⁿbá- 6
not they say. And went they say when, again deer one saw they say. Deer saw

bi egaⁿ′ cĭ kída-biamá. Cĭ t′éᵭa-biamá. Ědíhi núǰiñga aká, Wahútaⁿᵭiⁿ
they say having again shot at they say. Again killed it, they say. Then boy the (sub.). Roaring weapon

kĕ údaⁿ ínahiⁿ áhaⁿ, eᵭégaⁿ-biamá. Cĭ aᵭá-bi ɤǰĭ, cĭ ɬáqti wiⁿ′ íᵭa-
the (ob.) good truly ! thought they say. Again went they say when, again deer one found

biamá. Gaⁿ′ cĭ ɬáqti t′éᵭa-bi egaⁿ′ gíᵭĕqtiaⁿ′-biamá núǰiñga aká. Wahú- 9
they say. And again deer killed they say having he was very glad they say boy the (sub.). Roaring

taⁿᵭiⁿ kĕ údaⁿ ínahiⁿ áhaⁿ, eᵭégaⁿ-bi egaⁿ′ gíᵭĕqtiaⁿ′-biamá. Gaⁿ′ égiᵭe
weapon the (ob.) good truly ! thought they say having he was very glad they say. And at length

níaciⁿga wiⁿ′ íe na‘aⁿ′-biamá. Qᵭabé cugáqti maⁿ′taŋa maⁿᵭiⁿ′-biamá.
person one talking he heard they say. Tree very dense within walked they say.

Cínudaⁿ-ma wágaji átiágᵭa-biamá. Hú! hú! hú! hú! á-biamá. Cínudaⁿ 12
The dogs commanded them suddenly they say. Hu! hu! hu! hu! said, they say. Dog

‘ábae-wákiᵭá-biamá. Kĭ núǰiñga aká Waha′ᵭicige aká jaⁿ′ áka naji′-
to hunt he caused them they say. And boy the (sub.) Orphan the (sub.) tree leaning against stood

biamá, íɤináqᵭe naji′-biamá; cínudaⁿ naⁿ′wapá-bi egaⁿ′ wahútaⁿᵭiⁿ agᵭáᵭiⁿ
they say, hiding himself stood they say; dog he feared them they say having roaring weapon had his own

naji′-biamá. Gaⁿ′ égiᵭe cínudaⁿ amá núǰiñga taⁿ íᵭa-biamá. Gaⁿ′ égiᵭe 15
stood they say. And at length dog the (pl. sub.) boy the (std. ob.) found they say. And at length

níaciⁿga aká ĕ′di ahí-biamá. Niáciⁿga aká ĕ′di ahí-bi egaⁿ′ ukía-
man the (sub.) there arrived, they say. Man the (sub.) there arrived, they say having spoke to him

biamá. Éataⁿ cékĕ ahniⁿ′ ă. Wahútaⁿᵭiⁿ kĕ ímaxá-biamá, wahútaⁿᵭiⁿ
they say. Why that (ob.) you have ? Roaring weapon the (ob.) he questioned about they say, roaring weapon

íbahaⁿ′ǰĭ egaⁿ′. Kĭ núǰiñga gá-biamá: Edádaⁿ waníŋa ɬaⁿ′be ɤĭ íť′eáᵭĕ 18
he knew not because. And boy said as follows, they say: What animal I see when I kill with it

ɤĭ′ǰĭ, bᵭáte-hnaⁿ-maⁿ′ ádaⁿ abᵭiⁿ′, á-biamá. Gaⁿ′, Hĭn′degaⁿ′! cyú cétaⁿ
when, I eat it invariably I do therefore I have it, said he, they say. And, Let me see! prairie-chicken that

kída-gă, á-biamá. Nujiñga aká cyú taⁿ kída-bi ɤĭ t′éᵭa-biamá. Hĭn-
shoot at it, said, they say. Boy the (sub.) prairie-chicken the (std. ob.) shot at they say when killed it they say. Let me

dakĕ, kagá, íwiɲa^{n}be taí. Íɕa-gă wahúta^{n}ɕi^{n} kĕ. Gañ′ki í-bi ɻī da^{n}bá-
see, O friend, let me see your property Hand it to me roaring weapon the (ob.). And he gave to him, they say when he looked at it

bi ɻī: Kagĕ, úda^{n} íṅahi^{n} aɔni$^{n′}$ áha^{n}, á-biamá. Kī, Hīndá! kagĕ, iñga$^{n′}$-
they say when: Friend, good truly you have ! said, they say. And. Stop! friend, teach it

3 za-gă, á-biamá Gia$^{n′}$za-biamá Gañ′ki cyú wi^{n} kída-biamá ɻī t′éɕa-
to me, said, they say. Taught him they say. And prairie-chicken one shot at they say when killed it

biamá niáci^{n}ga aká. Kagécha. wahúta^{n}ɕi^{n} kĕ wíbɕi^{n}wi^{n} ka$^{n′}$bɕa, á-
they say man the (snb.). O friend, roaring weapon the (ob.) I buy from you I wish, said

biamá niáci^{n}ga aká. Kī núǰiñga aká uɕí′agá-biamá. Égа^{n}ɕa$^{n′}$ja i$^{n′}$-
they say man the (sub.). And boy the (sub.) was unwilling they say. Although so I

6 wacta-máǰi, á-biamá. Kī niáci^{n}ga aká: Wí úda^{n} áta wi′í te hă, á-
cannot spare it said, they say. And man the (sub.): I good beyond I give to you will . said

biamá. Kī, Edáda^{n} a^{n}ɕá′i táda^{n}, á-biamá núǰiñga aká. Cínuda^{n} ɕañká
they say. And. What you give me will ? said, they say boy the (sub.). Dog the (pl. ob.)

na^{n}bá-biamá. Cínuda^{n} ɕéɕañká akíwa wi′í te hă, á-biamá. Kī, Edáda^{n}
two they say. Dog these both I give to you will . said, they say. And, What

9 wéđaxe taté cínuda^{n} ɕañka, á-biamá. ‘Ábaewaɕákiɕĕ té, á-biamá.
I do with them shall dog the (pl. ob.) said, they say. You cause them to hunt will, said, they say.

Hīndega$^{n′}$! Waɻa$^{n′}$be te hă. ‘Ábae wágajíiga. Kī níaci^{n}ga aká cínuda^{n}
Let me see! I see will . To hunt command them. And man the (snb.) dog

ta^{n} ijáje ɕadá-biamá: Ni-úha-ma$^{n′}$ɕi^{n}-á! ɻáqti wi$^{n′}$ agíma^{n}ɕiñ′-gă, á-biamá.
the (std. ob.) name called they say: Walka-following-the-stream O! deer one walk for it, said, they say.

12 Cī, Ma$^{n′}$ze-ɕáqa^{n}-á! wasábe wi$^{n′}$ agíma^{n}ɕiñ-gă, á-biamá. Kī Ni-úha-ma$^{n′}$ɕi^{n}
Again, Breaka-iron-with-his-teeth O! black bear one walk for it, said. they say. And Ni-uha-ma^{n}ɕi^{n}

aká ɻáqti wi$^{n′}$ uɻɕĕ′ɻtci aɕi$^{n′}$ akí-biamá. Cī Ma$^{n′}$ze-ɕaqa$^{n′}$ aká cī wasábe
the (sub.) deer one very soon having reached home they say. Again, Ma^{n}ze-ɕaqa^{n} the (sub.) again black bear

wi$^{n′}$ uɻɕĕ′ɻtci aɕi$^{n′}$ akí-biamá. Kī núǰiñga aká cínuda^{n}-ma ɻtáwaɕá-
one very soon having reached home they say. And boy the (sub.) the dogs loved them

15 biamá. Kī wahúta^{n}ɕi^{n} ‘í-biamá níkaci^{n}ga áma ta^{n}. Cī núǰiñga ta^{n}
they say. And roaring weapon he gave to him, they say man the other (std. ob.). the Again boy the (std. ob.)

cínuda^{n} ɕañká ‘í-biamá. Ga$^{n′}$ níaci^{n}ga aká, Wí úda^{n} átaqti wi′í hă,
dog the (pl. ob.) he gave to him, they say. And man the (sub.) I good very I give you .

á-biamá. Ma$^{n′}$ze-weti^{n} ctī edábe wi′í hă, á-biamá. Kī núǰiñga aká,
said, they say. Sword too also I give you . said, they say. And boy the (sub.),

18 Wí ctī úda^{n} wi′í hă, á-biamá. Edáda^{n} waníɲa iɕákide ctĕwa$^{n′}$ ít′eáɕĕ-
I too good I give you . said, they say. What animal with it I shoot at notwithstanding I kill it with it

ɻna^{n}-ma$^{n′}$ éde abɕi$^{n′}$ hă, á-biamá. Kī, Iñga$^{n′}$za-gă hă, wahúta^{n}ɕi^{n} kĕ,
Invariably I do hut I have it . said, they say. And Teach me . roaring weapon the (ob.),

á-biamá. Ga$^{n′}$ gia$^{n′}$za-biamá. Úcka^{n} íbaha^{n} ga^{n}ɕá-biamá wahúta^{n}ɕi^{n} kĕ.
said, they say And taught him they say Deed (use) to know wished they say roaring weapon the (ob.).

Cī áma aká: Kagéha, iñgaⁿ′za-gă cínudaⁿ ¢añká, á-biamá. Cínudaⁿ
Again the other the (sub.): O friend, teach me dog the (pl. ob.) said, they say. Dog

¢añká edádaⁿ gáxe we¢éckaⁿhna ϰī, cínudaⁿ ijáje wa¢áde-hnañ′-ga.
the (pl. ob.) what to do you wish them if, dog his name you call them regularly.

Gaⁿ′ gaxái-gă, ecé ϰī, égaⁿ gáxe-hnaⁿ′ taité, á-biamá. Kī maⁿ′ze-wetiⁿ 3
Thus do ye you say if, so do invariably they shall, said he, they say. And sword

¢é ctī iñgaⁿ′za-gă, á-biamá. Edádaⁿ téqi á¢akipa ϰī aⁿ¢ási¢á-daⁿ
this too teach me, he said, they say. What difficult you meet if me you think of and

maⁿ′ze-wetiⁿ kĕ ¢izé-adaⁿ′ wétiⁿ abáha-hnañ′-gā ɬă, á-biamá áma aká.
sword the (ob.) take and to strike with make the motion always . said, they say the other the (sub.).

Téqiqti ctéctewaⁿ′ caⁿ′ égaⁿ-hnaⁿ′ taité, á-biamá. Gaⁿ′ akí¢aha a¢á- 6
Very difficult notwithstanding still so always (it) shall (he) said, they say. And apart went

biamá Akí¢aha a¢á-bi ϰī núǰiñga aká cínudaⁿ ¢añká júwag¢e a¢á-
they say. Apart went they when boy the (sub.) dog the (pl. ob.) he with them went

biamá, cī áma aká wahútaⁿ¢iⁿ kĕ a¢iⁿ′ a¢á-biamá. Núǰiñga taⁿ′waⁿg¢aⁿ
they say again the other the (sub.) roaring weapon the (ob.) having it went, they say. Boy tribe

ĕdedí¢aⁿ kañ′gĕqtci ahí-biamá. Kañ′gĕqtci ahí-bi ϰī mactciñ′ge úne 9
the one that was there very near arrived, they say. Very near arrived, they say when rabbit to hunt them

wágají-biamá núǰiñga aká. Maⁿ′ze-¢áqaⁿ-á, Ni-úha-maⁿ′¢iⁿ é¢aⁿba, ma-
commanded them they say boy the (sub.). Maⁿze-¢aqaⁿ O! Ni-uha-maⁿ¢iⁿ also rab-

ctiñ′ge únai-gă, á-biamá Kī mactiñ′ge úna-bi ϰī mactiñ′ge hégactĕ-
bit hunt ye them he said, they say. And rabbit hunted them, they say. when rabbit a very great

waⁿ′ǰī t′éwa¢á-biamá cínudaⁿ amá. Kī núǰiñga aká mactiñge hégactĕ- 12
number killed them they say dog the (pl. sub.). And boy the (sub.) rabbit a very great

waⁿ′ǰī wa′iⁿ′-biamá. Kī wá′ujiñga wiⁿ gaqáɻaqti ɻí ¢iñkĕ amá. Ē′di
number carried them on his back they say. And old woman one very far apart had pitched her tent they say. There

ahí-biamá núǰiñga amá. Wá′ujiñga ¢iñkĕ′di ahí-bi egaⁿ′, Mactiñ′ge
arrived, they say boy the (sub.). Old woman by the (ob.) arrived, they say having, Rabbit

cé¢añká wá¢izágă hă, á-biamá. Hiⁿ+! núcpa¢aⁿ+ mactiñ′ge iñgí′iⁿ tí- 15
those take them . said, they say. Oh! my grandchild! rabbit carrying for me has come

ena+, á-biamá. ϰaⁿhá, pahañ′ga akí¢aha mactiñ′ge ¢añká wiⁿ′ wa′í-
! said she, they say. Grandmother before apart (apiece) rabbit the (pl. ob.) one give to

gă hă, cínudaⁿ ¢añká, ¢i hácidaⁿ wahnáte tácĕ, á-biamá Égaⁿ gaxá-
them , dog the (pl. ob.) you afterward you eat must said he, they say. So did

biamá wá′ujiñga aká. Gaⁿ′ égi¢e níkaciⁿga taⁿ′waⁿg¢aⁿ hégají′qti ecaⁿ′- 18
they say old woman the (sub.). And at length people tribe a very great number close

adi g¢iⁿ′ amá xagé za′ĕ′qtiaⁿ′-biamá. Gaⁿ′ núǰiñga aká gá-biamá: ϰaⁿhá,
to sat they say crying made a very great noise they say. And boy the (sub.) said as follows, they say: Grandmother,

eátaⁿ xagaí ă, á-biamá. Aⁿ′haⁿ, Wakan′dagi ɗaɗéca′ba édegaⁿ níkagahi
why they cry ? said he, they say. Yes, Water-monster seven heads but chief

ijañ′ge ɸasni$^{n\prime}$ ‘iɸaí ega$^{n\prime}$, níkagahi ijañ′ge ɸasni$^{n\prime}$-bájī ɣī, ta$^{n\prime}$wañgɸa^{n}
his daughter — to swallow her — spoke of having — chief — his daughter — swallow her — not — if — tribe

bɸúgaqti ɸasni$^{n\prime}$ ‘iɸaí ega$^{n\prime}$ ĕ′di aɸi$^{n\prime}$ aɸé tá ama hĕ′, áda^{n} xagaí hĕ,
all — to swallow — spoke of having — there — having her — go — they will — . — therefore — they cry —

3 á-biamá Kī, ɣa^{n}há, éata^{n} Wakan′dagi ɖaɖéɸa^{n}ba t′éɸa-bájī ă, á-biamá
said she, they say. — And, — Grandmother — why — Water-monster — seven heads — they do not kill him — ? — said, they say

núǰiñga aká. Hi^{n}+! núcpaɸa^{n}+! égiɸa$^{n\prime}$ǰi-ă hĕ. Qubaí éga^{n} égiɸa^{n}i ɣī
boy — the (sub.). — Oh! — my grandchild! — do not say it to (any one) — . — He is sacred — as — (one) says it to (another) — if

wébaha^{n}-hna^{n}í hĕ, á-biamá. Kī, Wébaha^{n} etécte ca$^{n\prime}$ ɣa^{n}há, t′éɸai ɣī
he knows invariably — . — said she, they say. — And, — He knows — no matter if — yet — grandmother — they kill him — if

6 úda^{n} hă, á-biamá Égiɸe wanáce amá níkagahi ijañ′ge ɸiñké aɸi$^{n\prime}$ aɸá-
good — . — said, they say. He — At length — soldier — the (pl. sub.) — chief — his daughter — the (ob.) — having her — went

biamá Wakan′dagi ɖaɖéɸa^{n}ba ɸiñkĕ′ɣa. Kī núǰiñga aká ĕ′di aɸá-biamá.
they say — Water-monster — seven heads — to the (ob.). — And — boy — the (sub.) — there — went, they say.

Ĕdúɬha-bájī, gacíbaɣa ma^{n}ɸi$^{n\prime}$-biamá Kañ′ge aɸi$^{n\prime}$ ahí-bi ɣī wa‘ú ɸiñké
He did not join them, — at a place outside of — walked — they say. — Near — having her — they reached, they say — when — woman — the (ob.)

ĕ′di ɸékiɸá-biamá wanáce amá, hebádi na^{n}cta$^{n\prime}$-bi ega$^{n\prime}$. Kī núǰiñga
there — sent her — they say — soldier — the (pl. sub.) — on the way — stopped — they say — having. — And — boy

aká, Waha$^{n\prime}$ɸicige aká, éta^{n}ɸi^{n} ni ɣa$^{n\prime}$ha kĕ′ɣa ahí-biamá; Wakan′-
the (sub.), — Orphan — the (sub.) — he first — water — border — to the — arrived, they say; — Water-

dagi ɖaɖéɸa^{n}ba ĕ′di éta^{n}ɸi^{n} ahí-biamá núǰiñga aká. Égiɸe wa‘ú aká
monster — seven heads — there — he first — arrived, they say — boy — the (sub.). — At length — woman — the (sub.)

12 ĕdi ahí-biamá núǰiñga tan′di. Núǰiñga aká wáɸaha úda^{n}qti ɣiɣáxa-
there — arrived, they say — boy — by the (std.). — Boy — the (sub.) — clothing — very good — made for himself

bi ega$^{n\prime}$, ma$^{n\prime}$ze-weti^{n} ctī aɸi$^{n\prime}$ akáma. Kī wa‘ú ta^{n} ukía-bi ega$^{n\prime}$, Áwadi
they say — having — sword — too — had — they say. — And — woman — the (std. ob.) — talked to her — they say — having, — On what business

ɸatí ă, á-biamá núǰiñga aká. Hi^{n}+! nă! ɸaná‘a^{n}jī áqta^{n} áda^{n}, á-biamá
you have come — I — said, they say — boy — the (sub.). — Oh! — why! — you have not heard — how possible — ? — said, they say

15 wa‘ú aká. A$^{n\prime}$ha^{n}, aná‘a^{n}-májī, á-biamá núǰiñga aká. Wakándagi ɖaɖé-
woman — the (sub.). — Yes — I have not heard it — said, they say — boy — the (sub.). — Water-monster — seven

ɸa^{n}ba aká a$^{n\prime}$ɸasni^{n} ‘iɸaí ega$^{n\prime}$ atíi hĕ. A$^{n\prime}$ɸasni^{n}-bájī ɣī ca$^{n\prime}$qti ta$^{n\prime}$wañgɸa^{n}
heads — the (sub.) — to swallow me — spoke of — having — I have come — . — He does not swallow me — if — then, alas! (?) — tribe

bɸúgaqti ɸasni$^{n\prime}$ ‘iɸaí ega$^{n\prime}$ atíi hĕ, á-biamá. Kī núǰiñga aká, Mañgɸiñ′-
all of — to swallow — he spoke of — having — I have come — . — said she, they say. — And — boy — the (sub.), — Be

18 gă, á-biamá Kī wa‘ú aká, Hi^{n}+! ɸagɸé etéde, ɸí ‘níaci^{n}ga uɸúɸika^{n}-
gone, — said he, they say. — And — woman — the (sub.), — Oh! — you should have gone, — you — man — you dressed

píqti ɸáta^{n}cé. Égiɸe Wakan′dagi ɖaɖéɸa^{n}ba aká t′éɸiɸe taí, á-biamá.
very well — you who stand. — Beware — Water-monster — seven heads — the (sub.) — kill you — lest — said she, they say.

Añ′kajI, ɸí mañgɸiñ′-gă, á-biamá núǰiñga aká. Ga$^{n\prime}$ wa‘ú aká agɸá-
Not so, — you — begone — said, they say — boy — the (sub.). — And — woman — the (sub.) — went homeward

biamá. Wa'ú ϕiⁿ gǥé ɤĭ núǰiñga aká ni ɤaⁿ'ha kĕ'di a-íǹajiⁿ'-biamá.
they say. Woman the (mv. ob.) went homeward when boy the (sub.) water border by the came and stood they say.

Maⁿ'ze-ϕáqaⁿ-á, ɗáhi híděqti ϕan'di ědedí ϕátaⁿcé te hă. Ni-úha-
Maⁿze-ϕaqaⁿ O! neck lowest part by the there you who stand will . Ni-uha-

maⁿ'ϕiⁿ-á, sĭn'de híděqti ϕan'di ědedí ϕátaⁿcé te hă, á-biamá. Cínudaⁿ 3
maⁿϕiⁿ O! tail right at the root by the there yon who stand will . said, they say. Dog

aká akíwa ní ϕaⁿ maⁿtáha áiáϕa-biamá. Ẽgiϕe Wakan'dagi ɗaɗéϕaⁿba
the (sub.) both water the (ob.) underneath had gone, they say. At length Water-monster seven heads

aká ɗá ϕaⁿ wiⁿ' ϕawáϕioná-biamá cínudaⁿ aká. Gañ'ki núǰiñga aká
the (sub.) head the (ob.) one made appear by biting they say dog the (sub.). And boy the (sub.)

maⁿ'ze-weťiⁿ ϕizá-bi egaⁿ' ɗá ϕaⁿ gasá-biamá Wakan'dagi ɗaɗéϕaⁿba. 6
sword took they say having head the (ob.) cut off they say Water-monster seven heads.

Gañ'ki, Kĕ', cañ'gaxaí gă, á-biamá. Gaⁿ' núǰiñga ăkă Wakan'dagi
And, Come do enough (= cease) he said, they say. And boy the (sub.) Water-monster

ɗaɗéϕaⁿba ɗá ϕaⁿ ϕéze ϕizá-biamá. Gañ'ki ɗá ϕaⁿ ni ɤaⁿ'ha kĕ'di
seven heads head the (ob.) tongue took they say. And head the (sub.) water border by the

aⁿ'ϕa-biamá, gaⁿ' ɻeϕéze ϕaⁿ aϕiⁿ' aϕá-biamá núǰiñga aká. 9
threw away they say and tongue the (ob.) having went they say boy the (sub.).

ɻí ϕaⁿ kañ'ge akí-bi, Mactiñ'ge únai-gă, á-biamá, cínudaⁿ ϕañká.
Lodges the circle near reached home, they say, Rabbit hunt ye for them said he, they say, dog the (pl. ob.).

Mactiñ'ge uǥéwiⁿwaϕá-bi egaⁿ' wa'iⁿ'-biamá Wahaⁿ'ϕicige aká. Wá'ujiñga
Rabbit collected them, they say having carried them they say Orphan the (sub.). Old woman

ϕiñkĕ'di wa'iⁿ' akí-biamá, mactiñ'ge ϕañká. ɤaⁿhá, mactiñ'ge céϕañká 12
by the (ob.) carrying them he reached home, they say, rabbit the (pl. ob.). Grandmother, rabbit those

wa'iⁿ' agϕí, á-biamá. Hiⁿ+! ɻúcpacaⁿ+! mactiñ'ge iñgí'iⁿ gϕí-ena+, á-biamá
carrying them I have come home said, they say. Oh! my grandchild! rabbit carrying for me has come home ! said, they say

wá'ujiñga aká. Kĭ mactiñ'ge wáϕizá-biamá. ɤaⁿhá, gáϕaⁿ iⁿϕiñ'gϕañ-gă,
old woman the (sub.). And rabbit took them they say. Grandmother, that (cv. ob.) put on something for me,

á-bi ega' ϕéze ϕaⁿ wá'ujiñga ϕizá-bi egaⁿ' nan'de iϕaⁿ'ϕa-biamá. Cínudaⁿ 15
he said, they say. having tongue the (ob.) old woman took, they say having side of lodge put it they say. Dog

ϕañká, ɤaⁿhá, ć pahañ'ga akíϕaha mactiñ'ge wiⁿ' wa'í-gă hă, á-biamá'
the (pl. ob.), grandmother, that before both (apiece) rabbit one give to them . said he, they say.

Ucté ϕañká ϕiϕíɻa hă, á-biamá. Gañ'ki haⁿ'egaⁿtce ɤĭ xagé za'ĕ'qtiaⁿ-
Remainder the (pl. ob.) your own . said he, they say. And morning when crying made a very great noise

biamá taⁿ'wañgϕaⁿ-mádi. Gaⁿ', ɤaⁿhá, cátaⁿ, á-biamá núǰiñga aká. Hiⁿ+! 18
they say those in the tribe. And, Grandmother, wherefore, said, they say boy the (sub.). Oh!

ɻúcpaϕaⁿ, edé ϕiñké ehaⁿ+. Miⁿ'jiñga níkagahi ijañ'ge ϕiñké qϕa
my grandchild, what is he saying ! (*fem.*) Girl chief his daughter the (one who) back again

akí amégaⁿ cí ĕ'di aϕiⁿ' aϕé gaⁿ'ϕai égaⁿ xagaí hĕ, á-biamá. ɤaⁿhá, Wa-
she reached home, as and there having her to go they wish as they cry said she, they say. Grandmother. Water

kan′dagi ɖäɖéɸa^{n}ba t′éɸě taí. Eáta^{n} t′éɸa-bájĭ ă, á-biamá núǰiñga aká.
monster seven heads let them kill him. Why they do not kill him I said, they say boy the (sub.).

ɻűcpaɸa^{n}+! qubć hégabajĭ, na$^{n′}$pai hě. Bɸúga níkaci^{n}ga na$^{n′}$pai hě,
O grandchild! sacred very, they fear him . All people they fear him .

3 á-biamá. Cĭ núǰiñga aká ě′di aɸá-biamá Ní kě ćta^{n}ɸi^{n} a-ínaji$^{n′}$-biamá.
said she, they say. Again boy the (sub.) there went they say. Water the (lg. ob.) he first came and stood they say.

Ga$^{n′}$ wanáce amá cĭ wa′ú ɸiñkć ě′di aɸi$^{n′}$ aɸá-biamá. Kañ′ge aɸi$^{n′}$ ahí-bi
And soldiers the (pl. sub.) again woman the (ob.) there having her went they say. Near having her arrived, they say

ɻĭ ě′di ɸćkiɸá-biamá. Kĭ wanáce agɸá-biamá. Ga$^{n′}$ wa′ú amá ě′di aɸá-
when there sent her they say. And soldier went homeward, they say. As woman the (inv. sub.) there went

6 biamá ní ɸan′di. Kĭ égiɸe núǰiñga aká ědedí akáma cĭ, ni ɻa$^{n′}$ha kě′di.
they say water by the (ob.). And at length boy the (sub.) there he was, they say again, water border by the (ob.).

Núǰiñga aká, Eáta^{n} cí ă, á-biamá wa′ú ta^{n} é waká-bi ega$^{n′}$. Hi^{n}+! nă!
Boy the (sub.), Why you come I said, they say woman the (std. ob.) that he meant, they say having. Oh! psha!

ɸagɸć etéde, ɸí níaci^{n}ga uɸúɸika^{n}píqti ɸáta^{n}cé. Égiɸe Wakan′dagi ɖaɖć-
you should have gone homeward you man you are dressed very well you who stand. Beware Water-monster seven

9 ɸa^{n}ba aká t′éɸiɸe taí, á-biamá. Añ′kajĭ, ɸí mañgɸiñ′-gă, á-biamá núǰiñga
heads the (sub.) he will kill you, said she, they say. Not so, you begone, said, they say boy

aká. Kĭ wa′ú aká agɸá-biamá. Ga$^{n′}$ cĭ ní kě′di ahí-biamá núǰiñga aká
the (sub.). And woman the (sub.) went homeward, they say. And again water by the arrived, they say boy the (sub.).

Cínuda^{n} ɸañká úwagíkiá-biamá. Ni-úha-ma$^{n′}$ɸi^{n}-á! ɖáhi híděqti ɸan′di
Dog the (pl. ob.) he talked with them, his own they say. Ni-úha-ma^{n}ɸie O! neck the very bottom by the

12 ědedí ɸáta^{n}cé te hă′, Ma$^{n′}$ze-ɸáqa^{n}-á! sĭn′de híděqti ɸan′di ědedí ɸáta^{n}cé te
there yon will stand . Ma^{n}ze-ɸaqa^{n} O! tail the very root by the there yon will stand

hă′, á biamá. Ga$^{n′}$ cínuda^{n} aká ní kě égiha áiáɸa-biamá. Égiha áiáɸa-
. said, they say. And dog the (sub.) water the (ob.) headlong had gone, they say. Headlong had gone

biamá ɻĭ égiɸe Wakan′dagi ɖaɖćɸa^{n}ba ɖá na$^{n′}$ba ɸawáɸiɔná-biamá.
they say when at length Water-monster seven heads head two they made appear by biting they say.

15 Núǰiñga ɖá ɸa^{n} akíwa gasá-biamá. ɸćze ɸa^{n} wáɸizá-bi ega$^{n′}$ ɖá ɸa^{n} ni
Boy head the (ob.) both cut off, they say. Tongue the (ob.) took them, they say having head the (ob.) water

ɻa$^{n′}$ha kě′di a$^{n′}$ɸa-bi ega$^{n′}$ agɸá-biamá. Ga$^{n′}$ ɻí tě kañ′ge akí-bi cĭ
border by the threw away, they say having went homeward, they say. And lodge the (ob.) near reached home, they say again

mactiñ′ge úna-biamá. ɻa^{n}há, ćéɸañká mactiñ′ge wáɸizá-gă, á-biamá.
rabbit he hunted them, they say. Grandmother, those rabbit take them, said, they say.

18 Kĭ wa′ujiñ′ga cĭ mactiñ′ge wáɸizá-biamá ɻa^{n}há, ɸćze ɸa^{n} i^{n}ɸiñ′gɸañ-gă,
And old woman again rabbit took them they say. Grandmother tongue the (ob.) put on something for me,

á-biamá. Cĭ ja$^{n′}$-biamá. Ha$^{n′}$ amá. Cĭ ha$^{n′}$ega$^{n′}$tce xagć za′ć′qtia$^{n′}$-
he said, they say Again slept they say. Night they say. Again morning crying made a very great noise

biamá ʞa^{n}há, eáta^{n} xagaí ă gáama, á-biamá Cpaĉa^{n}+, níkagahi ijañ′ge
they say. Grand-mother. why they cry ? those, said, they say. O grandchild, chief his daughter

ĉiñké qáĉa kí amégа^{n} gíka^{n} égа^{n} xagaí hĕ, á-biamá Cī ĕ′di aĉi$^{n′}$ aĉá-
the (ob.) back again she came home, as to condole with her as they cry . said she, they say. Again there having her went

biamá níkagahi ijañ′ge ĉiñké wanáce amá. Cī núǰiñga éta^{n}ĉi^{n} ni ʞa$^{n′}$ha 3
they say chief his daughter the (ob.) soldier the (pl. sub.). Again boy he first water border

kĕ′di ahí-biamá. Wáĉaha nda$^{n′}$qti ɲiɲáxa-biamá. Cī wa‘ú aká ĕ′di
by the arrived, they say. Clothing very good he made for himself they say. Again woman the (sub.) there

ahí-biamá. Núǰiñga ta^{n} é waká-bi ega$^{n′}$, Cíăǰī eté ʞī, á-biamá wa‘ú aká.
arrived, they say. Boy the (std. ob.) that she meant. they say having. You ought not to come said, they say woman the (sub.).

Égiĉe Wakan′dagi ɗaɗéĉa^{n}ba aká t′éĉiĉe taí hĕ, á-biamá. Kī núǰiñga aká, 6
Beware, Water-monster seven heads the (sub.) he kill you lest . said she, they say. And boy the (sub.),

Aŭkajī hă, ĉí maŋgĉiñ′-gă, á-biamá. Hau, wa‘ú aká agĉá-biamá. Agĉá-bi
Not so , you begone, said he, they say. Well, woman the (sub.) went homeward, they s ay. Went homeward, they say

ʞī núǰiñga aká, Ma$^{n′}$ze-ĉáqa^{n}-á! ɗáhi híděqti ĉan′di ědedí ĉáta^{n}cé te hă.
when boy the (sub.), Ma^{n}ze-ĉaqa^{n} O! neck the very bottom by the there you will stand .

Ni-úha-ma$^{n′}$ĉi^{n}-á! sĭn′de híděqti ĉan′di ědedí ĉáta^{n}cé te hă, á-biamá. 9
Ni-uha-ma^{n}ĉi^{n} O! tail very root of by the there you will stand . said, they say.

Cínuda^{n} aká akíwa ní ĉa^{n} ma^{n}táha áiáĉa-biamá. Égiĉe Wakan′dagi ɗaɗé-
Dog the (sub.) both water the beneath (ob.) had gone they say. At length Water-monster seven

ĉa^{n}ba ɗá ĉábĉi^{n} ĉaéĉa^{n}bá-biamá cínuda^{n} aká. Ga$^{n′}$ núǰiñga aká ɗá tĕ
heads head three made emerge by biting they say dog the (sub.). And boy the (sub.) head the

gasá-biamá ĉábĉi^{n} Ga$^{n′}$ ĉéze tĕ ĉizá-bi ega$^{n′}$ ɗá tĕ a$^{n′}$ĉa-bi ega$^{n′}$ 12
cut off they say three. And tongue the took, they say having head the (ob.) threw away, they say having

agĉá-biamá. (Mi$^{n′}$jiñga ɲí ĉa^{n}tá kí-hma^{n} ĉan′di ugĉá ga$^{n′}$ĉa ctĕwa$^{n′}$ ĉi‘á-
went homeward, they say. (Girl lodges to the reached home, each time when to confess wished notwithstanding failed

ɔna$^{n′}$ amá.) Ga$^{n′}$ agĉá-bi ʞī mactiñ′ge cī úna-biamá. Mactiñ′ge áhigi
invariably they say.) And went homeward, they say when rabbit again them hunted, they say. Rabbit many

úna-bi ega$^{n′}$ wa‘i$^{n′}$ akí-biamá. Wá‘ujiñga ĉiñkĕdi akí-bi ega$^{n′}$ ĉéze 15
hunted them, they say having carrying them reached home, they say. Old woman by the (ob.) reached home, they say having tongue

ĉábĉi^{n} cī ‘í-biamá. ʞa^{n}há, gátĕ itéi^{n}ĉiñ′kiĉá-gă, á-biamá. Hau! ma-
three again he gave to her, they say Grandmother, that (col. ob.) put away mine for me, said he, they say. Ho! rab-

ctiñ′ge céĉañka wácizá-da^{n} cínuda^{n} akíwa wi^{n} wa‘í-gă hă. á-biamá. Hau,
bit those take them and dog both one give to them said he, they say. Well,

ja$^{n′}$-biamá cī. 18
slept, they say again.

Cī ha$^{n′}$ega^{n}tce ʞī cī níaci^{n}ga-ma xagé za‘ĕ′qtia$^{n′}$-biamá ta$^{n′}$waŋgĉa^{n}-
Again morning when again people the crying made a very great noise they say among those in

mádi. ʞa^{n}há, gáamá eáta^{n} xagaí ă, á-biamá. ʃúcpaĉa^{n}+! níkagahi ijañ′ge
the tribe. Grand-mother those why they cry ? said he, they say. O grandchild! chief his daughter

¢iñkĕ cĭ qáǫa kí amégaⁿ ĕ'di aǫi$^{n'}$ aǫé gaⁿ$^{'}$¢ai égaⁿ xagé amée, á-biamá.
the (ob.) again back again she reached home as there having ber to go they wish as they are crying indeed said she, they say.

ɣaⁿhá, Wakan'dagi ɖaɖéǫaⁿba t'éǫĕ taí. Eátaⁿ t'éǫa-bájĭ ă, á-biamá
Grandmother Water-monster seven heads let them kill him. Why they do not kill him? said, they say

3 núǰiñga aká. Íǫaⁿba$^{n'}$ égiǫaⁿjĭ-ă hĕ. Égiǫaⁿ ɣĭ t'éǫiǫe taí, á-biamá wá'ujiñga
boy the (sub.). A second time say it not to (any one) It is said to (any one) if he will kill you said, they say old woman

aká. Ga$^{n'}$ wanáce amá cĭ aǫi$^{n'}$ aǫá-biamá mi$^{n'}$jiñga ǫi^{n}. Kĭ núǰiñga amá
the (sub.). And soldier the (pl. sub.) again having her went they say girl the (my ob.) And boy the (my. sub.)

ĕ'di aǫá-bi ega$^{n'}$ cĭ ćtaⁿǫi^{n} ahí-biamá ni ɣaⁿ$^{'}$ha kĕ'di. Kĭ mi$^{n'}$jiñga amá
there went, they say having again he first arrived, they say water border at the. And girl the (my. sub.)

6 ĕ'di ahí-biamá. Cĭ núǰiñga aká, Mañgǫiñ'-gă. Éátaⁿ cí éiⁿte, á-biamá.
there arrived, they say. Again boy the (sub.) Begone. Why do you come? said they say. he

Wa'ú amá agǫá-biamá cĭ. Ni-úha-ma$^{n'}$ǫi^{n}-á, ɖáhi híděqti ǫan'di ǫanáǰiⁿ te
Woman the (my. sub.) went homeward, they say again. Ni-uha-maⁿǫiⁿ O! neck the very bottom by the you stand will

hă. Ma$^{n'}$ze-ǫáqaⁿ-á, sĭn'de híděqti ǫan'di ǫanáǰiⁿ te hă, á-biamá. Cínudaⁿ
. Maⁿze-ǫaqaⁿ O! tail the very root by the you stand will . said, they say. Dog

9 akíwa ní kĕ ĕ'di égihe áiáǫa-biamá. Uqǫé'qtci ɖá wiⁿáqtci ǫaéǫaⁿbá-
both water the (ob.) there headlong had gone, they say. Very soon head one made emerge by biting

biamá. Ga$^{n'}$ núǰiñga aká ɖá ǫaⁿ gasá-biamá. ₵éze ǫaⁿ ǫizá-biamá ɖá
they say. And boy the (sub.) head the (ob.) cut off they say. Tongue the (ob.) took it they say. Head

tĕ égazće ni ɣaⁿ$^{'}$ha kĕdi itéǫa-biamá. Gaⁿ$^{'}$ núǰiñga amá agǫá-bi ɣĭ
the (col. ob.) in a row water border by the put them, they say. And boy the (mv.sub.) went homeward, they say when

12 égiǫe wáqe-sábĕ ni ɣaⁿ$^{'}$ha kĕ uhá maⁿǫiⁿ$^{'}$-biamá. ɖá tĕ íǫa-biamá
it happened black man water border the (ob.) following walked they say. Head the (col. ob.) found, they say

wáqe-sábĕ aká. 'Iⁿ$^{'}$ agǫá-biamá wáqe-sábĕ aká Wakan'dagi ɖaɖéǫaⁿba
black man the (sub.). Carrying went homeward, they say black man the (sub.). Water-monster seven heads

aká t'éaǫĕ hă, á-biamá. Gaⁿ$^{'}$, Huhú! wáqe-sábĕ ǫéamá Wakan'dagi ɖaɖéǫaⁿba
the one who I killed him said, they say. And, Really! black man this Water-monster seven heads

15 ɖá tĕ 'iⁿ agǫí, á-biamá. Níkagahi ɣíi tĕ'ɣa 'iⁿ maũgǫiñ'-gă, á-biamá.
head the (col. ob.) carrying has come home said they, they say. Chief lodge to the carrying begone said they, they say.

É'ɣa 'iⁿ ahí-biamá. Ga^{n}, ɖá tĕ águdi hníze ă, á-biamá níkagahi aká Kĭ,
Thither carrying he arrived, they say. And, Head the (col. ob.) where you took them? said, they say chief the (sub.). And,

Wakan'dagi ɖaɖéǫaⁿba aké édegaⁿ t'éaǫĕ, á-biamá wáqe-sábĕ aká. Gaⁿ$^{'}$,
Water-monster seven heads the one who but I killed him said, they say black man the (sub.). And,

18 Hau! ǫí t'éǫaǫĕ ɣĭ'ǰĭ ciñ'gajiñga wiwíɲa ǫagǫáⁿ$^{'}$ taté, á-biamá níkagahi aká.
Ha! you you killed him if child my own you marry her shall said, they say chief the (sub.).

Gaⁿ$^{'}$ úhaⁿ-biamá, waǫáte gaxá-biamá. Níkaciⁿga bǫúgaqti miñ'gǫăⁿ téga^{n}
And cooked, they say, food made they say People all to marry in order that

wéku-biamá. Ciñ'gajiñ'ga wiwíŋa wáqe-sábĕ g¢ąⁿ' te ecaí ɣĭ g¢aⁿ' taté hą.
invited them they say. Child my own black man he marry her may ye say if he marry her shall .

Kĭ níkaciⁿga amá gá-biamá: Aⁿ'haⁿ, taⁿ'wañg¢aⁿ bp̀úga níawa¢aí hą, ádaⁿ
And people the (pl. sub.) said as follows, they say: Yes, tribe all be saved us . therefore

g¢ąⁿ te ecaí ɣĭ g¢ąⁿ te hą, á-biamá. 3
he may marry her ye say if he marry her may . said they, they say.

Kĭ núji̇ñga aká íbahaⁿ g¢iⁿ'-biamá, wáqe-sábĕ wa'ú ¢iñké g¢ąⁿ' taté;
And boy the (sub.) knowing it sat they say, black man woman the (ob.) marry her shall

gí¢a-báji g¢iⁿ'-biamá. Gá-biamá núji̇ñga aká: Maⁿ'ze-¢áqaⁿ-á, ĕ'di
glad not sat they say. Said as follows, they say boy the (sub.): Maⁿze-¢aqaⁿ O! there

maⁿ¢iñ'-gą hą. Miñ'g¢ąⁿ tégaⁿ úhaⁿi tĕ ús'n wiⁿ' ¢ahé gí-gą, á-biamá. 6
walk thou . He marry her in order that cooked the (ob.) slice one carrying in the mouth come back, he said, they say.

Cíŋudaⁿ amá ĕ'di a¢á-biamá. Cíŋudaⁿ é¢aⁿhe hí ɣĭ níaciⁿga amá, Cíŋudaⁿ
Dog the (mv. sub.) there went they say. Dog in sight arrived ar- when people the (pl. sub.), Dog

údaⁿ ínahiⁿ tí áhaⁿ, á-biamá. Cíŋudaⁿ aká wá¢ate ¢aⁿ'di a¢á-bi egaⁿ' ús'u
good truly has come ! said they, they say. Dog the (sub.) table by the went, they having say slice

wiⁿ' ¢ahé ag¢á-biamá. Hu-hú! cíŋudaⁿ ¢iⁿ pĥíji hégaji gáxai. ¢iqái-gą, 9
one carrying in the mouth he went homeward, they say. Really! dog the (mv. one.) bad very he has done. Pursue ye him

á-biamá níaciⁿga amá. Kĭ wá'ujiñga ɣĭi tĕ'di ¢ahé aki-biamá Cíŋudaⁿ
said, they say people the (pl. sub.). And old woman lodge by the carrying in his mouth he reached home, they say. Dog

¢iñké níaciⁿga eɣá ¢iñké edábe ahniⁿ' cki te, á-biamá níkagahi aká.
the (ob.) man his the (ob.) also you have him you come back will, said, they say chief the (sub.).

Wanáce-ma gáxe wágají-biamá Kĭ wanáce aŋá wá'ujinga ɣĭi tĕ'ɣa ahí-bi 12
The soldiers to do it commanded them they say. And soldier the (pl. sub.) old woman lodge at the arrived, they say

ɣĭ égi¢e níaciⁿga cíŋudaⁿ eɣá aká níaciⁿga uṗúkaⁿpíqti wá¢aha údaⁿqti
when beheld man dog his the (sub.) man dressed very well clothing very good

akáma. Kĭ wanáce ĕ'di ahí-bi ɣĭ níaciⁿga ¢iñké ábag¢á-biamá. Kĭ,
was, they say. And soldier there arrived, they say when man the (st. ob.) drew back from him through shame they say. And,

Awádi catí éiⁿte, á-biamá núji̇ñga aká. Aⁿ'haⁿ, cíŋudaⁿ miñ'g¢ąⁿ tégaⁿ 15
For what have you come ? said, they say boy the (sub.). Yes dog wedding for the

úhaⁿi tĕ wa¢áte ¢ahé gí tĕ daⁿ'be tíawaki¢aí, á-biamá. Níaciⁿga eɣá
cooked the food in his mouth coming back as to see him he caused us to come said they, they say. Man his

¢iñké edábe júañg¢e añgág¢e tá-bi aí hą, á-biamá. Ké, mañg¢iⁿ'i-gą.
the one who also we with him we go homeward shall he said . said they, they say. Come, begone ye.

Cub¢é tá miñkĕ'ce, á-biamá núji̇ñga aká. Gaⁿ' núji̇ñga aká wá¢aha údaⁿqti 18
I go to you will I who must said, they say boy the (sub.). And boy the (sub.) clothing very good

ɣiɣáxa-bi egaⁿ' ¢óze tĕ a¢iⁿ'-bi egaⁿ' ĕ'di a¢á-biamá. Kĭ wáqe-sábĕ aká
made for himself, they say having tongue the (col. ob.) had them, they say having there went they say. And black man the (sub.)

ceta$^{n'}$ ɻí tĕ′di ahí-bají-bitćamá, ɻí wédají gɸi$^{n'}$ tĕ Égiɸe ĕ′di ahí-biamá
so far lodge by the had not reached it, they say lodge elsewhere he sat. At length there arrived, they say

núǰiñga aká, ɻeɸéze aɸi$^{n'}$-bi ega$^{n'}$. Édáda^{n} wíbɸipii-máǰí ega$^{m'}$ wanáce
boy the (sub.) tongue had them, they say having. What I did wrong to you because soldier

3 añ′gihíwaɸakiɸaí ã, á-biamá. Wakan′dagi wi$^{u'}$ ta$^{n'}$wañgɸa^{n} ɸa^{n} ca$^{u'}$qti ɸíɸasni^{n}
you made them come for me ? said he, they say. Water-monster one tribe the in spite of everything to devour you

tá akódega^{n} t′éwikiɸí hã. Éata^{n} wanáce a$^{n'}$ɸizewaɸákiɸaí ã, á-biamá.
will he was the one, but I killed him for you. . Why soldier you caused them to take me ? said he, they say.

Ga$^{n'}$ gátĕ Wakan′dagi ɖaɖéɸa^{n}ba ɸéze tĕ, á-bi ega$^{n'}$ níkagahi ɸiñké ′í-biamá.
And that (col.) Water-monster seven heads tongue the (col. ob.) said, they say having chief the (ob.) gave to him, they say.

6 Ga$^{n'}$, É ɸiñké Wakan′dagi ɖaɖéɸa^{n}ba t′éɸĕ ɸiñké, wiɻan′de éĕ hã, á-biamá
And, That he who Water-monster seven heads killed him he who my daughter's husband it is he . said, they say

níkagahi aká. Mi$^{n'}$jiñga gañ′ki júgɸe gɸiñ′kiɸá-biamá wáqe-sábĕ igáqɸa^{n}.
chief the (sub.). Girl and with her made him sit they say black man his wife.

A$^{n'}$ha^{n}, dádihá, éĕ hĕ, á-biamá, nú é waká-bi ega$^{n'}$. Gañ′ki níkagahi
Yes, O father. it is he . said she, they say man him she meant, they say having. And chief

9 aká, Wáqe-sábĕ ɸiñké aɸi$^{n'}$ gíi-gă, á-biamá Kĭ wanáce agíaɸá-biamá
the (sub.). Black man the (ob.) having him he ye returning said, they say. And soldier went for him, they say.

Aɸi$^{n'}$ akí-biamá wáqe-sábĕ ta^{n}. Ga$^{n'}$ uɸúciaɻa iɸa$^{n'}$ɸa najiñ′kiɸá-bi ega$^{n'}$
Having him reached home, they say black man the (std. ob.). And in the middle putting him made him stand, they say having

wawémaxá-biamá Kĭ, Áwatégija^{n} ɻĩ Wakan′dagi ɖaɖéɸa^{n}ba kĕ t′éɸaɸĕ ă,
questioned him they say. And How you did when Water-monster seven heads the (past ob.) you killed him ?

12 á-biamá. Ga$^{n'}$, Ĕ′di pí ega$^{n'}$ áakíbɸe ega$^{n'}$ t′éaɸĕ, á-biamá. Kĭ, Édáda^{n}
said he, they say. And, There I reached having I attacked him having I killed him said he, they say. And, What

íť′eɸácĕ ă, á-biamá. Máhi^{n} íť′eáɸĕ, á-biamá. Égiɸe wa′ú aká nú ɸiñké
you killed him with ? said, they say. Knife I killed him with said, they say. At length woman the (sub.) man the (ob.)

júgɸe ćɸa^{n}be atí-biamá. Dádihá, ɸéĕ hĕ, nú ɸiñké Wakándagi ɖaɖéɸa^{n}ba
with him in sight came, they say. O father, this is he . man the one who Water-monster seven heads

15 t′éɸĕ ɸiñké, nía^{n}ɸĕ ɸiñké ɸéĕ hĕ, á-biamá. Wáqe-sábĕ ɸiñké uɸa$^{m'}$i-gă, á-bi
killed him the one who he saved me the one who this is he said she, they say. Black man the (ob.) hold him, said, they say

ega$^{n'}$ áci aɸi$^{n'}$ aɸá-bi ega$^{n'}$ náqudeɸá-biamá.
having out having him went, they say having caused him to be burnt they say.

NOTES.

Mrs. La Flèche says that a part of this myth is of French origin; this includes "the gun, paper, powder, shot, sword, table, and the white man's food for the marriage-feast." She agrees with others in considering the rest of the myth as of Indian origin.

Mr. Sanssouci, an Omaha half-caste and ex-interpreter, says that the man put the gun and paper where he knew the Orphan would be sure to find them. Yet in the myth itself it is said that the man knew not what the gun was.

116, 1. waqpaniqtci, pronounced waqpa+niqtci by the narrator.

118, 1. iwiɻaⁿbe, from igidaⁿbe; i¢a-gă, from í¢ĕ, to cause to be coming, etc.

119, 16. aki¢aha mactiñge ¢añka wiⁿ waʿi-gă hă—aki¢aha, *apart*, *apiece*, hence *both*: "Give *each* dog one of the rabbits, but place them *apart*, *each one by itself*."

119, 18. hegajĭqti, pronounced he+gajĭqti.

119, 18; **121**, 17; **122**, 19; **123**, 19. zaʿĕqtiaⁿ-biama, pronounced za+ʿĕqtiaⁿ-biama.

120, 2; **120**, 17. b¢ugaqti, pronounced b¢u+gaqti.

120, 8. gacibaɻa maⁿ¢iⁿ-biamá. He did not walk *in their ranks* (bazaⁿ, or gazaⁿadi), but *outside of* them (gacibe), and *to a place outside of their ranks* (gacibaɻa).

120, 12; **123**, 4; **125**, 18. ndaⁿqti, pronounced u+daⁿqti.

121, 13. ɻnepa¢aⁿ+, iñgiʿiⁿ g¢i-ena+. The first time that the Orphan brought the rabbits to her lodge, it was not his home: so the old woman used iñgiʿiⁿ ti; but now she uses g¢i instead of ti, as he lives with her.

124, 1. xage ame¢ĕ, contracted from xage amá é¢ĕ.

126, 7. waqe-sabe igaq¢aⁿ, his *promised* wife.

TRANSLATION.

A boy went traveling. The boy was very poor; he continued wandering about without a lodge, without any kindred at all. And at length he suddenly found a small writing. When he found the writing, behold, it said, "I will give you a gun." And as he went he found the gun. And then he took the gun. And the boy having taken the gun, when he looked at the small writing, he was taught what the gun did. And the boy took the gun, and put in powder and shot. And having found a prairie-chicken, the boy shot at it, knocked it down, and killed it. The people (*i. e.*, Indians) knew nothing at all about guns. And when he departed, he saw a deer. Having seen a deer he shot at it, and killed it. Then the boy thought, "Truly the gun is good!" And as he went, again he saw a deer. And having killed a deer, again the boy was very glad. Having thought, "Truly the gun is good," he was very glad. And at length he heard a person speaking. He was walking in very dense woods. He urged on his dogs suddenly. He said, "Hu! hu! hu! hu!" He made the dogs hunt game. And the boy, who was the Orphan, stood leaning against a tree, he stood hiding himself. As he feared to see the dogs, he stood holding his gun. And at length the dogs discovered the boy. And at length the man went thither and spoke to him. "Why do you have that?" He asked him about the gun, as he did not know what the gun was. And the boy said as follows, "When I see any animal, I kill it with it, and I always eat it, therefore I keep it." And the man said, "Let me see. Shoot at yonder standing prairie-chicken." When the boy shot at the prairie-chicken, he killed it. "Let me see! O friend, let me see your property. Hand the gun to me." And when the boy gave it to him, he looked at it and said, "Friend, you have indeed a good thing." And he said, "Stop, friend, teach me how to use it." He taught him. And when the man shot at a prairie-chicken, he killed it. "O, friend, I wish to buy the gun from you," said the man. And the boy was unwilling. "Nevertheless, I cannot spare it," said he. And the man said, "I will give you something better." "And what can you give me?" said the boy. The dogs were two. "I will give you both of these dogs," he said. And the boy said, "What can I do with the dogs?" Said he, "You can cause them to hunt for game." "Come, now, I wish to see. Command them to

hunt." And the man called the dogs by name. "Here, Ni-uha-ma^{n}¢i^{n}, go for a deer. Here, Ma^{n}ze-¢aqa^{s}, go for a black bear." And Ni-uha-ma^{n}¢i^{n} got back very soon with a deer; and Ma^{n}ze-¢aqa^{s} soon returned with a black bear. And the boy loved the dogs, and he gave the gun to the other man. And the man gave the dogs to the boy. And the man said, "I have given you something very good. I give you a sword too." And the boy said, "I too have given you something good. Whatsoever animal I shot at with it, I killed, hence I had it." And the man said, "Teach me how to use the gun." And he taught him. He wished to know the ways of the gun. And the other said. "My friend, teach me about the dogs." Said he, "If you wish the dogs to do anything, call the dogs by name, and when you say, 'Do thus and so,' they will always do so." "And teach me about this sword too," he said. The other said. "If you get into any trouble, think of me, seize this sword, and threaten to strike with it (*i. e.*, make the motion). Even if it should be the greatest possible difficulty, still it shall be so (and not otherwise)," said he. And they parted. When they parted, the boy went away with the dogs, and the other one carried the gun away. The boy came very near a tribe that was there. When he got very near, the boy commanded them to hunt rabbits. "Ma^{n}ze-¢aqa^{n} and Ni-uha-ma^{n}¢i^{n}, hunt for rabbits," said he. And when the dogs hunted for rabbits, they killed a great many rabbits. And the boy carried a great many rabbits on his back. And there was an old woman who pitched her tent far apart from the village. The boy went thither. When he arrived there he said, "Take those rabbits." "Oh! my grandson has come bringing rabbits to me!" she said. "Grandmother, first give one of the rabbits to each dog; you shall eat afterward." The old woman did so. At length the people, who dwelt in a very populous village near by, made a great noise by crying. And the boy said as follows: "Grandmother, why do they cry?" "Yes, the Water-monster with seven heads has spoken of swallowing the chief's daughter, and if he does not swallow the chief's daughter, he threatens to devour the whole tribe; so they will take her thither; therefore they cry," said she. And the boy said, "Grandmother, why do they not kill the Water-monster with seven heads?" "Oh! my grandchild, do not say it to any one. As he is sacred, if it be said to any one he invariably knows it," said she. "No matter if he does know it, grandmother, if he were killed it would be well," he said. At length the soldiers went to the Water-monster with seven heads, taking the chief's daughter. And the boy went thither. He did not join them; he went another way. When the soldiers had gone near with her, they sent the woman thither, they having stopped before reaching there. And the boy, the Orphan, reached the water's edge first; the boy arrived before her at the place of the Water-monster with seven heads. At length the woman arrived at the place where the boy stood. The boy had made for himself very good clothing; and he had the sword too. And he spoke to the (standing) woman: "Why have you come?" "Oh! fie! Is it possible that you have not heard it?" said the woman. "Yes, it is true that I have not heard," said the boy. "I have come because the Water-monster with seven heads threatened to devour me. If he does not devour me, then—fearful to think of!—he threatens to devour the whole village. So I have come," said she. And the boy said, "Begone." And the woman said, "Oh! You should have gone home, you who are a very fine-looking man. Beware lest the water-monster with seven heads kill you." "No, begone thou," said the boy. And the woman went home. When the woman had gone home, the boy went and stood by the edge of the water. "O Ma^{n}ze-

¢aqaⁿ! you are he who will stand where the bottom of his neck is. O Ni-uha-maⁿ¢iⁿ! you are he who will stand where the very root of his tail is," he said. Both the dogs went under the water. At length they caused one of the heads of the Water-monster with seven heads to appear. And the boy, seizing his sword, cut off the head of the Water-monster with seven heads. And he said, "Come, cease." And the boy took the tongue of the head of the seven-headed Water-monster. And he threw away the head by the edge of the water. And the boy took the tongue away. When he drew near the village, he said, "Hunt ye rabbits." Having collected the rabbits, the Orphan carried them in a pack. He carried the rabbits home in a pack to the old woman. "Grandmother, I have come home carrying those rabbits." "Oh! my grandchild has come bringing rabbits in a pack for me!" said the old woman. And she took the rabbits. "Grandmother, put that on something for me," he said. And the old woman, having taken the tongue, placed it by the side of the lodge. "Grandmother," said he, "first give the dogs one rabbit apiece; the rest are yours." And when it was morning, they made a very great noise, crying among the villagers. And the boy said, "Grandmother, what is the matter?" "Oh! what is my grandchild saying, as he sits! They are crying because the chief's daughter came home, and they wish to take her away again." "Grandmother, let them kill the Water-monster with seven heads. Why do they not kill him?" "My grandchild! he is very sacred, they fear him. All the people fear him," said she. Again the boy went thither. He went and stood by the water, in advance of the soldiers. And the soldiers took the woman away again. When they drew near they sent her thither. And the soldiers went home. And the woman went thither, to the water. And behold, the boy was there by the edge of the water. And the boy said, "Why have you come?"—meaning the woman. "Oh! psha!" said she, "you should have gone home, you who are so fine looking a person. Beware lest the Water-monster with seven heads kill you." "No, begone *thou*," said the boy. And the woman went home. And the boy went again to the water. He spoke to his dogs: "O Ni-uha-maⁿ¢iⁿ! you are he who will stand by the very bottom of the neck. O Maⁿze-¢aqaⁿ! you are he who will stand there by the very root of the tail." And the dogs went headlong into the water. When they had gone headlong into the water, it happened that they caused two of the heads of the seven-headed Water-monster to appear. And the boy cut off both heads. Having taken the tongues, he threw away the heads on the bank, and went home. And when he drew near the lodge, he hunted rabbits again. "Grandmother," said he, "take those rabbits." And the old woman took the rabbits. "Grandmother, put the tongues on something for me." And he slept again. It was night. In the morning they cried again, making a very great noise. "Grandmother, why do those cry?" said he. "My grandchild, the chief's daughter having come home, they cry to condole with her." Again the soldiers took the chief's daughter away. And the boy reached the edge of the water first. He had made very excellent clothing for himself. The woman went thither again. Referring to the boy, the woman said, "You ought not to come. Beware lest the Water-monster with seven heads kill you." And the boy said, "No, begone *thou*." Well, the woman went home. When she had gone home, the boy said, "O Maⁿze-¢aqaⁿ! you are he who will stand where the bottom of his neck is. O Ni-uha-maⁿ¢iⁿ! you are he who will stand where the very root of his tail is." And both dogs went beneath the water. And the dogs bit the seven-headed Water-monster, causing three of his

heads to appear. And the boy cut off the three heads. And having taken the tongues, he threw away the heads, and went home. Though the girl wished to tell about herself every time that she reached home, she always failed. And having gone homeward, the boy hunted rabbits. Having hunted a great many rabbits, he carried them home in a pack. Having come back to the old woman, he gave her the three tongues. "Grandmother, put those away for me. Ho! take those rabbits and give the dogs one apiece," said he. Well, they slept. In the morning again did the people make a very great noise by crying. "Grandmother," said he, "why are those crying?" Said she, "My grandchild, the chief's daughter having come home again, they wish to take her thither; therefore they are crying." "Grandmother, they ought to kill the Water-monster with seven heads. Why do they not kill him?" said the boy. "Do not say that again to any one. If it be said to any one, he will kill you," said the old woman. And the soldiers took the girl away again. And the boy having gone thither, was again the first to reach the edge of the water. And the girl came thither. And the boy said, "Begone. Why have you come?" The woman went home. And he said "O Ni uha-ma^{n}ϕi^{n}! you will stand by the very bottom of his neck. O Ma^{n}ze-ϕaqa^{n}! you will stand by the very root of his tail." And both dogs went down into the water. Very soon they bit the remaining head, causing it to emerge from the water. And the boy cut off the head. He took the tongue. He placed all the heads in a row on the bank of the stream. And when the boy went homeward, it came to pass that a black man walked along the bank of the stream. The black man found the heads. The black man carried the heads away. The black man said, "I have killed the Water-monster with seven heads." And they said, "Really! This black man has come home carrying in a pack the heads of the seven-headed Water-monster. Begone with them to the chief's tent." He carried them thither. And the chief said, "Where did you get the heads?" And the black man said, "There was a Water-monster with seven heads, but I killed him." And the chief said, "Well, if you killed him, you shall marry my daughter." And they cooked; they prepared food. All the people were invited to the marriage-feast. And the chief said to the people, "If you say that the black man may marry my child, he shall surely marry her." And the people said as follows: "Yes, he has saved us, the whole tribe, therefore if you say that he may marry her, let him marry her." And the boy sat knowing it. He sat sorrowful, because the black man was to marry the woman. The boy said as follows: "O Ma^{n}ze-ϕaqa^{n}, go thither. Bring back in your mouth a slice of the meat that is cooked for the marriage-feast." The dog went thither. When the dog came in sight the people said, "A very fine dog has come!" The dog went to the table, and went homeward, carrying a slice in his mouth. "Really! The dog has done very wrong. Pursue him," said the people. And he reached his home at the lodge of the old woman, carrying the meat in his mouth. The chief said, "Return ye with the dog and his owner too." He commanded the soldiers to do this. And when the soldiers reached the lodge of the old woman, behold, the man who was the owner of the dog was a very good-looking man, and he had on very excellent clothing. And the soldiers were ashamed before the man (*i. e.*, he was such a respectable person that they did not like to state their business). And the boy said, "For what have you come?" "Yes, we have been sent hither to see the dog which came back with a slice of meat in his mouth, taken from the marriage-feast," said they. The chief said in our presence that we were to bring home with us the dog's owner

also." "Come! begone! I am bound to go thither to you," said the boy. And the boy made the very best clothing for himself; and he went thither, taking the tongues. And the black man had not yet reached the lodge of the chief. He was in a lodge elsewhere. At length the boy arrived at the chief's lodge with the tongues. Said he, "What wrong have I done you all that you sent soldiers after me? A Water-monster was about to devour your whole tribe in spite of all that you could do; but I killed him for you. Why did you cause the soldiers to take me?" And having said, "Those are the tongues of the Water-monster with seven heads," he gave them to the chief. And the chief said, "That is he, he who killed the Water-monster with seven heads. That is my daughter's husband." He made him sit with the girl, the wife of the black man. "Yes, father, it is he," she said, referring to the man. And the chief said, "Go ye after the black man." And the soldiers went for the black man. They returned with the black man. When they made him stand in the middle, the chief questioned him, saying, "How did you kill the Water-monster with seven heads?" Said he, "I went thither and attacked him and killed him." The chief said, "With what did you kill him?" He said, "I killed him with a knife." And the woman came to the lodge with the man, and appeared. "Father, this is he, the man that killed the Water-monster with seven heads. My preserver, this is he," she said, referring to the Orphan. And the chief having said, "Take ye hold of the black man," they carried him outside and burnt him.

WAHAᴺ¢ICIGE AND THE BUFFALO-WOMAN.

MRS. LA FLÈCHE'S VERSION.

Waha$^{n'}$¢icige é iha$^{n'}$ gíṭ'ai iɕádi cti gíṭ'ai tẽ iɲañ'ge júgigɕá-biamá.
Orphan he his mother died his father too died when his sister he with his own they say.

Kĭ iɲañ'ge aká nú wi^{n} wakídepíqtia^{n} é áɕixá-biamá. Kĭ 'ábae aɕá-bi ɥĭ
And his sister the (sub.) man one a very good marksman that she took for a husband, they say. And hunting went, they say when

ɲáqti wi$^{n'}$ 'i$^{n'}$ agí-biamá. Kĭ Waha$^{n'}$¢icige, Hi^{n}tce+! ɲañgćhă. wiɲáha^{n} wa'i$^{n'}$ 3
deer one carrying was coming home, they say. And Orphan. Surprising! O sister my sister's husband carrying

gi ¢i$^{n'}$. Waci$^{n'}$qti bɕáte tá miñke, á-biamá. Kĭ akí-bi ɥĭ ɲeázan^{n}tasí ¢a^{n}
he is coming home. Very fat I eat will I who said, they say. And he got home, they say when kidneys the (ob.)

waci$^{n'}$ ubćta^{n} ¢a$^{n'}$ ¢izá-bi ega$^{n'}$ ¢iqɕúda-bi ega$^{n'}$ ɲeḍí ¢a^{n} edábe 'í-biamá.
fat wrapped around the (ob.) she took, they say having pulled it out of they say having liver the (ob.) also she gave, they say.

Cć¢a^{n} ¢atá-ă hĕ. Waci$^{n'}$ cka$^{n'}$hma íɕanahi$^{n'}$ ă, á-biamá iɲañ'ge aká. Ọnáte 6
That eat thou . Fat you wish you, indeed ! said, they say his sister the (sub.). You eat

ọnícta^{n} ɥĭ ú'e kĕ ákihide ma^{n}¢i$^{n'}$-ă, á-biamá. Kĭ gañ'ki ¢atá-bi ɥĭ ú'aɲa
you finish when field the (ob.) to watch it go said she, they say. And then he ate, they say when to the field

aɸá-biamá, gíɸa-bajíqti aɸá-biamá. Kī ú'e kĕ'di ahí-bi ɳī nú aká ja$^{n'}$ wi^{n}
he went, they say very sorrowful went they say. And field at the arrived, they say when man the (sub.) tree one

áta^{n}-bi ega$^{n'}$, Wajiū'ga-máčĕ ú'e kĕ ɸaté gíi-gă, á-biamá. Gañ'ki agɸá-
stood on, they say having, Ye birds field the (ob.) to eat it be ye coming said he, they say. And went homeward

3 biamá ha$^{n'}$ ɳī. Cī ha$^{n'}$ega^{n}tce ɳī iɻáha^{n} amá ɻáqti wi$^{n'}$ 'i$^{n'}$ agí-biamá.
they say night when. Again morning when his sister's husband the (mv. sub.) deer one carrying was coming home, they say.

Hu-hú! ɻañgéha, wiɻáha^{n} wa'i$^{n'}$ gi ɸi$^{n'}$ Wa$^{n'}$ete waci$^{n'}$qti hébe bɸáte tá
Oho! O sister, my sister's husband carrying he is coming home. This once very fat a piece I eat will

miñke, á-biamá. Cī éga^{n} gaxá-biamá. Uba$^{n'}$ ɸa^{n} ɸizá-bi ega$^{n'}$ ɻeđí ɸa^{n}
I who said he, they say. Again so she did. they say. Fat around the kidneys the (ob.) took, they say having liver the (ob.)

6 edábe 'í-biamá. Céɸa^{n} ɸatá-ă hĕ. Waci$^{n'}$ ɸa^{n} cka$^{n'}$hma íɸamahi$^{n'}$ ă, á-biama.
also she gave him, they say. That eat thou . Fat the (ob.) you wish you, indeed ! said she, they say.

Gañ'ki, U''e kĕ ákihide ma^{n}ɸi$^{n'}$-ă hĕ, á-biamá. Kī ca$^{n'}$ éga^{n} tĕ duba$^{n'}$ gaxá-
And. Field the (ob.) to watch it go . said she, they say. And in fact thus it was four times she did

biamá. Wéduba$^{n'}$ tĕ'di, Wákida gɸi$^{n'}$-ă hĕ. Ú'e kĕ a^{n}da$^{n'}$be taň'gata^{n},
they say. The fourth time when. To watch sit thou . Field the (ob.) we see we who will

9 á-biamá Kī Waha$^{n'}$ɸicige aká ja^{n}t'ĕ'qtei ja$^{n'}$ akáma, úkizáqtei ɳī Kī
said she, they say. And Orphan the (snb.) sound asleep was lying they say altogether alone when. And

sabájiqtei wa'ú u'da^{n}qti wi$^{n'}$ ĕ'di ahí-bi ɳī ɸiqí-biamá Páha^{n}-ă hĕ. Eáta^{n}
very suddenly woman very beautiful one there arrived, they say when awakened him, they say. Arise Why

ɸaja$^{n'}$ ă, á-biamá. Kī páha^{n} amá ɳī, Eáta^{n} waci$^{n'}$qti ɸégĕ é hébe
you sleep ? said she, they say. And he arose they say when. Why very fat these that piece

12 ɔnáte eté ɳī, á-biamá. Ega^{n}ɸa$^{n'}$ja, wiɻañ'ge amá eɻaí hă. Égiɸe
you ought to eat said she, they say. Nevertheless my sister the (sub.) it is hers (I am afraid) lest

a^{n}ɸa$^{n'}$husa taí, á-biamá. Kī, Hébe máqa^{n}-áda^{n} ɸatá-ă hĕ, á-biamá (wa'ú
she scold me said he, they say. And. Piece cut off and eat thou . said, they say (woman

aká). Éde míjiñga, Ega^{n}ɸa^{n}ja, ubɸí'age, á-biamá. Kī wa'ú aká naji$^{n'}$-bi
the). But boy Nevertheless I am unwilling said he, they say. And woman the (snb.) stood, they say

15 ega$^{n'}$ úda^{n}qti ɸa^{n} hébe máqa^{n}-biamá, níaci^{n}ga wi^{n}áqtei ɸaté éɸa^{n}skaqti
having very good the (ob.) piece cut off they say person one to eat just that size

máqa^{n}-biamá, jégɸa^{n}-biamá. ɸatá-ă hĕ, á-biamá, míjiñga ɸiñké 'í-bi ega$^{n'}$.
she cut off they say. roasted it they say. Eat thou . said she, they say boy the (ob.) gave it to him, they say having.

Gañ'ki wága máqa^{n}-bi ɸa^{n} égiga^{n}qti gaxá-biamá wa'ú aká. Gañ'ki cī
And slice she cut off, they say the (ob.) just as before she made it, they say woman the (sub.). And again

18 éga^{n} tĕ duba$^{n'}$-biamá. Gañ'ki wa'ú aká agɸá-biamá ɳī sigɸé tĕ waɸɪɔnaqti
so the (act) four times they say. And woman the (sub.) went homeward, they say when trail the (ob.) very plain

gáxe agɸá biamá. Gañ'ki míjiñga aká sigɸé tĕ uɸúhe aɸá-biamá.
making it went homeward they say. And boy the (snb.) trail the (ob.) following went, they say.

A$^{n'}$b iɸángɸĕqti ma^{n}ɸi$^{n'}$-bi ɳī égiɸe đázĕqtei ahí-bi ɳī égiɸe ɻí wi^{n} úda^{n}qti
Throughout the day walked, they say when at length very late in the evening arrived, they say when beheld lodge one very good

ĕdedí te amá, ɬí saⁿ′ϕĕ. Kĭ uđá-bi ɬī égiϕe waʻú aká é akáma. Gañ′ki
it was there, they say, lodge whitened. And entered, they say when behold woman the (sub.) it was she, they say. And

umiⁿ′je kĕ′ etī údaⁿqti gϕiⁿ′ akáma. Kĭ jaⁿ′-uqpe jiñ′ga ɬá gáɳube ngípiqti
couch the (ob.) too very good she was sitting on, they say. And wooden bowl small pounded buffalo meat very full

ʻí-biamá Kĭ ʻí-biamá ɬī, Naⁿpaⁿ′hiⁿqti-maⁿ ϕaⁿ′ctī. Áqtaⁿ aⁿϕaⁿ′bϕaⁿ 3
gave to him, they say. And gave to him, they say when, I very hungry heretofore. How possible me to get enough

etéđaⁿ, eϕégaⁿ gϕiⁿ′-biamá. Kĭ waʻú aká, Añ′kajĭ, caⁿ′ ϕatá-ă hĕ. Íɬibϕaⁿ
shall ? thinking he sat they say. And woman the (sub.), Not so at any rate eat thou . You get enough

taté, á-biamá. Gañ′ki ϕatá-biamá ɬī ínandĕqtiaⁿ′-biamá ɬī caⁿ′ uɬácta-
shall said she, they say. And ate they say when he was filled to repletion they say when still he left some food

biamá uqpé jiñ′ga kĕ′di. Gañ′ki gíʻi-biamá uqpé jiñ′ga kĕ waʻú ɬiñké. 6
they say bowl small in the. And gave back to her, they say bowl small the (ob.) woman the (ob.).

Gañ′ki haⁿ′ ɬī jaⁿ′-biamá, umiⁿ′je íbehiⁿ ctī údaⁿqti gaxá-bi egaⁿ′.
And night when he lay down they say. couch pillow too very good she made they say having.

Kĭ égiϕe jaⁿt′éqti jaⁿ′-bi ɬī haⁿ′egaⁿtce íɬiϕá-bi ɬī ɬí ctĕwaⁿ′ ɬiñgé
And at length sound asleep he lay, they say when morning he aroused they say when lodge even there was none

amá, qádadi jaⁿ′-biamá Gañ′ki cī sigϕé tĕ waϕíonaqti cī aϕá-bitéamá. 9
they say, on the grass he lay they say. And again trail the (ob.) very plain again she had gone, they say.

Kĭ cī égaⁿ tĕ cī dubaⁿ′-biamá. Gañ′ki Ĺé-waʻú akáma. Kĭ waté-
And again so it was again four times they say. And Buffalo-woman she was, they say. And preg.

zugϕaⁿ′-bi tĕ wédaɬá-biamá. Wédaɬá-bi ɬī tcéckaqti ídaɬá-biamá,
nant they say when she gave birth to they say. She gave birth they say when very short she bore it they say,

bϕúgaqti skáʻqtci. Gañ′ki Ictínike amá ϕé amáma. Sabájiqti ĕ′di 12
all over very white. And Ictinike the (mv. sub.) was going, they say. Very suddenly there

ahí-biamá. Winaú, eátaⁿ ajaⁿ′ ă, á-biamá. Kĭ, Ĺigaⁿhá, níxa aⁿníe
arrived, they say. O first daughter, why you do it ? said he, they say. And, O grandfather stomach aches me

hĕ, á-biamá. Hé! wiúɳepajiⁿ′qtciϕé, níxa iⁿ′nie taⁿ′-ana, á-biamá Kĭ
. said she, they say. Alas! my dear little grandchild stomach for me aches she stands ! said he, they say. And

gañ′ki Ĺe-jiñ′ga ídaɬá-bi ɬī skáʻqtci taⁿ′ amá. Gañ′ki Ictínike aká 15
then Buffalo-calf she bore they say when very white it was standing they say. And Ictinike the (sub.)

iɲíaⁿhe ϕéϕa-biamá. Kĭ Ĺe-miⁿ′ga gá-biamá: Hiⁿ+! ɬigaⁿhá, ϕiɲépa
in his robe pushed it suddenly they say. And Female buffalo said as follows, they say: Oh! grandfather your grand-child

áwaϕiñké ă, á-biamá. Cetaⁿ′ tiϕájĭ hă, á-biamá. Ĺigaⁿhá, ϕiɲépa
where is he ? said she, they say. So far has not passed out . said he, they say. Grandfather your grand-child

tiϕé ϕaⁿ′, á-biamá. Gañ′ki cícte-hmaⁿ waʻú égiϕaⁿ′-biamá. Caⁿ′ Ictínike 18
pass out did (formerly) said she, they say. And repeatedly woman said it to him they say. Yet Ictinike

aká, ϕiñgéϕĕ hă, é-hmaⁿ najiⁿ′-biamá. Gañ′ki Ictínike aká, Winaú,
the (sub.), There is none . saying continually he stood they say. And Ictinike the (sub.), O first daughter,

bϕé tá miñke, tiϕájĭ hă, á-biamá. Ĺigaⁿhá, wiⁿ′ϕakajĭ hĕ, á-biamá
I go will I who it has not passed out . said he, they say. Grandfather, you do not speak truly . said she, they say.

ꞱÉ-waʻú aká. Kĭ gañ′ki aɸá-biamá Ictínike amá. Aɸá-bi Ꞟĭ wéahi-
Buffalo-woman the (sub.). And then went they say Ictínike the (mv. sub.). Went, they say when very

dĕ′qti ahí-biamá Ictínike amá íkisaⁿ′ɸiⁿ. Ahí-biamá Ꞟĭ Ʇe-jiñ′ga
far arrived, they say Ictínike the (mv. sub.) out of sight. Arrived, they say when Buffalo-calf

3 ɸizá-bi egaⁿ′ biꞞá gɸiⁿ′-biamá Ictínike aká Ʇe-jiñ′ga ɸiñké. Kĭ skă′qtci
took, they say having wiping him sat they say Ictínike the (sub.) Buffalo-calf the (ob.). And very white

údaⁿqtiaⁿ′ amá. Háha! gaⁿ′badaⁿ, Ʇe-jiñ′ga údaⁿqtci wakínacć amá,
very good they say. Ha! ha! how easily I have done it, Buffalo-calf very good we have had it snatched from us they say

á-biamá. Gañ′ki Ʇe-jiñ′ga aká najiⁿ′ biamá. Gañ′ki Ʇe-jiñ′ga aká Ictínike
said he, they say. And Buffalo-calf the (sub.) stood they say. And Buffalo-calf the (sub.) Ictínike

6 uɸícaⁿ nañ′ga-biamá. Wă! kagé, gí-gă! gí-gă! é-hnaⁿ najiⁿ′-biamá.
going around him ran they say. Why! third son, come! come! saying continually stood they say.

Gañ′ki Ʇe-jiñ′ga aká ĕ′di agí-biamá Ictínike taⁿ Gañ′ki cī Ʇe-jiñ′ga
And Buffalo-calf the (sub.) there was coming back, they say Ictínike the (std. ob.). And again Buffalo-calf

aká uɸícaⁿ aɸá-bi Ꞟĭ wéahide jiñ′ga nañ′ga-biamá. Wă! kagé, égiɸe
the (sub.) around him went they say when at a distance little ran they say. Why! third son, beware

9 ɸanaⁿ′esa te hă. WiwíꞱa ɔniⁿ hă, á-biamá. Égaⁿ tĕ dubaⁿ′-bi Ꞟĭ wé-
you run too far lest . My own you are . said, they say. So it was four times they say when the

dubaⁿ′ tĕ caⁿ′caⁿ iꞱaⁿ′ ɸiñkĕ′Ʇa nañ′ge agɸá-biamá. Kĭ, Gí-gă! gí-gă!
fourth time when continuing his mother to the running went homeward, they say. And, Come! come!

kagé, égiɸe ɸanaⁿ′esa te hă, á-bi Ꞟĭ caⁿ′caⁿqtí aɸá-biamá. Gañ′ki gíɸa-
third son beware you run too far lest . said, they say when continuing went they say. And very

12 bajĭ′qti aɸá-biamá Ictínike aká wédajĭqti. Égiɸe Ʇe-jiñ′ga amá aɸaí
sorrowful went they say Ictínike the (sub.) elsewhere. At length Buffalo-calf the (mv. sub.) went

Ꞟĭ gañ′ki Ʇe-núga iⁿcʻáge wiⁿ′ gɸiⁿ′ akáma. Kĭ Ʇe-núga iⁿcʻáge aká
when and Buffalo-bull old man one was sitting, they say. And Buffalo-bull old man the (sub.)

gá-biamá: Kagé, ɸihaⁿ′ ɸé aɸiⁿ′ aɸaí. ꓓahé cćhiɸekĕ kigɸáꞱa aɸiⁿ′
said as follows, they say: Third son, your mother this (way) having her they went. Hill that yonder down to the foot having her

15 áiáɸai Kĭ najiⁿ′ wiⁿ′ɸaⁿɸaⁿ′qti gaⁿ′ maⁿɔniⁿ′ ɔné taté, Ʇepáha, á-biamá.
they have gone. And rain just one by one so you walk you go shall grandchild said, they say.

(Wackaⁿ′Ʇaŋga giáxe gaⁿ′ɸai égaⁿ íe égiɸaⁿi.) Gañ′ki Ʇe-jiñ′ga amá
(Strong to make for him wished as words said to him.) And Buffalo-calf the (mv. sub.)

ɸé Ꞟĭ naji′ⁿ wiⁿ′ɸaⁿɸaⁿ′qti ĕdí-biamá Gañ′ki ꓓahé kĕ kigɸé kĕ′di
went when rain just one at a time there, they say. And hill the (ob.) bottom at the

18 ahí-bi Ꞟĭ, cī Ʇe-núga wiⁿ′ gɸiⁿ′ akáma. Kagé, ɸihaⁿ′ ɸé iⁿ′tcaⁿqtci
arrived, they say when, again Buffalo-bull one was sitting, they say. Third son, your mother this (way) just now

aɸiⁿ′ aɸaí, á-biámá. ꓓahé cćhiɸekĕ kigɸáꞱa aɸiⁿ′ áiáɸai, á-biama.
having her they went said he, they say. Hill that yonder to the foot having her they have gone said he, they say.

Najiⁿúbixaⁿ′qti gaⁿ′ íɸamaⁿ′ɔniⁿ ɔné taté, á-biamá. (Qtágiɸĕqtiaⁿ′ tĕ
Very fine, misting rain so in it you walk you go shall, said, they say. (Loved his own very much

21 áda íe tĕ égiɸaⁿ-hnaⁿ′i tĕ). Gañ′ki Ʇe-jiñ′ga amá ɸé Ꞟĭ najiⁿúbixaⁿ′qti
therefore words the said to him invariably) And Buffalo-calf the (sub.) went when very fine, misting rain

gaⁿ′ ímaⁿɸiⁿ aɸá-biamá.
so walking in he went they say

Gañ′ki ᗡahé kĕ kig¢é kĕ′di ahí-bi ᴋĭ cĭ ᒪe-núga jiñ′ga, ʇégaqti,
And hill the (ob.) bottom of at the arrived, they say when again Buffalo-bull young, very new,

jiñgá, hé kĕ pa-íqti améga^{n} ĕ′di g¢i$^{n'}$ akáma. Kĭ ᒪe-núga jiñ′ga aká
small, born the (ob.) very sharp like them there was sitting, they say. And Buffalo-bull young the (sub.)

gá-biamá Kagé, ¢iha$^{n'}$ ¢é ĭ$^{n'}$tca^{o}-qtci a¢i$^{n'}$ a¢aí, á-biamá. ᗡahé céhi¢ekĕ 3
said as follows, they say: Third son, your mother this (way) now just having her they went. said, they say. Hill that yonder

kig¢éɬa a¢i$^{n'}$ áiá¢ai, á-biamá. Cúdemáha^{n}qti ga$^{n'}$ íɬama$^{n'}$ɔni^{o} ɔné taté
to the foot having her they have gone said he, they say. A very thick fog so you walk in it you go shall

hă, á-biamá. Gañ′ki ᒪe-jiñ′ga amá ¢é ᴋĭ cúdemáha^{n}qti íma^{n}¢i^{u} a¢á-
. said he, they say. And Buffalo-calf the (sub.) went when a very thick fog walked in weot

biamá. Gañ′ki ᗡahé kĕ kig¢é kĕ′di ahí-bi ᴋĭ égi¢e ᒪé amá hégabajĭ 6
they say. And hill the (ob.) the foot of at the arrived, they say when behold Buf falo the (pl. sub.) a great many

ĕdí amáma, égaxe g¢i$^{n'}$-bi ᴋĭ iha$^{n'}$ ¢iñké ída^{n}be g¢iñ′ki¢á-biamá. Kĭ,
they were there, it is said, around in a circle they sat, they say when say his mother the (ob.) in the center they made her sit they say. And,

Huhú! ciñ′gajiñga ¢i^{n} é¢a^{n}be tí hă, á-biamá. (Uíqpa¢ai tĕ íᵡiᗡaha$^{n'}$i
Oho! child the (mv. ob.) in sight has come . said, they say (What it lost it knew for itself

áda^{n} ca-í tĕ) Kĭ égi¢e ᒪe-mi$^{n'}$ga wa′ú-jiñgáqti díxĕqti, waqpániqti wi$^{n'}$ 9
therefore it was coming to you.) And behold Female-buffalo very old woman very scabby, very poor one

ᒪe-jiñ′ga í ¢in′di uska$^{n'}$skaqti ᒪe-jiñ′ga eɬá ¢iñké júgig¢e g¢i$^{n'}$ akáma.
Buffalo-calf coming from the one (mv.) in a very straight line with Buffalo-calf her own the (ob.) she with her own was sitting, they say.

Kĭ gañ′ki ᒪe-sa$^{n'}$ jiñga amá ᒪe-wa′újiñga ĕdi ahí-bi ega$^{n'}$ mazé-i^{n}-
And then White-buffalo young the (mv. sub.) Buffalo-old-woman there arrived, they say having sucked the breasts

biamá, na^{n}péhi^{n}qtci ega$^{n'}$. Gañ′ki, ᒪe dúba, ¢éɬa ¢iñké agítiᵡái-gă 12
they say. very hungry being. And, Buffalo four, this one behind the (ob.) pass on for him.

Gáᵡu mazé-i^{n} hă, á-biamá. Añgáᵡigi-añgátii hă. ᗡiha$^{n'}$ aká ¢éɬa
There he sucks the breasts said he, they say. We have come for you Your mother the (sub.) this one behind

aké′i hă, á-biamá. Kĭ ᒪe-jiñ′ga aká u¢i′agá-bíamá. A¢i$^{n'}$ ag¢é ga$^{n'}$¢a-
it is she . said he, they say And Buffalo-calf the (sub.) was unwilling they say. Having him to go homeward they wished

bi ᴋĭ ¢i′á-biamá. Kĭ dúba ag¢á-biamá. Aki-bi ᵡi, Núda^{n}hañgá! 15
they say when they failed they say. And four went homeward they say. Reached home they say when, O leader!

a^{n}¢i′ai, á-biamá. He-bázabájĭ, ĕ′di ti¢á-da^{n} wa′újiñga t′é¢a-gă, á-biamá.
we failed, said they, they say. Unsplintered-horns, there pass on and old woman kill her, said he, they say.

Kĭ ĕ′di ahí-bi ega$^{n'}$ t′é¢a-biamá. Gañ′ki ᒪe-sa$^{n'}$ jiñ′ga a¢i$^{n'}$ ag¢á-bi ᴋĭ,
And there arrived, they say having killed her they say. And White-buffalo young having him went, they say when,

cĭ u¢i′agá-biamá. ᗡiha$^{n'}$ ¢éɬa ¢iñké, añgág¢e te hă, á-biamá. Ca$^{n'}$ 18
again he was unwilling they say. Your mother this one behind the (ob.) let us go homeward . said he, they say. Yet

ᒪe-jiñ′ga u¢i′agá-biamá. Kĭ cĭ ¢i′á akí-biamá. Núda^{n}hañgá, a^{n}¢i′ai cĭ,
Buffalo-calf was unwilling, they say. And again failed reached home, they say. Leader, we have failed again,

á-biamá. Gañ′ki, Dúba ĕ′di ti¢á-ba ᒪe-mi$^{n'}$ga ¢ingĕ′qti gaxái-gă, á-biamá.
said he, they say. And, Four there pass on and Female-buffalo nothing at all make ye said he, they say.

Gañ′ki ē′di tiᵩá-bi egaⁿ′ ⱡe miⁿ′ga ᵩiepáᵩpa ᵩiñgĕ′ᵩti gaxá-biamá. Gañ′ki
And there passed on they say having Female-buffalo pulling off pieces nothing at all made her they say. And

aᵩiⁿ′ agᵩá-biamá ⱡe-saⁿ′ jiñ′ga. Égiᵩe ihaⁿ′ ᵩiñkĕ′di aᵩiⁿ′ akí-biamá Kī
having him went homeward they say White-buffalo young. At length his mother by the having him reached home, they say. And

3 aᵩiⁿ′ akí-bi ɔ̨ī ihaⁿ′ ᵩiñké júgigᵩe gᵩiñ′kiᵩá-biamá. Júgigᵩe gᵩiñ′kiᵩá-
having him reached home, they say when his mother the (ob.) he with her caused him to sit they say. He with her caused him to sit

bi egaⁿ′ égaxe gᵩiⁿ′ akáma, hégajī ⱡé amá. Kī égiᵩe Wahaⁿ′ᵩicige
they say having around in a circle they were sitting, they say, a great many Buffalo (pl. sub.). the And at length Orphan

amá éᵩaⁿbe ahí-biamá ᗡahé kĕdi, igáqᵩaⁿ ᵩiñké ugíne amáma cetaⁿ′-
the (mv. sub.) in sight arrived, they say hill on the, his wife the (ob.) he was seeking his own so

6 hmaⁿ Kī, ᵩíegᵩañge éᵩaⁿbe tí ᵩaⁿ′ja ⱡe-miⁿ′ga éᵩikigaⁿ′ᵩti wiⁿ′ júᵩa-
far. And, Your husband in sight has come though Female-buffalo just like you one you with

gígᵩe ᵩagᵩiⁿ′ te hă. Íᵩigiᗡahaⁿ ɔ̨ī, cī júᵩagígᵩe ᵩagᵩé te hă, á-biamá
your own you sit will . He knows you, his own it, again you with him, your own you go homeward will . said he, they say.

Kī íᵩibahaⁿ′jī ɔ̨ī, t′éaⁿᵩĕ tañ′gataⁿ, á-biamá. Kī ĕ′di ahí-biamá núǰiñga
And he does not know you it, we will kill him we will, said he, they say And there arrived, they say hoy

9 amá. Kī, ⱡe-miⁿ′ga cañ′kigaⁿᵩti wiⁿ′ juañ′gᵩe gᵩiñ′kiᵩai hĕ. Kī, ᵩigáqᵩaⁿ
. the (sub.). And, Female-buffalo just like me one with me they cause her to sit. . And, Your wife

áwaᵩiñké ă, aí ɔ̨ī, Gáᵩiñké, ecé te hĕ, á-biamá. Níɲa áma tĕ bᵩicka
which one ? they say when, That one you say will . said she, they say. Ear the other the (ob.) I move

tá miñke hĕ, á-biamá. Cī ciñ′gajiñ′ga ᵩiñké égaⁿ gáxe tá amá
will I who . said she, they say. Again child the (ob.) so do will they (?)

12 ᵩaⁿ′ja cī níɲa áma tĕ ᵩickaⁿ′ ɔ̨ī ǝníze te hĕ, maⁿᵩaⁿ′ uíᵩa-biamá
though again ear the other the (ob.) he moves when you take him will . secretly she told him they say

igáqᵩaⁿ aká. Kī ⱡe-miⁿ′ga ékigaⁿᵩti júgigᵩe gᵩiñ′kiᵩá-biama. Ké,
his wife the (sub.). And Female-buffalo just like her with her they made sit they say. Come,

ᵩigáqᵩaⁿ áwaᵩiñkéiⁿte gᵩíza-gă, á-biamá. Kī wadaⁿ′be naji′-bi ɔ̨ī
your wife which one she may be take her, your own, said he, they say. And looking he stood they say when

15 égiᵩe níɲa áma ᵩickaⁿ′-biamá waʻú aká. Gáᵩiñké, á-bi egaⁿ′ uᵩaⁿ′-
behold ear the other she moved, they say woman the (sub.). That one, said he, they say having he took hold of her

biamá. Kī ciñ′gajiñ′ga égaⁿ gaxá-bi egaⁿ′ cī égaⁿ-biamá ᗡéé hă
they say. And child so did, they say having again so they say. This is he .

ciñ′gajiñ′ga wiwíɲa, á-biamá. Gañ′ki ᵩizaí tĕ. Gañ′ki, Caⁿ′ hă.
child my own, said he, they say. And he took him. And, Enough .

18 Júgigᵩá-gă, á-biamá, Cetaⁿ′.
Go with your own, said he, they say. So far.

NOTES.

131, 3. hiⁿtce+, syn., huhu; in ⱡiwere, hicteiñko+, according to Sanssouci.

131, 4. ɲe-azaⁿtasi ᵩaⁿ, the kidneys of *all* animals are so called by the Omahas; but in ⱡiwere, the name of the *animal* must be prefixed to that of the kidneys, as ɲe-aɲuⁿtce, buffalo-kidneys; ta aɲuⁿtce, deer-kidneys, etc.

132, 2. wajiñga-mace uːe ɸate gii-gă. See next version. If the field was the *home* of the birds, gii-gă was appropriate; if not, ii-gă should have been used.

132, 4. waⁿete waciⁿqti hebe bɸate ta miñke, in Ⱡɔiwere, iyaⁿhaⁿ waciⁿqtei he átei hniye ke.—Sanssouci.

132, 5. ubaⁿ ɸaⁿ, is defined as, "ɻeazaⁿtasi ɸaⁿ waciⁿ nbetaⁿ ɸaⁿ, the fat wrapped around the kidneys;" in Ⱡɔiwere, aɔnaⁿtce-nɻrañe naña.—Sanssouci.

132, 10. udaⁿqti, pronounced u+daⁿqti by the narrator.

132, 11–12. eataⁿ - - - ɔnate ete ɻĭ. See English translation. In full, Eataⁿ waciⁿqti ɸegĕ e hebe ɔnate ete ɻĭ ɔnatajĭ ă: *literally*, "Why, very fat (meat), these inanimate objects, they, a part, you eat, ought, when, you eat not?" Or, Waciⁿqtiɸegĕ e hebe ɔnate ete ɻĭ. Eataⁿ ɔnatajĭ ă: "You ought to eat a piece of those (pieces of) fat meat. Why do you not eat it?"

132, 15. niaciⁿga wiⁿaqtei - - - maqaⁿ-biama: in Ⱡɔiwere, waⁿ′cike iyañ′ki ruteć imaçkéqtei ɖácwe ányeké.

132, 20. ɖazĕqtei, pronounced ɖa+zĕqtei.

133, 3. aqtaⁿ aⁿɸaⁿbɸaⁿ eteɖaⁿ. Sanssouci gives as the Ⱡɔiwere: taⁿ′ta hiⁿpraũ′e ke! but I suspect that instead of "ke," he should have said "ihatayiⁿ."

133, 5. inandeqtiaⁿ-biama, pronounced i+nandeqtiaⁿ-biama.

133, 13. eataⁿ ajaⁿ ă: "What are you doing?" "What are you about?" or "How do you do?"

133, 14. wiɻuɛpajiⁿqteiɸe (said to both males and females); but in Ⱡɔiwere, hiⁿta-ɻwa-miyiñe (to a female), and hiⁿtaɻwa-yiñe (to a male).

133, 14. nixa iⁿnie taⁿ-ana (said by a male); nixa iⁿnie taⁿ-ena+ (by a female): My relation's stomach is aching her (as she stands). So they can say, hi iⁿnie ɸiⁿ-ana: My relation's teeth ache him (as he moves), my relation's teeth are aching him. The final "-ana" is the exclamation sign used with dative verbs implying relationship, etc.; but an ordinary exclamation would require ábaⁿ (for males) or ebaⁿ+ (for females).

133, 18. tiɸe ɸaⁿ, refers to the actual birth, which was *unseen* by Ictinike. See Dakota hiyu. As to her own act, the woman could have said, ɸiɲuɛpa tiɸeagiɸĕ hĕ, "I have caused your grandchild, my own son, to come forth."

134, 1. weahideqti, pronounced we+ahideqti.

134, 4. haha gaⁿbadaⁿ, etc. In Ⱡɔiwere, hába kakuⁿ′ uⁿ kñⁿ′ra-na cĕⁿ′ uⁿ tei tce-yiñ′e píqtei waɻíce ányeké—Sanssouci. This latter, when rendered literally, is "Haha! in that manner, to do, wished-having, thus, did, because, 'buffalo-calf, good-very, from us has been snatched,' they say." Ictinike laughs when he thinks how people will talk of his strategy: "Because I have done as I wished, they say, 'A very fine Buffalo-calf has been taken from us.'" Gaⁿbadaⁿ is said to be equivalent to gaⁿ′ gaⁿ′ɸa ć́gaⁿ.

134, 15. majiⁿ wiⁿɸaⁿɸaⁿqti (uqpaɸĕ) gaⁿ maⁿɔniⁿ ɔne tate. Said of scattering rain, occasional drops, not a steady shower.

135, 5. cudemahaⁿ. There may have been a fourth trial of the young buffalo, but it has not been learned.

135, 6. hegabajĭ, pronounced he+gabajĭ.

135, 16. he-bazabajĭ, from he, horn: and bazábe, to thrust at with a horn and splinter off a piece (of the horn).

136, 4. hegajĭ, pronounced he+gajĭ.

TRANSLATION.

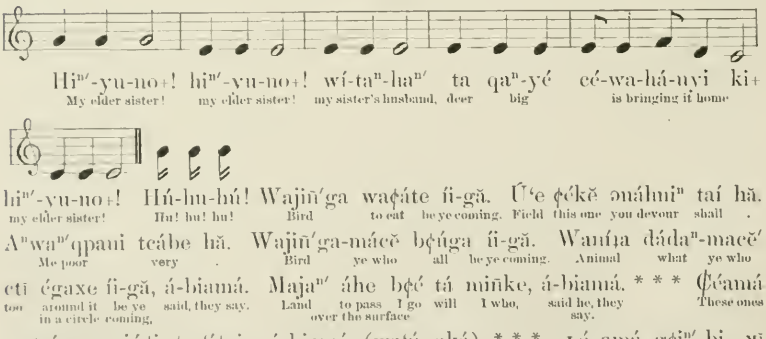
When the Orphan's mother and father died, he dwelt with his sister. And his sister married a man who was a very excellent marksman. And when he went hunting, he brought back a deer on his back. And the Orphan said, "Surprising! O sister, my sister's husband is coming home bringing something on his back. I will eat some very fat meat." And when he reached home, she took the fat wrapped around the kidneys, having pulled it out of the animal, and she gave it to the Orphan with the liver. "Eat that. You truly desire fat! When you finish eating," she said, "go and watch the field." And then he ate and departed to the field. He departed very sad. And when the man reached the field, he stood on a tree, and said, "Ye birds, come ye to devour the corn in the field." And when it was night, he went homeward. When it was morning again, his sister's husband was bringing home a deer on his back. "Ho! ho! O sister, my sister's husband is bringing home a deer on his back. This once I will eat a piece of very fat meat," said he. She did so again. Having taken the fat wrapped around the kidneys, she gave him that with the liver. "Eat that. The fat piece you truly desire!" And she said, "Go and attend to the field." And it was thus four times (*i. e.*, four days). On the fourth day she said, "Sit here to take care of things. We will go to see the field." And when he was alone in the lodge, the Orphan lay sound asleep. And a very beautiful woman arrived there very suddenly, and roused him by pulling at him. "Arise. Why do you sleep?" said she. And when he arose, she said, "You ought to eat a piece of those very fat parts of meat. Why do you not eat one?" "Though (you say?) so, it is my sister's. I am afraid to eat it, lest she scold me," he said. And she said, "Cut off part with a knife, and eat it." But the boy said, "Though (you say?) so, I am unwilling." And the woman stood and cut off part of the best piece, just the size for one person to eat. She roasted it. Having given it to the boy, she said, "Eat it." And the woman made the slice that she cut off, just as it had been, restoring what she took from the piece of meat. And it was thus again four times (*i. e.*, four days). And when the woman went homeward, she made her trail very plain. And the boy went following her trail. He walked throughout the day, and at length, when he arrived there very late in the evening, behold, there was a very good lodge, a whitened lodge. And when he entered, behold, it was the woman who was sitting there. And she was sitting on a very good couch. And she gave him a small wooden bowl, filled very full with pounded and dried buffalo-meat. And when she gave it to him, he sat thinking, "I have been very hungry. How shall it be possible for me to get my fill?" And the woman said, "No. Eat it at any rate. You shall surely have enough." And when he ate it, and was filled to repletion, he still left some in the small bowl. And he gave back the small bowl to the woman. And at night he lay down, she having made an excellent couch and a pillow too. And it came to pass as he lay in a sound sleep, that when he awoke in the morning, there was not even a lodge, he was lying on the grass. And this occurred four times (*i. e.*, on four days.) And she was a Buffalo-woman. And when she was pregnant, she was delivered. When she gave birth to the young one, it was born very short, and it was very white all over. And Ictinike was going, and he arrived there very suddenly. "O first-born daughter of the household, why do you so?" said he. "Grandfather, my stomach pains me," she said. "Alas! my dear little grandchild! her stomach pains her!" he said. And then when the Buffalo-calf was born, he stood very white. And Ictinike

thrust him suddenly under his robe. And the Female-buffalo said as follows: "Oh! grandfather, where is your grandchild?" Said he, "It has not yet come forth." "Grandfather, your grandchild did come forth, (*i. e.*, before you came)," said she. And the woman said this to him again and again; yet Ictinike continued saying, "There is none." And Ictinike said, "O first-born daughter of the household, I will go. It has not come forth." And the Buffalo-woman said, "Grandfather, you do not tell the truth." And Ictinike departed. And when Ictinike departed, he went out of sight to a very great distance. When he arrived he took the Buffalo-calf, and he sat wiping the Buffalo-calf with grass. And he was very white, and very excellent. "Haha! How easily have I done as I wished! They are saying, 'We have been deprived of a very fine Buffalo-calf,'" said Ictinike. And the Buffalo-calf ran around Ictinike. "Why! O third-born son of the household, come! come!" he continued saying. And the Buffalo-calf returned to Ictinike. And the Buffalo-calf, when he went around him again, ran to a little distance. "Why! O third-born son of the household, beware lest you run too far! You are my own," said he. When it had been thus four times, the fourth time it occurred, he continued running homeward to his mother. And when Ictinike said, "Come back, O third born son of the household. Beware lest you run too far," he departed without stopping at all. And Ictinike went to another place, very sorrowful. At length, as the Buffalo calf went along, an aged Buffalo-bull was sitting there. And the aged Buffalo-bull said as follows: "O third-born son of the household, they took away your mother in this direction. They have already taken her down yonder long bluff extending beyond the other bluff in sight. And, my grandchild, you shall go through occasional drops of rain." (He said the words to him because he wished to make him strong.) And when the Buffalo-calf departed, there were occasional drops of rain. And when he reached the foot of the bluff, again was there a Buffalo-bull sitting. He said, "O third-born son of the household, they have just gone this way with your mother. They have gone to the foot of yonder long bluff extending beyond the other one in sight. You shall go walking through dense, misting rain." (He loved him, therefore he said the words to him.) And when the Buffalo-calf departed, he went walking through dense, misting rain. And when he reached the foot of the bluff, a young Buffalo-bull, very new, small, of the sort that have very sharp horns, was sitting there. And the young Buffalo-bull said as follows: "O third-born son of the household, they have just taken your mother this way. They have gone to the foot of that bluff in sight, the one beyond that near by. You shall go walking through a very dense fog." And when the Buffalo-calf departed, he went through a very dense fog. And when he reached the bottom of the bluff, behold, there were a very great many Buffaloes. When they sat in a circle, his mother was caused to sit in the center. And they said, "Ho! ho! the child has come in sight." ("It knew its loss, therefore it is coming hither to you.") And, behold, a very aged Female-buffalo, very scabby, very poor, was sitting with her own calf directly in line with the approaching Calf. And then when the White-buffalo-calf reached the aged Buffalo-woman, he sucked at her breast, as he was very hungry. And one said, "Let four Buffaloes start for this one sitting a little way off. He sucks the breast there." "We have come for you. This one at a short distance is your mother," said they. And the Buffalo-calf was unwilling. When they wished to take him home, they failed. And the four went homeward. When they reached home, they said, "Leader, we have failed." "Unsplintered-horns,

go quickly, and kill the old woman," he said. And he went thither and killed her. And when he wished to take the Buffalo-calf homeward, he was unable. "This one at a short distance is your mother. Let us go home," said he. But the Buffalo-calf was unwilling. And he reached home, having failed again. "Leader, we have failed again," he said. And the leader said, "Let four go thither quickly and leave no trace of the Female-buffalo." And having gone thither quickly, they tore the Female-buffalo into small pieces, leaving no trace of her. And they took the White-buffalo-calf homeward. And they took him home to his mother. And when they reached home with him, they made him sit with his mother. And they were sitting around her, a great many Buffaloes. At length the Orphan came in sight on the bluff, having been hunting for his wife up to that time. And the leader said, "Though your husband has come in sight, you shall sit with a Female-buffalo just like you. If he recognizes you, you shall go home with him; if he does not recognize you, we will kill him." And his wife told him by stealth, "A Female-buffalo just like me will they make sit with me. And when they say, 'Where is your wife?' do you say, 'That one is she.' I will move my right ear. And though they will do likewise with the child he, too will move his right ear, and you shall take him." And they made her sit with a Female-buffalo just like her. "Come," said the leader, "take whichever one is your wife." And as he stood looking at them, behold, the woman moved her other ear. Having said, "That one," he took hold of her. And having done so with the child, it was so again. "This is my child," said he. And he took him. And the leader said, "Come, that will do. Go with him."

WAHAˢ¢ICIGE AND THE BUFFALO-WOMAN.

MIMASI-NAZI'S VERSION.


Hiⁿ′-yu-no+! hiⁿ′-yu-noꜛ! wí-taⁿ-haⁿ′ ta qaⁿ-yé cé-wa-há-uyi ki+
My elder sister! my elder sister! my sister's husband, deer big is bringing it home
hiⁿ′-yu-no+! Hú-hu-hú! Wajiñ′ga waɕáte ĭi-gă. Ú'e ɕékĕ ɔuálmiⁿ taí hă.
my elder sister! Hu! hu! hu! Bird to eat be ye coming. Field this one you devour shall .
3 Aⁿwaⁿ′qpani tcábe hă. Wajiñ′ga-máčĕ bɕúga ĭi-gă. Waníŋa dádaⁿ-mačĕ′
Me poor very . Bird ye who all be ye coming. Animal what ye who
etī ćgaxe ĭi-gă, á-biamá. Majaⁿ′ áhe bɕé tá miñke, á-biamá. * * * ¢ámá
too around it in a circle be ye coming, said, they say. Land over the surface to pass I go will I who, said he, they say. These ones
wateígaxe júɕigɕ 'íɕai, á-biamá (wa'ú aká). * * * Lé amá gɕiⁿ′-bi ꭓī
to dance they with you they speak of it. said, they say (woman the). Buffalo the (sub.) sitting, they say when

ma$^{n'}$ci aǂá-biamá, gia$^{n'}$ aǂá-biamá. Ma$^{n'}$xe kĕ′ɻa aǂé taité, á-biamá ꞱÉ-
above went they say, dying they went, they say. Upper world to the go shall said, they say Buffalo-

waʻú aká ꞱÉ-waʻú aká nisúda bihúta^{n}: T-t-t-t-t-t, á-biamá. Ní-ɻañgáqti
woman the (sub.). Buffalo-woman the (sub.) horn blew: T-t-t-t-t-t, said, they say. Water very big

kĕ′di a-íggi^{n}-biamá, ɻa$^{n'}$haqti kĕ ꞱÉ amá. É′di ahí-biamá. Égiǂe ɻí wi$^{n'}$ 3
at the they were coming and sitting, they say, shore the (ob.) Buffalo the (sub.). There he arrived, they say. It happened lodge one

ga$^{n'}$-te amá. * * * Hídadi alí tá amá. Masáni ágiágǂe tá áma (á-biamá
it had stood for a while, they say. At the bottom they will arrive To the other side they pass by here will (said, they say

Ʇé-waʻú aká). * * * Úcka^{n} kĕ-lma$^{n'}$ ga$^{n'}$-ke amá. Sigǂé ctéwa$^{n'}$ wéǂají-
Buffalo-woman the). Deed the regularly (see note). Trail in the least not discovered

biamá. * * * A-íggi$^{n'}$-biamáma * * * Hau! cutí, á-biamá. Ʇigáqǂa^{n} 6
they say. They had been coming and sitting, they say. Why! he has come directly hither, said they, said they, . Your wife

ngǂíxida-gă, á-biamá * * * É′di a-í-biamá mújiñga tan′di. * * * A^{n}ǂa$^{n'}$-
seek for your own, said they, they say. There she was coming, they say hoy to the. You

cpaha^{n} uǂíciqti-ja$^{n'}$ ɻi (niɻá áma tĕ bǂickañ′gǂe tá miñke hĕ, á-biamá
know me you unable when (ear the other I move suddenly will I who . said, they say

Ʇé-waʻú aká). Niɻá amá tĕ ǂickañ′gǂa-biamá. * * * Jáwahégǂe-lma$^{n'}$- 9
Buffalo-woman the). Ear the other she moved suddenly, they say. He stabbed them suddenly regularly

biamá Ʇé-ma * * * Ʇaɻícpaǂiñ′gĕqtia$^{n'}$i. Cañ′gaxa-gă, á-biamá. Ʇé-ma
they say the Buffaloes. You push yourselves altogether to nothing Stop it, said he, they say. The Buffaloes

gacíje gǂi$^{n'}$ iǂa$^{n'}$ǂa^{n}-biamá. ɻigǂíbǂaze t′éɻiǂewáǂĕ ma^{n}ǂi$^{n'}$-biamá. * * *
falling on the knees sat suddenly and repeatedly, they say. Tearing themselves open he made them kill themselves he walked they say.

NOTES.

The translation of this version is fuller than the text, because it was easier to keep pace with the narrator by writing in English; and he would not repeat any of the original that the collector failed to get. The words of the song are in Iowa, not Omaha.

140, 2. ɔnahni^{n} tai hă, intended for ɔnasni^{n} tai hă, from ǂasni^{n}.

141, 3–4. égiǂe ɻi wi^{n} ga$^{n'}$-te amá. The old man at this lodge resembles one who figures in the myth of the Snake-woman. He gives similar advice to the hero.

141, 5. ucka^{n} kĕ lma$^{n'}$ ga$^{n'}$-ke amá. If this refers to the buffalo, kĕ denotes the *long trail* made, or the departure of the herd *in a long line*. If it refers to the sleeping man, kĕ shows that it was thus each time that he *lay down*.

141, 11. gacije gǂi^{n} iǂa^{n}ǂa^{n}-biama: gaeíj iǂa$^{n'}$ǂa^{n}, to continue falling down suddenly on the knees.

TRANSLATION.

[The informant being old and deaf, it was impossible to obtain from him a verbatim transcript of the original. See the first part of the preceding version.]

When Waha^{n}ǂicige went to the field at the request of his sister, he sang as follows: "Sister mine, sister mine, my sister's husband is bringing home a big deer, sister mine." He then said, "Hu-hu-hú! Come hither, birds, to eat. Ye shall devour this field. I am very poor. O all ye birds, be ye coming hither. All ye animals too, of

every sort, come ye all around it. I will go over the earth," said he. * * * The Buffalo-woman gave birth to two calves. * * * They struck their father's side as they ran to meet him. Their mother was placed in a row with three other white cows, when Waha^{n}ɸicige was directed to identify her. * * * "These speak of dancing with you," said she. * * * When the Buffaloes sat awhile, they went on high; they went flying. "They will go to the upper world," said the Buffalo-woman. * * * The Buffalo-woman blew a horn, saying, "T-t-t-t-t-t." * * * The Buffaloes reached the shore of the great water, and were sitting there. Waha^{n}ɸicige arrived. And it came to pass that a lodge of some sort was there. A very aged man sat there. "Yes," said he, "you are very poor. I heard you. The Buffaloes have gone across the great water. Shut your eyes and make a stride, and you shall cross the great water." And he made a stride, and found himself on the other side. His two sons came running to meet him. The woman told him, "They are going across the great water again. They will pass to the other side. They will arrive down there on the earth." * * * When the boy slept at night, the Buffaloes departed. Their way was as usual; their trail could not be discovered. The boy crossed the great water as before, closing his eyes till he was over. They had arrived, and were sitting there. "Why! he has come directly hither," said they. "Look around for your wife," they said. * * * She came to the place where the boy was standing. "When you will be completely unable to recognize me, I will move my right ear." * * * She moved the right ear quite briskly. * * * The next day the Buffaloes had a dance. Waha^{n}ɸicige went to it. He changed himself into a martin, and darted here and there among the Buffaloes. He continued making sudden thrusts at the Buffaloes. "You will destroy yourselves by thrusting. Stop it," said he. The Buffaloes continued to fall down suddenly on their knees. He went about, causing them to kill themselves by tearing themselves open. * * *

WAHA^{N}ɸICIGE AND THE BUFFALO-WOMAN.

ɖA^{n}ɸI^{n}-NA^{n}PAJI'S VERSION.

* * * A^{n}'ba wóduba ja^{n} tĕ'di gá-biamá wa'ú aká: Agɸé tá miñke
Day the fourth sleep when said as follows, they say, woman the (sub.): I go home will I who

ɸa^{n}'ja sigɸé kĕ a^{n}ɸa^{n}'wa^{n}ɸahé ma^{n}hmí^{n}' te hĕ, á-biamá. Ní kĕ masáni
though trail the (ob.) you follow me you walk will . said she, they say. Water the (ob.) on the other side

3 akí ɟī cí te hĕ. Gécе te hĕ: Hau! wígaqɸa^{n}', ɸéɸu ecéqti ɸa^{n} cubɸé
I reach home when you come will . Yon say as follows will : Ho! my wife here just as you said I go to you

tá áta^{n}hé áɸa, ecé-da^{n} ietá hníp'i^{n}ze-da^{n} ní kĕ áɸagajáde te hĕ, á-biamá
will I who stand Indeed, you say when eye you close when water the (ob.) you stride over will . said, they say

wa'ú aká. Cí édnáta^{n} wi^{n}' ma^{n}á watícka nqɸúqaqti iɸéɸĕqti ɸígiaxe taité.
woman the (sub.). Again the next one bank creek very deep hollow going down. they make for you will surely.

Ĕ′di cí ꭓī, Hau! wígaqϕa$^{n'}$, ecéqti ϕa^{n} cubϕé tá áta^{n}hé áϕa, ecé-da^{n} ictá
There you arrive when, Ho! my wife, just as you said I go to you will I who stand indeed, you say when eye

hníp'i^{n}ze-da^{n} uqϕúqa kĕ áϕagajáde te cϕĕ, á-biamá. Cí éduáta^{n} waqága
you shut when deep hollow the (ob.) you stride over will indeed, she said, they say. Again the next thorns

pa-í gĕ maja$^{n'}$ bϕúgaqti áhe ϕígiáxe taité. Ĕ′di cí ꭓī, Hau! wígaqϕa$^{n'}$, 3
sharp the scattered land over all on the surface they make for you will surely. There you arrive when, Ho! my wife,

ϕéϕu ecéqti ϕa^{n} cubϕé tá áta^{n}hé áϕa, ecé-da^{n} ictá hníp'i^{n}ze-da^{n} waqága
here just as you said I go to you will I who stand indeed, you say when eye you shut when thorns

pa-í gĕ áϕagajáde te cϕĕ, á-biamá. Cī éduáta^{n} ma$^{n'}$xe ϕa^{n}ꭓá ujaⁿ′ge gáxe
sharp the (ob.) you stride over will indeed, she said, they say. Again the next sky to the road made

ga^{n} aϕé taité. Ĕ′di cí ꭓī, Hau! wígaqϕa$^{n'}$, ϕéϕu ecéqti ϕa^{n} cubϕé tá 6
so they go will surely. There you arrive when, Ho! my wife, here just as you said I go to you will

áta^{n}hé áϕa, ecé-da^{n} ictá hníp'i^{n}ze-da^{n} ma$^{n'}$xe ϕa^{n} áϕagajáde te cϕĕ,
I who stand indeed, you say when eye you shut when sky the (ob.) you stride over will indeed,

á-biamá wa'ú aká. Wa'ú aká a$^{n'}$ϕa agϕá-biamá. Ꞟé-ma -gaza$^{n'}$ akí-
said they say woman the (sub.). Woman the (sub.) left him went homeward, they say. The Buffaloes among them after

ma^{n}ϕi$^{n'}$-biamá. Ní kĕ masáni Ꞟé amá akí amáma. Ép^{a}be ahí-biamá 9
reaching home, she walked, they say. Water the (ob.) on the other side Buffalo the (pl. sub.) they were reaching home, they say. In sight arrived, they say

Waha$^{n'}$ϕicige aká cĭ. Huhu'á! cé atí hă, Waha$^{n'}$ϕicige, á-biamá. Igáqϕa^{n}
Orphan the (sub.) again. Really! that has one come . Orphan said they, they say. His wife

ciñ′gajiñga edábe wíugihe ma^{n}ϕi$^{n'}$-biamá. Cī úcka^{n} wi$^{n'}$ cī úinai-gă,
child also seeking them he walked they say. Again deed one again seek ye for him,

á-biamá. Cī ĕdi ahí-bi ꭓī égazeze ja$^{n'}$wakiϕá-biamá Ꞟe-mi$^{n'}$ga dúba. Ĕ′di 12
said they, they say. Again there he arrived, they say when in a row they made them lie they say Female-buffalo four. There

ahí-bi ega$^{n'}$, Hau! ϕigáqϕa^{n} áwakĕ, á-biamá. NiꞱá iɔnúga ϕa^{n} ϕickañ′gϕa-
arrived, they say having, Ho! your wife where lying? said they, they say. Ear right the (ob.) she moved suddenly

biamá. Wigáqϕa^{n} gáaké á-biamá Waha$^{n'}$ϕicige aká. Huhu'á! cī úcka^{n}
they say. My wife that one lying is she said he, they say Orphan the (sub.). Really! again deed

wi$^{n'}$ cī úinai-gă, á-biamá. Egiϕe ha$^{n'}$ega$^{n'}$tce ꭓī íkiϕa-bi ega$^{n'}$, Waha$^{n'}$ϕicige 15
one again seek ye for him, said they, they say. At length morning when awoke they say having, Orphan

aká enáqtci qádadi ja$^{n'}$-biamá. Wa'ú amá Ꞟé-ma júwagígϕe áiáϕa-
the (sub.) he only on the grass lay they say. Woman the (inv. sub.) the Buffaloes she with them had gone,

bitćama. Égiϕe Ꞟé amá ma^{n}á watícka uqϕúqaqti iϕéϕĕqti wi$^{n'}$ masáni
they say. At length Buffalo the (pl. sub.) cliff creek very deep hollow going down, down one on the other side

aϕá-biamá. Kĭ Waha$^{n'}$ϕicige amá ĕdi ahí-biamá. Gá-biamá: Hau! 18
went, they say. And Orphan the (inv. sub.) thore arrived, they say. He said as follows, they say: Ho!

wígaqϕa$^{n'}$, ϕéϕu ecéqti ϕa^{n} cubϕé tá áta^{n}hé áϕa, á-bi ega$^{n'}$, ictá ϕip'i$^{n'}$ze-da^{n}
my wife, here just as you said I go to you will I who stand, indeed, said he, they say having, eye he shut when

uqϕúqa kĕ ágajade áiáϕa-biamá. Huhu'á! cé atí hă, Waha$^{n'}$ϕicige,
deep hollow the (ob.) striding over he had gone, they say. Really! that has come . Orphan

á-biamá. Cī úcka^{n} wi$^{n'}$ cī úinai-gă, á-biamá. 21
said they, they say. Again deed one again hunt ye for him, said they, they say.

Égi¢e ćgasani ꭓī ha$^{n'}$ega^{n}tce ꭓī íꭓi¢á-bi ega$^{n'}$, enáqtei qádadi ja$^{n'}$-
At length the day after when morning when he awoke. they say having, he only on the grass lay

biamá Waha$^{n'}$¢icige aká. Wa'ú amá ᒪé-ma júwagíg¢e áiá¢a-bitćama.
they say Orphan the (sub.). Woman the (inv. sub.) the Buffaloes. she with them bad gone, they say.

3 Égi¢e waqága pa-í gĕ maja$^{n'}$ b¢úgaqti áhe giáxa-biamá. Ĕ'di ahí-
At length thorns sharp the (pl. ob.) land all over on the surface they made for him, they say. There arrived

biamá Waha$^{n'}$¢icige amá. Gá-biamá: Hau! wígaq¢a$^{n'}$, ¢ć¢u ecéqti ¢a^{n}
they say Orphan the (sub.). He said as follows, they say: Ho! my wife, here just as you said

cub¢é tá áta^{n}hé á¢a, á-bi ega$^{n'}$, ictá ¢ip'i$^{n'}$ze-da^{n} ágajade áiá¢a-biamá.
I go to you will I who stand indeed, said he, they say having, eye he closed when made a stride he had gone, they say.

6 Huhu'á! cé atí hā, Waha$^{n'}$¢icige, á-biamá. Cī úcka^{n} wi$^{n'}$ cī únai-gā,
Really! that one has come Orphan, said they, they say. Again deed one again seek ye for him,

á-biamá. Égi¢e ćgasani ha$^{n'}$ega^{n}tce ꭓī íꭓi¢á-bi ega$^{n'}$, enáqtei qádadi
they said, they say. At length the next day morning when he awoke, they say having, he only on the grass

ja$^{n'}$-biamá Waha$^{n'}$¢icige aká. Wa'ú amá ᒪé-ma júwagíg¢e a¢á-bitćama.
lay they say Orphan the (sub.). Woman the (inv. sub.) the Buffaloes she with them went they say.

9 Ma$^{n'}$xe ¢a^{n}tá ujañ'ge gáxe ga$^{n'}$ a¢á-bitćama Paháciaꭓa ahí-bi ega$^{n'}$.
Sky to the road made so they went, they say. On high arrived, they say having,

húta^{n}-hma$^{n'}$-biamá ᒪé amá Waha$^{n'}$¢icige amá ujañ'ge níc¢a^{n}be a¢á-bi
bellowing repeatedly they say Buffaloes the (pl. sub.). Orphan the (inv. sub.) road up hill went, they say

ega$^{n'}$, ĕ'di ahí-biamá. Gá-biamá: Hau! wígaq¢a$^{n'}$, ¢ć¢u ecéqti ¢a$^{n'}$ cub¢é
having, there arrived, they say. He said as follows, they say: Ho! my wife, here just as you said I go to you

12 tá áta^{n}hé á¢a, á-bi ega$^{n'}$ ictá ¢ip'i$^{n'}$ze-da^{n} ágajade a¢á-biamá. Maqpí
will I who stand indeed, said he, they say having eye he shut when made a stride went they say. Cloud

kĕ átatáqti a¢á-biamá. Kī masáni ahí-biamá. Huhu'á! cī cé atí hā,
the ob.) very far beyond he went, they say. And on the other side he arrived, they say. Really! again that one has come .

á-biamá. Ca$^{n'}$ckáxe tai á¢a, hní'a bácĕ, á-biamá. Qá¢a ¢ag¢é tai
said they, they say. Enough ye do will indeed, ye tail must, said they, they say. Back again you go home will

15 á¢a, á-biamá. Éga^{n} đamú agí-biamá. Hídadi ag¢í-biamá. Hau! u'é¢a
indeed, said they, they say So down hill they were coming home, they say. At the bottom they reached home, they say. Ho! scattering

hné tai á¢a, a-biamá. Gá-biamá Waha$^{n'}$¢icige aká: Kĕ, añgág¢e tai
you go will indeed, said they, they say Said as follows, they say Orphan the (sub.): Come, let us go homeward

¢icíꭓa^{n} agíꭓa^{n}be te á¢a, á-biamá Ag¢á-bi ega$^{n'}$ égi¢e ꭓi ꭓa$^{n'}$ha kĕ
Your husband s sister I see mine will indeed, said he, they say. Went homeward, they say having, at length lodge border the (ob.)

18 é'di ciñ gajin'ga wa'ú ¢iñké edábe i¢a$^{n'}$wa¢á-biamá Égi¢e ꭓañ'ge
there child woman the (ob.) also he placed them, they say. And behold, his sister

¢iñké waqpániqtia^{n} ¢iñké amá, na^{n}pćhi^{n}qti-t'é etéga^{n} ¢añká amá
the (ob.) very poor the (one st.) they say, very hungry to die apt the ones they say.

ᒪañgćha, wiꭓáha^{n} méga^{n}, ag¢í, á-biamá U¢áde ¢iñgéga^{n} núǰiñga
O sister, my sister s husband likewise. I have come home. said he, they say. Cause for complaint none, as boy

aⁿgúkiji maⁿ′tanahá i𐞤é-gaⁿ aⁿ𐞤añ′gi𐞤a-bájĭ égaⁿ uwág𐞤aqtiaⁿ′ añ′gataⁿ′.
we are related to him to a lone place he had gone as we could not find him as we are suffering very much.

Wa𐞤áhide éjidaⁿ ehaⁿ+, á-biamá. Nă! ɻaⁿgéhă, wíeb𐞤iⁿ hă, á-biamá
To ridicule us it is unnecessary ! said she, they say. Indeed! O sister, I am he . said he, they say.

Égi𐞤e iɻañ′ge aká ictá 𐞤aⁿ gidígugudá-bi egaⁿ′ giɻaⁿ′be gaⁿ′ 𐞤é𐞤a- 3
At length his sister the (sub.) eye the (ob.) rubbed holes in repeatedly, they say having to see her own so sent it (vision)

biamá. Ígida haⁿ′-biamá. Hé! wísaⁿ𐞤aⁿ+! iñ′g𐞤i hĕ, á-biamá. 𐞤iɻáhaⁿ
they say. She knew her own, they say. Heígho! my dear younger brother! has come back to me . said she, they say. Your wife's brother

g𐞤í hĕ, á-biamá, nú 𐞤iñké 𐞤ispaⁿ′-bi egaⁿ′. ɻañgéha, 𐞤icíɣaⁿ gátědi
has returned . said she, they say, man the (st. ob.) pulled at, they say having. O sister, your brother's wife in that place

g𐞤iⁿ′. 𐞤iɻúcka ĕ′di a𐞤iⁿ′ g𐞤iⁿ′. Ĕ′di agímaⁿ𐞤iñ′-gă, á-biamá Waha′ⁿ𐞤icige 6
sits. Your brother's child there having him she sits. There walk for her, said, they say Orphan

aká. A𐞤iⁿ′ akí-biamá. A𐞤iⁿ′ akí-bi egaⁿ′, waníɻa b𐞤úgaqti cī q𐞤á
the (sub.). Having her reached home, they say. Having her reached home, they say having, animals every one again back again

agí-biamá. Cī iɻáhaⁿ aká cī íqtaqti t′éwa𐞤á-biamá. Égi𐞤e iɻañ′ge aká
were coming, they say. Again his sister's husband the (sub.) again at pleasure killed them, they say. At length his sister the (sub.)

ĭⁿ′taⁿ uckúdaⁿ-biamá Cetaⁿ′. 9
now kind they say. So far.

NOTES.

ᵭa𐞤iⁿ-naⁿpajĭ's variation from the first version begins after the meeting of the Orphan and the Buffalo-woman in the white tent on the prairie. In the morning he found himself lying on the grass, the woman and tent having disappeared. He followed her all day, and overtook her at night. This was repeated three times.

142, 3. 𐞤e𐞤n ece-qti 𐞤aⁿ, "Here, just as you said in the past," or, "here, just in the place that you said."

144, 12–13. maqpi kĕ atataqti a𐞤a-biama. The Omahas imagine that the upper world is like stone, and that ground is there. The ground rests on the stone. The Orphan pushed his way through both stone and ground, when he pursued his wife.

144, 19. waqpaniqtiaⁿ 𐞤iñke ama "She had been sitting very poor"; equivalent to waqpaniqtiaⁿ akama; the state or act continued till the arrival of the Orphan, as the classifier implies.

145, 2. ejidaⁿ conveys the idea that the act referred to is superfluous, unnecessary: "There is no necessity for making us suffer by your ridiculing us, for we are great sufferers already."

145, 7. From the time that the Orphan left his sister till his return, his brother in-law had no success in hunting.

145, 7. b𐞤ugaqti, pronounced b𐞤n+gaqti by ᵭa𐞤iⁿ-naⁿpajĭ.

TRANSLATION.

On the fourth night the woman said as follows: "Though I go home, please continue to follow me. When I reach home on the other side of the water, please come hither. Say as follows, when you stand on the shore: 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride

over the water. And the next thing which they will make for you will be a cañon hollowed out by a stream, so deep that the bottom can hardly be reached. When you get there, say, 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride across the cañon. And next to it they will make for you sharp thorns over the surface of the whole land. When you arrive, say, 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride over the thorns. And next to it they will make a road to the upper world, and go thither. When you arrive at the place, say, 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride in the air," said the woman. The woman departed and left him. She reached home, and walked among the Buffaloes The Buffaloes had reached their home on the other side of the water. The Orphan came in sight again. "Really! that Orphan has come hither," they said. He continued following his wife and child. "Seek ye a difficult thing for him," said the Buffaloes. And when he arrived they made four female Buffaloes lie in a row. "Come," said they, "which one lying down is your wife?" She moved her right ear very briskly. "That one is my wife," said the Orphan. "Well, seek again for him a difficult thing," said the Buffaloes. The next morning when the Orphan awoke, he lay alone on the grass. The woman had gone with the Buffaloes. The Buffaloes went across a very deep cañon hollowed out by a stream. The Orphan reached the cañon. Closing his eyes, he said, "Well, my wife, here, just as you said, I will be going to you." He made a stride, and behold, he was across the cañon. "Really! that Orphan has come hither. Seek ye again something difficult for him," they said. At length, on the morning of the next day, when the Orphan awoke, he lay alone on the grass. The woman had gone with the Buffaloes. And they had made sharp thorns extending all over the surface of the land. The Orphan arrived there. Having said, "Well, my wife, here, just as you said, I will be going to you," he closed his eyes, and made a stride across, and had gone. "Really! that Orphan has come hither. Seek again something difficult for him," said they. At length, on the morning of the next day, when the Orphan awoke, he lay alone on the grass. The woman had gone with the Buffaloes. Having made a road to the upper world, they had gone. Having gone up above, the Buffaloes kept bellowing. As the road went up hill, the Orphan arrived there. "Well, my wife, here, just as you said, I will be going to you," said he. Having closed his eyes, he made a stride and departed. He went far beyond the clouds, and he reached the other side. "Really! that Orphan has come hither. Make an end of your attempts. You must fail. You shall go home," said they. So they were coming down-hill (*i. e.*, from the upper world to this earth). They reached home at the bottom. "Well, go ye in all directions," said they. The Orphan said as follows to his wife: "Come, let us go home. Let me see your husband's sister." Having gone home, he placed the child and the woman by the outside of the tent. And behold, his sister was very poor; she and her husband had been, and were still, apt to die from starvation. "O elder sister, and my sister's husband, I have come home," said he. "Without any cause for complaint, the boy, our relation, went to some unknown place. We have not found him, and we are great sufferers. It is not necessary to ridicule us," said she. "Indeed, sister, I am he," he said. At length his sister rubbed her eyes repeatedly with her hands, and looked toward him. She recognized him. "Heigho! my dear younger brother has come home

to me,' she said. "Your wife's brother has come back," said she, having pulled at the man to attract his attention. "O sister, your brother's wife sits in that place out of sight, holding your brother's son. Go for her," said the Orphan. She brought her home. Having brought her home, all the animals came back again. And again did his sister's husband kill them at pleasure. And at length his sister was kind to him. The End.

THE MAN WHO HAD A CORN-WOMAN AND A BUFFALO-WOMAN AS WIVES.

Told by Nuda$^{n'}$-axa.

Égi¢e ta$^{n'}$waⁿg¢a^{n} wi$^{n'}$ ĕdedí-amáma. Má¢e ¢égaⁿ-da$^{n'}$ amá waha$^{n'}$-
It happened tribe one there it was, they say. Winter as this is when they say they re-moved

biamá. Wa¢ábaⁿ te, aí a¢a+, á-biamá. Égi¢e nú wi$^{n'}$ waʿú ¢iⁿgá-biamá,
they say. You are to remove, he says indeed, said, they say. It hap-pened man one woman had none they say,

iɲañ'ge aká dúba-biamá. Ga$^{n'}$ waha$^{n'}$-biamá Ꞟĭ, A^{n}a$^{n'}$¢ai-gă, á-biamá nú 3
his sister the (sub.) four they say. And removed they say when, Leave ye me, said, they say man

aká. Ga$^{n'}$ a$^{n'}$¢a-biamá. Nú aké cénujiñga wakéga ké¢a^{n} iɲañ'ge amá
the (sub.). And they left him they say. Man the one who young man sick he who was his sister the (pl. sub.)

gia$^{n'}$¢a atíi hă, é-hna^{n}-bíamá ta$^{n'}$waⁿg¢a^{n} b¢úga. Cĭ waha$^{n'}$-biamá ¢é ɻí
left him they have come . said invari-ably they say tribe the whole. Again removed they say this lodge

amá b¢úga. Kĭ ¢é iɲañ'ge háci jiⁿgá aká q¢abé ɲañ'ga kĕ'di íꞞinaq¢á- 6
the (sub.) all. And this his sister after small the (sub.) tree big by the hid herself

biamá. Ga$^{n'}$ ag¢á-biamá. Qá¢a ujañ'ge ugíha-biamá. Égi¢e ɻí tĕ
they say. And she went back, they say. Back again road she followed again, they say. At length lodge the

é¢a^{n}be akí-biamá. Kĭ xagé ag¢á-biamá iɲañ'ge. Ga$^{n'}$ iɲínu aká ceta$^{n'}$
in sight of she reached home, they say. And crying went homeward, they say his sister. And her elder brother (sub.) so far

níɲa ja$^{n'}$ akáma. Eátaⁿ ckí ă, wihé, á-biamá. Ga$^{n'}$, ʟinuhá, cat'é Ꞟĭ 9
alive was lying, they say. Why have you come back ? O younger sister, said he, they say. And, O elder brother, you die when

íwiɗahaⁿ téga^{n} ɗí, á-biamá. Ga$^{n'}$ júgig¢e naji$^{n'}$-biamá. Égi¢e gá-biamá:
I know you in order that I have come back said she, they say. And with her own she stood, they say. At length he said as follows, they say:

Wihé, najíha i^{n}¢iⁿ'gahá-gă, á-biamá. Ga$^{n'}$ najíha iɲañ'ge aká giáha-biamá.
O younger sister, hair for me comb, said he, they say. And hair his sister the (sub.) combed for him they say.

Waii$^{o'}$ ¢a^{n} i^{n}¢i$^{n'}$¢izá-gă hă, á-biamá. Ga$^{n'}$ ígi¢izá-biamá. Cé¢u waʿi$^{n'}$ tĕ'di 12
Robe the (ob.) take mine for me . said he, they say. And she took his for him they say. Yonder pack in the

hi^{n}qpé nágiʿa^{n}he hă; é ctĭ i^{n}¢i$^{n'}$¢izaʿ-gă hă, wihé, á-biama. Ga$^{n'}$ ígi¢izá-
fine feather I put mine in . that too take mine for me . O younger sister said he, they say. And she took his for him

biamá. Ga$^{n'}$ hi^{n}bé ɸa^{n} ctí, uta$^{n'}$ ɸa^{n} ctí, á-biamá. Zaní ígiɸizá-biamá. Ga$^{n'}$
they say. And moccasin the (ob.) too, leggings the (ob.) too, said he, they say. All she took his for him they say. And

ugíta^{n}-biamá bɸúga, hi^{n}bé ɸa^{n}, uta$^{n'}$ gĕ edábe, hi^{n}qpé kĕ ctī ágiɗaxa$^{n'}$-
he put on his, they say all. moccasins the (ob.), leggings the (ob.) also, fine feather the (ob.) too he stuck his own on

3 biamá ásku ɸan′di. Ga$^{n'}$ waii$^{n'}$ ɸa^{n} waíi^{n}cíɸe i$^{n'}$-biamá; ꓘigɸípi-qtí-biamá.
they say scalp-lock at the. And robe the (ob.) with hair outside he wore, they say; he wore it very well they say.

ꓘi′a$^{n'}$-biamá. Gá-biamá: Wihé, ukíe ɸiɸiñ′gega^{n} icíꓘa^{n} uwíne bɸé tá
He painted his face, they say. He said as follows, they say: O younger sister to talk with as you have none your brother's wife I seek for you I go will

miñke, á-biamá. Ga$^{n'}$ dúba ja$^{n'}$-biamá. ꓶjébe eꓵá tĕ unáji^{n} éga^{n} ca^{n}ca$^{n'}$-
I who, said he, they say. And four sleeps they say. Door his the (ob.) he stood in as always

6 bi-te wéahide aɸá-bají-biamá. Ga$^{n'}$ égasáni ꓘī ɗáze hí amá. Kī ɸéaka
they say, as far he went not they say. And the next day when evening arrived, they say. And this one

iꓵínu aká ga$^{n'}$ ja$^{n'}$-biamá. Égiɸe gá-biamá iꓵañ′ge aká, áci aɸá-bi ega$^{u'}$:
her elder brother the (sub.) as he was lay down, they say. At length said as follows, they say his sister the (sub.), out went, they having say

ꓶinuhá, wa′ú wi$^{n'}$ atí aká hĕ, á-biamá. ɸicíꓘa^{n} aɸi$^{n'}$ gí-gă, á-biamá
O elder brother, woman one has come said she, they say. Your brother's wife come with her, said he, they say.

9 Ciꓘa$^{n'}$, íꓵaꓵa í-ă hĕ, á-biamá. Ha$^{n'}$ amá. Kī a$^{n'}$ba amá. Cī ɗáze hí amá.
O brother's wife, to the lodge come said she, they say. Night they say. And day they say. Again evening arrived they say.

Ugáhanaɗaze uhañ′ge tĕ′di iꓵañ′ge aká áci aɸá-biamá. Kī cī wi$^{n'}$ atí akáma.
Darkness (first) end when his sister the (sub.) out went they say. And again one bad come, they say

ꓶinuhá, ɸéaka wa′ú wi$^{n'}$ atí aká hĕ, á-biamá. ɸicíꓘa^{n} aɸi$^{n'}$ gí-gă, á-biamá
O elder brother, this one woman one has come said she, they say. Your brother's wife come with her, said, they say

12 iꓵínu aká. Ga$^{n'}$ na$^{n'}$ba wagɸă$^{n'}$-biamá Ga$^{n'}$ akíwa watézugɸa$^{n'}$-biamá.
her brother the (sub.). And two he married them they say. And both pregnant they say.

Ga$^{n'}$ akíwa ciñ′gajiñ′ga ídawaɸá-biamá, akíwa mújiñgá-biamá. Ga$^{n'}$
And both child bore them they say, both boy they say. And

ńjawaqti ga$^{n'}$ júwagigɸe gɸi$^{n'}$-biamá. Kī ciñ′gajiñ′ga akíwa íe wakan′dagi-
very pleasantly so with them he sat they say. And child both to speak forward

15 hna$^{n'}$-biamá. Ga$^{n'}$, ɸisañ′ga éɸa^{n}ba kiꓘína-bajíi-gă, á-biamá iɸádi aká.
only they say. And, Your younger brother he too fight ye not, said, they say his father the (sub.)

Ga$^{n'}$ éga^{n}-biamá. ꓶígaxe júkigɸe-hna$^{n'}$-biamá. Égiɸe kiꓘína-biamá
And so they say. Playing with each other invariably they say. At length fought they say

mújiñga na$^{n'}$ba akíwa. Akíwa kigɸa$^{n'}$-hna^{n}-biamá. ɸí ɸiha$^{n'}$ ꓶé-wa′ú ɸi$^{n'}$,
boy two both. Both reviled each other only they say. You your mother Buffalo-woman she is,

18 á-biamá. Cī áma aká, ɸí ctī ɸiha$^{n'}$ Wata$^{n'}$zi-wa′ú ɸi$^{n'}$, á-biamá. Ga$^{n'}$
said (once), they say. Again the other (sub.), You too your mother Corn-woman she is, said he, they say. And

aki-biamá ꓘí ꓶe-jiñ′ga aká iha$^{n'}$ ɸi^{n} ugɸá-biamá. Gañ′ki cī áma aká cī
they reached home, they say when Buffalo-calf the (sub.) his mother the (ob.) told of himself they say. And again the other the (sub.) again

ugɸá-biama. Na^{n}há, wiji$^{n'}$ɸe aká, Wata$^{n'}$zi-wa′ú hmi^{n}, aí, aná′a^{n}, á-biamá.
told about himself, they say O mother, my elder brother the (sub.) Corn-woman you are, he said, I heard him. said (one) they say.

Kī áma aká, gá-biamá: Kagé aká, naⁿhá, ⊥é-waʻú hniⁿ, aí, anáʻaⁿ,
And the other the (auh.), said as follows, they say: My younger brother the (suh.), O mother, Buffalo-woman you are, he said I heard him

á-biamá. Gaⁿ′ haⁿ′ te akíwa waji′ⁿcta-biamá waʻú aká, nú ɸiñké ukía-bají-
said (the other), they say. And night when both in a bad humor, they say woman the (suh.), man the (oh.) they did not talk with

biamá. Caⁿ′ ɸé ⊥é-waʻú ɸiñké jaⁿ′ʻaⁿhá-biamá. 3
they say. Yet this Buffalo-woman the one who *cum ea cviit* they say.

Gaⁿ′ aⁿ′ba amá. Égiɸe nú aká enáqtci jaⁿ′ akáma; waʻú amá akíwa
And day they say. Behold man the (suh.) alone was lying, they say; woman the (pl. suh.) both

ákiágɸa-bitéama. Gaⁿ′ⁿ′gɸiⁿ′-biamá. Égiɸe gá-biamá: Wihé, á-biamá, ɸinícka
had gone again, they say. For some time he sat they say. At length he said as follows, they say: O sister said he, they say, your brother's son

uágine bɸé tá miñke, á-biamá. Gaⁿ′ aⁿ′ba tĕ′di aɸá-biamá. Caⁿ′ gaⁿ′ ꞁan′de 6
I seek my own I go will I who said he, they say. And day when he went, they say. Right along (l) ground

áɸita maⁿɸiⁿ′-biamá. Égice ɗazĕqtci hí ꞁĭ agɸá-bikéama, sigɸé wéɸa-
crossing he walked, they say. At length late evening arrived when had gone homeward, they say trail he found

biamá. Gaⁿ′ sigɸé kĕ wíuha-biamá. Ihaⁿ′ amá ctĭ gaⁿ′ ⊥éi tĕ, gañ′ki cĭ
they say. And trail the (ob.) he followed them, they say. His mother the (mv. sub.) too was a Buffalo and again

ijiñ′ge amá ctĭ ⊥e-jiñ′ga-bitéama, nañ′gĕqtci agɸá-bikéama ihaⁿ′ éɸaⁿba. 9
her son (mv. sub.) the too was a Buffalo-calf, they say running fast had gone homeward, they say his mother she too.

Égiɸe watcícka wiⁿ′ cúgaqti najiⁿ′ te amá ꞁĭ, ꞁí wiⁿ′ waɸíɔna améde, ɸétĕ é
At length creek one very thick stood they say when, tent one plain they say, when, This it

te-ána, eɸégaⁿ-biamá nú aká. Gaⁿ′ ĕ′di a-ígɸiⁿ-biamá, éɸaⁿba-bají-biamá.
must be ! thought they say ioau the (sub.). And there approaching he sat, they say not in sight they say.

Égiɸe ijiñ′ge éɸaⁿbe ahí-biamá. ⊥e-jiñ′ga aké aké (á-biamá). Iⁿdádi aká 12
At length his son in sight arrived, they say. Buffalo-calf the (sub.) it is (said he, they say). My father the (sub.)

atí aká hă, á-biamá (⊥e-jiñ′ga aká). Iɸádi ɸatʻaⁿ′ edéctĕ aⁿ′baɸĕ′qti maⁿɸiⁿ′
has come . said, they say (Buffalo-calf the). His father you had even if this very day walking

ɸaxáge maⁿlniⁿ′, á-biama. Edída! wágimaⁿɸiⁿ′-ă hĕ, á-biamá ⊥é-waʻú
you cried you walked said she, they say. Simpleton! go after him . said, they say Buffalo-woman

aká. Gaⁿ′ ĕ′di ahí-biamá. Kĭ jaⁿ′-uqpé jiñgáqtci ʻí-biamá, ɸéde áɸibɸá- 15
the (sub.). And there he arrived, they say. And wooden bowl very small she gave, they say bottom spread on

biamá. Ní bɸátaⁿ-májĭ égaⁿ aⁿɸaⁿ′bize ɸaⁿ′ctĭ, djúb ínahiⁿ hă, eɸégaⁿ
they say. Water I drink I not but I was thirsty heretofore a little truly . thinking

gɸiⁿ′-biamá nú aká. ɸatauⁿ′-biamá; ɸaʻá-biamá ní kĕ. Djúbaqtci
sat they say man the (sub.). He drank they say; he left (some) water the. A very little

aⁿɸaⁿ′waⁿhébe ɸaⁿ′ctĭ, égiɸe ní tĕ bɸáʻa áhaⁿ, eɸégaⁿ-biamá. Uqpé tĕ cĭ 18
insufficient for me heretofore, at length water the I fail to drink ! thought he, they say. Bowl the again

ʻí-biamá. Kĭ ꞁá hébe ɸéɸaⁿska ʻí-biamá. Naⁿpaⁿ′hiⁿ ɸaⁿ′ctĭ, ꞁañgégaⁿ
she gave, they say. And jerked meat piece this size she gave, they say. I hungry heretofore somewhat large

aⁿʻí etéde, eɸégaⁿ-biamá. Cĭ ɸaʻá-biamá. Kĭ hébe uɸácte gíʻi-biamá.
she should have given me he thought, they say. Again he failed in eating, they say. And piece left from eating he gave it back, they say.

Waɸáte jiⁿ′ga ínahiⁿ, á-biamá waʻú aká Gaⁿ′ ɻá ɸaⁿ waʻú aká naⁿbáɸaⁿ
Food small truly said, they say woman the (sub.). And jerked meat the (ob.) woman the (sub.) in two parts

gaxá-bi egaⁿ′ gɸásniⁿ iɸéɸa-biamá. Gaⁿ′ haⁿ′ égaⁿ gaⁿ jaⁿ′-biamá waⁿ′giɸe.
made, they say having swallowed her own suddenly, they say. And night so as they were slept, they say all.

3 Umiⁿ′je údaⁿɋti gaxá-bi egaⁿ′ jaⁿ′-biamá. Aⁿ′ba egaⁿ′ jaⁿ′ ɻídataⁿ-bi egaⁿ′
Red very good made, they say having they slept, they say. Day being lying turned himself, they say having

nɸíxidá-biamá. Égiɸe ɻí ɸiⁿgé jaⁿ′ akáma, utaⁿ′nadiɋti. Gaⁿ′ wíuhá-biamá
he looked around, they say. Behold tent he was without one he was lying, they say in a very lone place. And he followed them, they say

sigɸé aɸaí tĕ Edážĕɋtci hí ɻĭ égiɸe úɋɸa-biamá cī. Cī watecícka wiⁿ′
trail went. Late that evening arrived when at length he overtook them, they say again. Again creek one

6 ĕdedí-ké ama; cī ɻí wiⁿ′ ĕdedí-té ama. Gaⁿ′ cī ĕ′di a-ígɸiⁿ-biamá ɻí ɻaⁿ′ha
there it was, they say; again tent one it was there, they say. And again there approaching he sat, they say tent border

kĕ′di. É núǰiⁿga aká cī éɸaⁿbe ahí-biamá. Nă! iⁿdádi aká atí aká hă,
at the. That one boy the (sub.) again in sight arrived, they say. Why! my father the (sub.) has come .

á-biamá Iɸádi catʻaⁿ′ edéctĕ aⁿ′baɸĕ′ɋti maⁿɸiⁿ′ ɸaxáge maⁿhniⁿ′, á-biamá
said he, they say. His father you had even if this very day walking you cried you walked, said, they say

9 ɻé-waʻú aká. Wébaⁿ ɸéɸa-ă hĕ, á-biamá. Dadíha, í-gă hau, á-biamá
Buffalo-woman the (sub.) To call them (the voice) send . said she, they say. O father be coming ! said, they say

núǰiⁿga aká. Gaⁿ′ ĕ′di ahí-biamá. Kī jaⁿ′-uqpé jiⁿgáɋtci ʻí-biamá, ɸéde
boy the (sub.). And there he arrived, they say. And wooden bowl very small she gave, they say bottom

áɸibɸá-biamá. Kī nú aká úckaⁿ tĕ íbahaⁿ-bi egaⁿ′, ɸaɋúba-bají-biamá
spread on they say. And man the (sub.) deed the (ob.) knew, they say because, did not wonder they say.

12 ɸataⁿ′-biamá; ɸaʻá-biamá ní tĕ. Uqpé tĕ cī ʻí-biamá. Kī ɻá hébe
He drank they say; he failed in drinking, they say water the (ob.). Bowl the (ob.) again she gave, they say. And jerked meat piece

ɸéɸaⁿska ʻí-biamá. Kī nú aká úckaⁿ tĕ íbahaⁿ-bi egaⁿ′, ɸaɋúba-bají-biamá
this size she gave, they say And man the (sub.) deed the (ob.) knew, they say because, did not wonder they say.

Kī ɻá ɸaⁿ cī ɸaʻá-biamá. Kī hébe nɸácte gíʻí-biamá. Ê waɸáte jiⁿ′ga
And jerked meat the (ob.) again he failed in eating, they say. And piece he left he gave back, they say. That food small

15 ínahiⁿ, á-biamá ɻé-waʻú aká. ɻá ɸaⁿ ɸicpá-bi egaⁿ′ gɸásniⁿ ɸéɸa-biamá.
truly, said, they say Buffalo-woman the (sub.). Dried meat the (ob.) pulled a piece off, they say having swallowed hers suddenly, they say.

Gaⁿ′ haⁿ′ égaⁿ jaⁿ′-biamá. Nú aká hájiⁿga wiⁿ′ aɸiⁿ′-bi éde waʻú kĕ sihí tĕ
And night as they slept, they say. Man the (sub.) cord one had, they say but woman the lying fret the

waⁿ′daⁿ íkikaⁿtaⁿ′-biamá. Haⁿ′ jaⁿ′ tĕ ɸiqíi-bájĭ égaⁿ, ɸiqíi gaⁿ′ɸai égaⁿ,
together he tied with it they say. Night slept when he was not roused as to be roused he wished as,

18 Ckaⁿ′i tĕdíhi aⁿ′ɸiqi etégaⁿ áhaⁿ, eɸéɸgaⁿ-biamá nú aká. Gaⁿ′ jaⁿ′-biamá.
Moving when to wake me apt ! thought they say man the (sub.). And they slept, they say.

Égiɸe aⁿ′ba amá. Égiɸe ictá ɸibɸá-bi egaⁿ′ utaⁿ′nadiɋti jaⁿ′akáma.
At length day they say. At length eye opened, they say having in a very lone place he was lying, they say.

Gaⁿ′ sigɸé cī wíuhá-biamá. Baxú ɻañgáɋti kĕ′di éɸaⁿbe ahí-biamá.
And trail again he followed them, they say. Peak very big at the in sight of he arrived, they say.

Égiᵩe ní ɻaⁿgáqti wiⁿ′ ᵩiɳé tá akamá ᵪī ĕ′di ahí-biamá (nú aká). Kī
At length water very big one they would have to cross when there arrived, they say (man the). And

nú aká jaⁿ′ tĕ́ ákaⁿ-bi, íᵪinaqᵩá-biamá. Égiᵩe ní úha maⁿᵩiⁿ′-bi tĕ′di
man the wood the leaned against he bid himself, they say. At length water following he walked, they when
(sub.) (ob.) they say, say

ihaⁿ′ éᵩaⁿba íe na‘aⁿ′-biamá nú aká. Ciⁿ′gajiⁿ′ga téqiᵩe améde hĭndá 3
his mother her too speaking he heard, they say man the (sub.). Child he loves if let me see

ní kĕdi gákĕdi atí tá amé, á-biamá. Gaⁿ′ ihaⁿ′ éᵩaⁿba ní ᵩiɳé agᵩá-
water at the at that place he will come, said she, they say. And his mother she too water crossing went homeward

biamá ijiⁿ′ge aká: qᵩáje-hnaⁿ′-bi, cī ihaⁿ′ amá ctī égaⁿ-hnaⁿ′-biamá. Gaⁿ′
they say her son the (sub.): cried out regularly they say, again his mother the (mv. sub.) too so regularly they say. And

ní ukaⁿ′ska ídaⁿbe ahí-bi ᵪī ihaⁿ′ éᵩaⁿba, égiᵩe nú aká hiⁿqpé kĕ 6
water in a straight line through the middle they arrived, they say when his mother she too, behold man the (sub.) fine feather the (ob.)

gᵩíza-biamá. Gaⁿ′ hiⁿqpé kĕ nú aká bihíᵩa ᵩéᵩa-biamá. Étaⁿᵩiⁿ
took his, they say. And fine feather the (ob.) man the (sub.) blew away suddenly, they say. He first

masáni ahí-biamá. Bihíᵩa ᵩéᵩai tĕ é caⁿ′caⁿ masáni ahí-biamá Hiⁿqpé
the other side reached, they say. He blew off suddenly when that without stopping the other side he reached, they say. Fine feather

ᵪiᵪáxai, cī ᵪiᵭíhiᵩa ᵩéᵩai nú aká. Kī qᵩabé wiⁿ′ áᵩaskabá-biamá Gaⁿ′ 9
he made himself, again blew himself off suddenly man the (sub.). And tree one he stuck to they say. And

ihaⁿ′ éᵩaⁿba wadaⁿ′be gᵩiⁿ′-biamá. Masáni agᵩí-biamá ijiⁿ′ge éᵩaⁿba.
his mother her too seeing them he eat they say. The other side they came back, they say her son he too.

Hiⁿ′ ᵩaⁿ bibíza-biamá, nᵪíᵭataⁿ-biamá ᵭizá kĕdi. Ciⁿ′gajiⁿ′ga téqiᵩe
Hair the they rubbed dry, they say, they rolled themselves, they say sand on the. Child he loves

améde hĭndá atí ta amé, á-biamá ʟé-wa‘ú aká. Gaⁿ′ naⁿ′gĕqti agᵩá- 12
if let me see he will come, said, they say Buffalo woman the (sub.). And running fast they went homeward

biamá uíᵩaⁿbe. Gaⁿ′ wíuha-biamá nú aká. Baxú kĕ éᵩaⁿbe ahí-bi ᵪī
they say up-hill. And followed them they say man the (sub.). Peak the in sight of he arrived, they say when

égiᵩe ɻí ĕdedí-ᵩaⁿ amá, húᵩuga jiⁿ′gajī ᵩaⁿ′ amá. Gaⁿ′ ĕ′di a-íggᵩiⁿ-
behold lodge there was the (circle), they say tribal circle not small the they say. And there approaching he sat

biamá baxú kĕ′di. Naⁿhá, iⁿdádi aká atí aká hă, á-biamá. Ĕ′di 15
they say peak on the. O mother, my father the (sub.) has come . said (the Calf), they say. There

wágimaⁿᵩiⁿ′-ă, á-biamá. Ĕ′di ahí-biamá ᵪī wéᵩají-biamá, hiⁿqpé ᵪiᵪáxa-bi
walk for them said (the mother), they say. There he arrived, they say when he did not find them they say, fine feather made himself they say

egaⁿ′. Cī, Wihé, ĕ′di wágimaⁿᵩiⁿ′-ă, á-biamá ʟé-wa‘ú aká. Gaⁿ′ wágiahí-
having. Again, O sister, there walk for them. said, they say Buffalo-woman the (sub.). And she arrived for them

biamá ᵪī wéᵩají amá. Jaⁿᵩéha, ᵩiɳgaí hē, á-biamá Tĕnă′! íta‘ᵩéwáᵩé 18
they say when she did not find them they say. O elder sister. there is none . said she, they say. Why! hateful

ínahiⁿ é, á-biamá. Wéᵩana‘úqtci-hnaⁿ′i, á-biamá ʟé-wa‘ú aká. Gaⁿ′ cī
truly ! said she, they say. You passed close by them only said, they say Buffalo woman the (snb.). And again

wiⁿ′ aká ĕ′di aᵩá-biamá. Jaⁿᵩéha, weáᵩa-májī, á-biamá cī. Cī wiⁿ′
one the (sub.) there went, they say. O elder sister. I do not find them, she said, they say again. Again one

aká ĕ′di a¢á-biamá cī, wé¢ajī amá Ja^{n}¢éha, weá¢a-májī, á-biamá. Cī
the (sub.) there went they say again. she did not find them they say. O elder sister, I have not found them said she, they say. Again

wi$^{n'}$ aká ĕ′di a¢á-biamá Ja^{n}¢éha, weá¢a-májī, á-biamá. ɸít′a¢ĕwá¢ĕ
one the (sub.) there went, they say. O elder sister, I have not found them, said she, they say. You hateful

3 í¢amahi$^{n'}$i é. Akiha^{n}-hma^{n} cíi hĕ, á-biamá. Aɖíb¢e tá miñke, hĭndá!
you indeed ! Beyond, invariably ye went . said she, they say. I go for him will I who, behold!

á-biamá Ⱡé-wa′ú aká. Hĭndá! i¢á¢a-májī eska$^{n'}$, á-biamá. Kĭ ĕdi ahí-
said, they say Buffalo-woman the (sub.). Let me see! have I not found him? said she, they say. And there she arrived

biamá. Wahmáte téga^{n} a¢ígiatí-hma^{n}i, eáta^{n} ¢ag¢i$^{n'}$-hma^{n} ă, á-biamá.
they say. You eat in order that they came for you invariably why you sit invariably ? said she, they say.

6 Éga^{n}¢a$^{n'}$ja ĕ′be añ′giti-äjī éga^{n}. Ga$^{n'}$ ag¢i$^{n'}$ miñké, á-biamá nú aká
Nevertheless who came not for me so. Just so I was sitting. said, they say man the (sub.).

Ga$^{n'}$ júg¢e ag¢á-biamá Égi¢e wa′ú aká ukíkiji aká dúba akáma, é
And with him she went homeward they say. Behold woman the near relations the (sub.) four they were, it is said,

wésatā^{n} aká é wá¢ixe ahí aká. Ga$^{n'}$ gí¢ika$^{n'}$-biamá. Ⱡí tĕ úkiza
the fifth the (sub.) that marrying arrived the one who And made room for her they say. Lodge the no one there

9 giáxa-biamá. ɸé iɻañ′ge aká e-hma$^{n'}$ júwagig¢aí tĕ.
they made for her, they say. This her sister the (sub.) only she was with them.

Égi¢e ha$^{n'}$ega^{n}tce amá. Iɻa$^{n'}$ aká gá-biamá (iɻúcpa é wagiká-bi
At length morning they say. His grandmother the (sub.) said as follows, they say (her grandchild him she meant her own, they say

ega$^{n'}$): ɸíadi i$^{n'}$′ĕ jeég¢a^{n} hĕ, i^{n}úɖe juág¢e téga^{n}, á-biamá. Ga$^{n'}$ i^{n}úɖe
having): Your father stone I have heated for him . sweat-bath I with him in order that, said she, they say. And sweat bath

12 júg¢a-biamá iɻañ′de aká. Ga$^{n'}$ Ⱡe-núga amá nan′di¢ágaspe gáxai íi tĕ
he with her, they say her daughter's husband the (sub.). And Buffalo-bull the (pl. snb.) to hold down the walls making came, when

ɖé¢ab¢i$^{n'}$-biamá. Ga$^{n'}$ iɻa$^{n'}$ aká i$^{n'}$′ĕ jahá-bi ɻī gá¢a^{n}ská-biamá; cī pí
eight they say. And his wife's mother the (sub.) stone pushed at, they say when that size they say; again again

jahá-bi ɻī gá¢a^{n}ská-biamá; wé¢ab¢i$^{n'}$a^{n} jahá-bi ɻī gata$^{n'}$hi¢a$^{n'}$-biamá; cī
she pushed at, they say when that size they say; the third time she thrust at, they say when that high suddenly, they say; and

15 pí jahá-bi ɻī ɻí tĕ é¢a^{n}skáqtcia$^{n'}$-biamá i$^{n'}$′ĕ tĕ. Nú aká hi^{n}qpé
again she thrust at, they say when lodge the just the size of they say stone the (col.). Man the fine feather (snb.)

ɻikáxa-bi ega$^{n'}$ Ⱡe-núga ɻíha biákibesa$^{n'}$-bi ega$^{n'}$ hi^{n}qpé bihí¢a ¢é¢a-
made himself, they say having Buffalo bull tent-skin made double up by leaning against, they say having fine feather blew off suddenly

biamá, ɻíha ákibésa^{n} kĕ égih áiá¢a-biamá. Ⱡé-wa′ujiñ′ga, Ⱡandé,
they say, tent skin fold the right into he had gone, they say. Buffalo old-woman, O daughter's husband.

18 u¢ínadá¢a^{n} éga^{n}, á-biamá. A$^{n'}$, ɻa^{n}há, á-biamá. Cī ga$^{n'}$te amá. Ⱡandé
you are accustomed to heat somewhat, said, they say. Yes, O wife's mother, said he, they say Again a long while they say. O daughter's husband

e′a$^{n'}$ éga^{n} ă, á-biamá Ⱡé-wa′ujiñ′ga aká. Nát′e éska^{n} e¢éga^{n} éga^{n} ímaxá-
how is it I said, they say Buffalo old-woman the (snb.) Killed by heat she hoped as asked him

biamá. ɻa^{n}há, ga$^{n'}$ g¢i$^{n'}$ miñke, á-biamá. Ga$^{n'}$ wasísige íe tĕ
they say. O wife's mother, all right I am sitting said he, they say. And active he spoke

ájiⁿäjí'qti égi¢aⁿ'-biamá. Cĭ gaⁿ'-akáma Ꞟĭ, Ꞟandé, e'aⁿ' égaⁿ ă, a-biamá.
spoke very fearlessly — he said to her, they say. — Again — they sat for awhile, they say — when, — O daughter's husband — how is it — ? — said she, they say.

Ꞟaⁿha, gaⁿ' g¢iⁿ' miñké, aⁿwaⁿ'nab¢í ctĕwaⁿ-májĭ, á-biamá. Égi¢e
O wife's mother — all right — I am sitting, — I perspire — in the least — I not, — said he, they say. — At length

Ꞟé-wa'ujiñ'ga náwakandi¢á-biamá; é nát'eꞞí¢ĕ a¢á-biamá ¢á¢uháqtci. 3
Buffalo old-woman — was made impatient by heat, they say; — she — caused herself to die from heat — she went, they say — almost.

Aⁿwañ'kandi¢ĕ'qti-maⁿ', gátĕ iⁿ'¢icíba-ă hĕ, á-biamá. Gí¢iaxá-biamá Ꞟĭ
I am very impatient from heat, — that — undo for me — . — said she, they say. — They pulled off for her, — when they say

é¢aⁿbe akí-biamá. Caⁿ'caⁿ t'é áiá¢a-biamá Ꞟé-wa'ujiñ'ga aká. ¢éaka
in sight — she reached home, they say. — Without stopping — dead — had gone — they say — Buffalo old-woman — the (sub.). — This one

iꞞan'de aká é¢aⁿbe akí-bi Ꞟĭ caⁿ' únáb¢i ctĕwaⁿ-bají-biamá. Nă! iⁿúa¢e 6
her daughter's husband — the (sub.) — in sight — reached home, they say — when — yet — he perspired — in the least — not — they say. — Why! — I took a sweat-bath

á¢iⁿhé ctĕ sniaⁿ't'e aⁿwañ'kandi¢é, á-biamá. Igáq¢aⁿ aká gá-biamá:
I who move even — I cold — I am impatient of, — said he, they say. — His wife — the (sub.) — said as follows, they say:

U¢ínab¢í ctĕwaⁿ'jĭ; wa'újiñga akéja nát'e ké, á-biamá. Égaⁿja sniaⁿ't'e
You perspire — not in the least; — aged woman — on the other hand — lies dead from the heat, — said she, they say. — Nevertheless — I cold

aⁿwañ'kandi¢é, á-biamá. Égi¢e iꞞaⁿ' aká gisiⁿ'-biamá. Gisiⁿ'-biam égaⁿ 9
I am impatient of, — said he, they say. — At length — his wife's mother — the (sub.) — revived — they say. — She revived, they say — as

égasani wa'ú ¢añká zaní iꞞaⁿ' aká wagígꞞa-biamá. (Ꞟĭe-jiñ'ga aká)
the next day — woman — the (pl. ob.) — all — his wife's mother — the (sub.) — (see note) — they say. — (Buffalo-calf — the)

gá-biamá: Nă! dadíha, iⁿ'naⁿha uhníxide taí (i¢agícpahaⁿ te), á-biamá.
said as follows, they say: — Why! — O father, — my mother — you will look around for — (you will know your own), — said he, they say.

¢éaka iꞞañ'ge mégaⁿ ĭndé ¢aⁿ wiⁿáqtci-biamá, wa'ú údaⁿqti-hmaⁿ'-biamá, caⁿ' 12
This one — her sisters — likewise — face — the (ob.) — one — they say, — woman very beautiful as a class, they say, — in fact

ĭndé ¢aⁿ wiⁿáqtci-biamá, údaⁿi tĕ Gaⁿ' wá¢icta"-biamá, Ꞟĭ'añ'ki¢á-biamá
face — the (ob.) — one — they say, — as to beauty. — And — they finished them, they say, — they caused to paint themselves, they say

wañ'giꞞe, najiⁿ'wakiꞞá-biamá. Égazeze najiⁿ'wakiꞞá-biamá, ꞞiꞎáꞞuwiⁿxe-
all, — they caused them to stand, they say. — In a row — they caused them to stand, they say, — they caused them to

wákiꞞá-biamá, igáqꞞaⁿ' ¢iñké ígipahaⁿ'jĭ gígaⁿ¢ai egaⁿ'. Gaⁿ' égazezai tĕ, 15
push themselves around, they say, — his wife — (the ob.) — not to know his — wished for him — because. — And — they were in a line when,

Ké, Ꞟandé, ¢igáqꞞaⁿ ugꞞíxidá-ă hĕ, á-biamá Ꞟé-wa'ujiñ'ga aká. Gaⁿ' ugꞞí-
Come, — O daughter's husband, — your wife — look around for yours — . — said, they say — Buffalo old-woman — the (sub.). — And — looked

xidá-biamá nú aká. Gátaⁿ éĕ hă, á-biamá Uꞎaⁿ'-biamá. Gaⁿ' ¢añ'gaxá-
around for his, they say — man — the (sub.). — That one is she — . — he said, they say. — He took hold, they say. — And — they ceased

biamá. Gá-biamá Ꞟĭe-jiñ'ga aká: Dadíha, gasáni núǰiñga ákibánaⁿwákiꞞaí 18
they say. — Said as follows, they say — Buffalo-calf — the (sub.): — O father, — to-morrow — boy — to make them run a race

'íꞎai éde ĕdúꞎhe tá miñke. Aⁿwaⁿ'hnixide taí, á-biamá. Aⁿꞎaⁿ'epahaⁿ'jĭ
spoke of — but — I join it — will — I who. — You will look around for me, — he said, they say. — You do not know me

tĕdíhi wiꞎaⁿ' aká t'éꞎiꞎ 'íꞎai, á-biamá. Gaⁿ' ákibanaⁿ'-biamá égasani Ꞟĭ.
in case — my grandmother — the (sub.) — killing you — spoke of, — he said, they say. — And — they ran a race — they say — the next day — when

Gá-biamá núǰiñga aká: Dadíha, ⱡe-jiñ'ga sátă^{n} waa$^{n'}$ɸa-ma é wécade ma^{n}-
Said as follows, they say boy the (sub.): O father, Buffalo-calf five those who leave the others that the sixth I

bɸi$^{n'}$ tá miñke, á-biamá. Ga$^{n'}$ égasáni ákibana$^{n'}$-biamá. ⱡe-jiñ'ga amá
walk will I who, he said, they say. And the next day they ran a race they say. Buffalo-calf the (pl. sub.)

3 sátă^{n} waa$^{n'}$ɸa-biamá, kī wi$^{n'}$ wínta^{n} ma^{n}ɸi$^{n'}$-biamá Kī nú aká gá-biamá:
five left them they say, and one next to them he walked they say. And man the (sub.) said as follows, they say:

Ciñ'gajiñ'ga wiwíǰa ɸi^{n} é, á-biamá. Áwaɸi$^{n'}$ ă, á-biamá ⱡé-wa'ujiñ'ga
Child my the (mv. ob.) that, said he, they say. Where is he ? said, they say Buffalo old-woman

aká. Sátă^{n} waa$^{n'}$ɸa amá é wécade eduáta^{n} ɸi^{a} éě hă', á-biamá. Ga$^{n'}$
the (sub.). Five left them the (sub.) that the sixth next to the (mv. ob.) it is he . he said, they say. And

6 can'gaxá-biamá. Úwagiɸa-hma$^{n'}$i ată', á-biamá ⱡé-wa'ujiñ'ga aká.
they ceased they say. They told him invariably I wonder if s id, they say Buffalo old woman the (sub.).

Ga$^{n'}$ égasáni ⱡe-jiñ'ga aká gá-biamá: Dadíha, wiǩa$^{n'}$ aká ɸikí-
And the next day Buffalo-calf the (sub.) said, they say, as follows: O father, my grand mother the (sub.) running

bana^{n} 'íɸai, á-biamá. Uɸáqɸajĭ ǩī t'éɸiɸ 'íɸai, á-biamá. Wácka^{n} égañ-gă,
a race with you spoke of said he, they say. You do not overtake her if she kills spoke of, he said, they say. Do be strong

9 á-biamá A$^{n'}$, nisíha, ɸiǩa$^{n'}$ égan tégan cée hă, á-biamá. Ga$^{n'}$ égasáni
he said, they say. Yes, my child, your grandmother so in order that she says that . said he, they say. And the next day

ǩī iǰan'de ɸiñké gikíbana$^{n'}$-biamá. Ga$^{n'}$ júgɸe aɸá-biamá. Ⱡahéwaɸú-
when her daughter's husband the (ob.) she ran a race with her own they say. And with him she went, they say. Hill very

deiǰí'qti ja^{n} ké é júgɸe aɸá-biamá. ⱡandé, céhikĕdíta^{n} añgági taté,
distant it was lying that with him she went, they say. O daughter's husband, from yonder place we coming back shall,

12 á-biamá. Ĕ'di júgɸe ahí-biamá. Kī eáta^{n} júgɸe agí-biamá. Ga$^{n'}$ ɸé
she said, they say. There with him she arrived, they say. And thence with him she was coming back, they say. And this

níaci^{n}ga waɸúdeăjĭ a$^{n'}$ɸa-biamá. Ga$^{n'}$ ɸat'é taté, á-biamá ⱡé-wa'ujiñ'ga
man very far she left him, they say. And you die shall surely said, they say Buffalo old-woman

aká. Ga$^{n'}$ a$^{n'}$ɸa agɸá-biamă. Ga$^{n'}$ baxú wi$^{n'}$ éɸa^{n}be akí-biamá. Kĭ
the (sub.). And she left him she went homeward they say. And peak one in sight of she reached home, they say. And

15 ca^{n}ca$^{n'}$qti agɸá-biamá Wa'újiñga amá a$^{n'}$ɸa agíi, á-biamá. Wa'újiñga
without stopping at all she went homeward they say. Old woman the (mv. ob.) left him she is coming back said they, they say. Old woman

ɻí kañ'ge akí-bi ǩī, Man'dehi háha ihéi^{n}ɸiñ'kiɸái-ă, cagɸé, á-biamá. Nú
lodge near to reached home they say, when, Dart prepare ye mine for me, I go homeward to you. she said, they say. Man

amá hi^{n}qpé gɸíza-bi ega$^{n'}$ bihíɸa ɸéɸa-biamá ǩī, égiɸe ɻí tĕ égiha
the (mv. sub.) fine feather took his, they say having he blew off suddenly, they say when, behold lodge the (ob.) right into

18 ákiágɸa-biamá, wa'újiñga aká man'dehi giná agíi tĕ. Kĭ ja^{n}t'éqti
had gone again, they say, old woman the (sub.) dart asked for her was coming when And sound asleep

ja$^{n'}$-biamá; céɸécetéwa$^{n'}$ǰi. Ceta$^{n'}$qtihi nɸúaa$^{n'}$bɸe hĕ, á-biamá. Kī ijiñ'ge
he lay, they say, he stirred not at all. At last I have hindered him . she said, they say. And his son

aká gá-biamá: Wa'újiñga gáɸi^{n} edé hma^{n} ci^{n}te; i^{n}dádi aká ǩáciqti agɸí,
the (sub.) said as follows, they say Old woman that one what says she only it may be my father the (sub.) very long ago came back

á-biamá. Hm+! á-biamá waʻújiñga. Ihaⁿ′ aká gá-biamá: Ꞓíadi kí adaⁿ′,
said he, they say. Psha! said, they say old woman. His mother the (sub.) said as follows, they say: Your father reached home

á-biamá. Ⱪáci iⁿdádi agɸí égaⁿ jaⁿ tʻéqti jaⁿ′i, waʻú ctī iñgɸéza,
said she, they say. Long ago my father had come home as sound asleep he lies, woman too talks incessantly,

á-biamá núǰiñga aká. Gaⁿ′, Waʻújiñga, qɸíäǰi égaⁿ-ă hĕ, Ⱪáci agɸí, á-biamá 3
said, they say boy the (sub.). And, Old woman, do keep quiet . long ago came back, said, they say

ijañ′ge aká. Cĭ gaⁿ′ jaⁿ′ biamá. Dadíla, wiⱪaⁿ′ aká heɸúbajaⁿ aⁿ′ júɸigɸ
her daughter the (sub.). Again so he slept, they say. O father, my grandmother the (sub.) swing to play with you

ʻíɸai, á-biamá. Gaⁿ′ hájiñga ukátcatcáqti ĕ′di najiⁿ′, á-biamá. Kĭ áma
she spoke of said (the boy), they say. And cord tied in many places there stands, said he, they say. And the other

tĕ údaⁿqtiaⁿ sé ɸiñgé, á-biamá. Kĭ gátĕ hájiñga sása kĕ uɸúdaⁿbeɸí- 6
the (ob.) very good break there is none, he said, they say. And that cord broken in many places (ob.) the they cause

kiɸe ⱪĭ é añ′-gă, á-biamá núǰiñga aká. Gaⁿ′ ĕ′di júgɸe ahí-biamá.
you to examine when that use, said, they say boy the (sub.). And there with her he arrived, they say.

Gaⁿ′ hájiñga áwaⁿji kĕ é ɸizá-biamá mí aká. Qɸabé maⁿ′ciädi tĕ
And cord strong the (ob.) that took, they say man the (sub.). Tree high the (ob.)

maⁿá Ⱪaⁿ′ha kĕ ágɸe akáma. Han, Ké, ɻandé, añgáɸe té, á-biamá. Iɻaⁿ′ 9
cliff edge the (ob.) was standing on, they say. Well, Come, O daughter's husband let us go, said she, they say. His wife's mother

éɸaⁿba waⁿ′daⁿ aɸá-biamá. Ukaⁿ′skaqti ídaⁿbe ahí-bi ⱪĭ, égiɸe iɻan′de
she too together went, they say. Right in a line in the middle they arrived, when, they say behold her daughter's husband

bisá-biamá hájiñga. Iⁿ′ʻĕ kĕ kañ′gĕqtci ahí-bi ⱪĭ, égĭɸe gisíɸa-bi; hĭⁿqpé
broke it, they say cord. Stone the very near to arrived, they say when, at length remembered, they say; fine feather

kĕ gɸizá-bi egaⁿ′ bihíɸa ɸéɸa-biamá. Égiɸe masániaɻa a-íǰaⁿ-biamá. 12
the (ob.) took his, they say having blew it off suddenly, they say. At length to the other side approached and lay, they say.

Gaⁿ′ akí-biamá, ⱪigɸíʻa-biamá iɻan′de éɸaⁿba. Égiɸe banañ′ge kíde
And reached home, they say, failed in doing for herself, they say her daughter's husband he too. At length banañge they were play-

akáma. Ⱡe-núga jiñ′ga wiⁿ′ najiⁿ′-bi egaⁿ′ a-í-biamá. Kagćha, á-biamá,
ing, they say Buffalo-bull young one stood, they say having came, they say. My friend, said he, they say,

ɸé Ⱡé-waʻú wiⁿ′ ní agí taté, éɸaⁿbe tí ⱪĭ ɸikíqa taté. Kíqaǰĭ-gă; 15
this Buffalo-woman one water go for will, in sight has come when laugh at you will. Laugh not at her;

égɸañge aká píbaǰĭ, á-biamá. Éɸaⁿbe atí-biamá waʻú aká Éɸaⁿbe
her husband the (sub.) bad, said he, they say. In sight came they say woman the (sub.). In sight

atí-bi ⱪĭ kíqa-biamá. Nú aká daⁿ′ba-bají-biamá Cĭ áɸutaⁿ a-í-biamá
she came, they say when she laughed at him, they say. Man the (sub.) did not look at her, they say. Again straight to was coming, they say

ⱪi, cĭ kíqa-biamá; cĭ nú aká kíqa-bají-biamá. Agí-biamá ⱪĭ ní tĕ 18
when, again laughed at him, they say; again man the (sub.) did not laugh at her, they say. Coming back, they say when water the (ob.)

ɸíije agí-biamá; cĭ eáátaⁿ kíqa agí-biamá. Kĭ uhćkiɸa-bájĭ tĕ, nú taⁿ
lading out coming back, they say; again thence laughing at him was coming back, they say. And she did not let him have his way, man the (std. ob.)

íqa amá. Kĭ ɸéama Ⱡe-núga amá banañ′ge kíde amá bɸíga aⁿ′ha-
laughed, they say. And these Buffalo-bull the (pl. sub.) banañge those who played all fled,

biamá. Égiɸe éɸaⁿbe atí-biamá, iénaxiɸá-biamá égɸañge aká. Gaⁿ′ 21
they say. At length in sight came, they say, attacked him, they say her husband the (sub.). And

eɻátaⁿ ć₵aⁿbe atí tĕ ɻanʹde kĕ bacpé ₵é₵a-biamá, ɻéska amá waji[n′]-píbajĭ
thence in sight he came when ground the thrust off a piece sent suddenly, they say, ox the (sub.) enraged

maⁿnaⁿ′ⁿu taⁿ égaⁿqtia[n′]-biamá. Ga[n′], Aⁿ′ha-gă, é-hnaⁿ-biamá. Ca[n′]
pawing the ground the standing one just so, they say. And, Flee said all they say. Yet

3 ć₵ĕ₵ĕctewa[n′]jĭ naji[n′]-biamá. Gídaⁿbe naji[n′]-biamá nú aká. Ĕ′di ahí-
not stirring in the least he stood they say. To see him stood they say man the (sub.). There he arrived,

biamá. É′di ahí-biamá ɻĭ, nú aká waii[n′] i[n′]i ₵aⁿ a[n′]₵a ₵é₵a-bi egaⁿ,
they say. There he arrived, they say when, man the (sub.) robe he wore the (ob.) he threw away suddenly they say having,

manʹde kĕ ugínaⁿqpá-biamá. Jáwahe ₵é amá ɻĭ, hiⁿqpé g₵íza-bi egaⁿ′
bow the strung his they say. To gore went they say when, fine feather took his, they say having

6 bihi₵a ₵é₵a-biamá. ₵ié ámaɻá₵icaⁿ ahí-biamá nú aká. Cĭ égaⁿ-biamá.
blew it off suddenly, they say. Side towards the other arrived they say man the (sub.). Again so they say.

·Ŭ ₵iñgé kĕɻá₵icaⁿ cĭ ĕ′di ahí-biamá. Ga[n′] níaciⁿga aká ⊥e-núga
Wound none towards the side again there he arrived, they say. And man the (snb.) Buffalo-bull

t′é₵a-biamá. Gañ′ki iɻaⁿ′ ₵iñké iénaxí₵e ag₵á-biamá. Ga[n′] íɻiɗahaⁿ′
he killed, they say. And his wife's mother the (ob.) to attack he went back, they say. And he knew for himself

9 amá áda[n] ɻíbaq₵a a-í-biamá. Ga[n′] t′égi₵á-biamá iɻa[n′] ₵iñké.
they say therefore from an opposite direction he was coming, they say. And he killed his, they say wife's mother the (ob.).

NOTES.

147, 1. maɬe ɬegaⁿ-daⁿ. Nudaⁿ-axa told this myth during the winter; hence he refers to the season: "It was during the winter, as it now is."

147, 2. aɬa+. Criers say aɬa+, instead of áɬa, when those addressed are at a great distance.

148, 3. waiiⁿciɬe, equivalent to the Omaha ahiⁿciɬe. See **99**, 11.

148, 20. naⁿha, wijiⁿɬe aka. The Corn-woman's son was the younger, so he calls the Buffalo-woman's son his elder brother.

149, 7. ɗazĕqtci, pronounced ɗa+zĕqtci by Nudaⁿ-axa.

149, 12. ɻe-jiñga ake ake. Samssouci gives the equivalent ⊥ɔiwere: ɻɔe-yiñe e aré ke, "Buffalo-calf that is it"; to be distinguished from the following: ɻe-jiñga aká é aka hă′ (in ⊥ɔiwere, ɻɔe-yiñe e aré táhe ke), said by one (not the father) who discovered, all at once, the calf for which he had been seeking; ɬéaka ɻe-jiñ′ga aká: "There is the calf," or, "There is a calf" (one for which he was not hunting): ɬéaka é aka ɻe-jiñ′ga aka hă: "There is the calf for which I have been looking!" (denoting surprise at finding it unexpectedly).

149. 13. iɬadi ɬatⁿaⁿ edectĕ aⁿbaɬĕqti maⁿɬiⁿ ɬaxage maⁿhniⁿ. Samssouci gives as the ⊥ɔiwere. aⁿ′tce ratũⁿ′ cke, haⁿ′we ɻɔe mányi raxáɣe ramányi; and he says that the Buffalo-woman doubted that it was the father whom her son saw. "If you had a father, you would not have been crying to-day when walking"; or, "You should have had a father, for to-day you have been crying while walking."

149, 15. jaⁿ-uqpe jiñgaqtci. This bowl was not over two inches in diameter, and the water barely covered the bottom.

149, 18. uqpe. The larger bowl was about six inches in diameter; and the piece of jerked meat was about three inches in diameter.

150, 3. uda^{n}qti, pronounced u+da^{n}qti.

150, 5. eđazĕqtci, pronounced eđa+zeqtci.

150, 19. uta^{n}nadiqti, pronounced uta^{n}+nadiqti.

151, 5. q¢aje, refers to the cry of the Buffalo-calf and its mother.

151, 14. hu¢uga, pronounced hu+¢uga.

152. 13–15. The stones in the sweat lodge became the size of men's heads the first time that the old woman thrust at them. Next they became larger than good-sized watermelons. The third time, she made them as high as a table (about three feet high). The last time they became so large that they filled the lodge.

152, 14. gata^{n}hi¢a^{n}-biama, contracted from gata^{n}ha and i¢a^{n}.

152, 18. ga^{n}te ama, pronounced ga^{n}+te ama.

153, 9. gisi^{n}-biam egan, in full, gisi^{n}-biamą́ égan, equivalent to gisi^{n}-bi ega^{n}.

153, 10. egasani wagig¢a-biama ika^{n} aka wa'u ¢añka zani. Saussouci says that this would mean "the grandmother resembled the women who were her relations," which is not the meaning, and is obscure. He would substitute wág¢awaki¢á-biama for wagig¢a-biama, the former meaning, "to cause them to go as messengers to invite to a feast, game, or assembly." The old woman plotted against her son-in-law; and arranged for her five daughters to stand in a row. I am inclined to read, wagig¢a-biama, from wagig¢e, "To go homeward for them (*i. e.*, for those who were not her relations)."

153, 12. uda^{n}qti-hna^{n}-biama, pronounced u+da^{n}qti-hna^{n}-biama.

154, 6. uwagi¢a-hna^{n}i atĕ. "I wonder if some one has not been telling," or, "I am sure that they have been telling." The old woman suspected this. It was something which she did not wish to be told.

154, 13. wa¢udeäjĭ, pronounced wa¢u+deäjĭ.

155, 1. ¢iadi ki ada^{n}. The mother was not in the lodge when the father came.

155, 3. wa'ujíñga q¢iäjĭ ega^{n}-ă he. The old woman was speaking in a loud voice.

155, 11. i^{n}-ĕ kĕ kañgĕqtci abi-bi ąĭ, about two feet from the rocks.

155, 11. kañgĕqtci, pronounced kañ+gĕqtci.

155, 13. banañge kide, a game played by the Ponkas, Omahas, and other tribes: "to shoot at something caused to roll by pushing." (A description of the game will be given elsewhere in this volume.)

155, 19. uhekí¢a-bajĭ tĕ. The man tried to keep from laughing; but the Buffalo-woman would not let him have his way, so at last he had to laugh.

155, 20. b¢uga, pronounced b¢u+ga.

156, 8. iąiđaha^{n} ama. The man knew by experience that it would be difficult to overcome his mother-in-law. So it seems probable that he did not go directly towards her, after leaving the buffalo that he killed. He went around her, and approached her from the opposite side. (This is the only explanation which the collector can give.)

It is probable that there is another part of this myth, which relates how the man recovered the Corn-woman and her son, and then returned home with all of his family.

TRANSLATION.

It happened that there was a tribe. During the winter, as it is now, they removed their camp. "He says that you are to remove!" said the crier. Now there was one man who had no wife; his sisters were four in number. And when they removed, the man said, "Leave me." And they left him. All the women in the camp said con-

tinually, "The sisters of the young man who lay sick, left him and have come hither." All these lodges removed again. And his last sister, the smallest one, hid herself among the large trees. And she went back. She followed the road back to the starting-point. At length she got back in sight of the lodge. And the sister went back crying. And her brother was still alive. "My sister, why have you come back?" said he. And she said, "O elder brother, I have come back to ascertain if you were dead." And she dwelt with him. At length he said as follows: "O younger sister, comb my hair for me." And his sister combed his hair. "Get my robe for me," said he. And she got it for him. "I put my fine feather yonder in the pack; get it, too, for me, O younger sister," he said. And she got it for him. "And the moccasins too, and the leggings," said he. She got all for him. And he put on all of his clothing, the moccasins, the leggings also; the fine feather, too, he stuck in his scalp-lock. And he wore the robe with the hair out, he drew it well around him; and he had painted his face. He said as follows: "O younger sister, as you have no one to talk with, I will go and seek a sister-in-law for you." And, there were four days. As he stood in his door, he did not go to a distance. The evening of the fifth day arrived. And this one, her elder brother, lay down as he was. At length his sister said as follows, having gone outside: "O elder brother, a woman has come." "Come back with your brother's wife," said he. "O brother's wife, come to the lodge," she said. It was night. And it was day. Again the evening arrived. When it was the beginning of darkness the sister went outside. And again one had come. "O elder brother," said she, "this woman has come." The brother said, "Come back with your brother's wife." And he married the two. And both became pregnant. And they gave birth to children, both boys. And he dwelt with them very happily. And both of the children were very forward in learning to speak. And their father said, "You and your younger brother must not fight." And it was so. They always played children's games with each other. At length both boys fought. Both reviled each other. "As for you, your mother is a Buffalo-woman," said one. "As for you too, your mother is a Corn-woman," said the other. And when they reached home, the Buffalo-calf told about himself to his mother. And the other one, too, told about himself. "O mother, I heard my elder brother say that you were a Corn-woman," said one. And the other said as follows: "O mother, I heard my younger brother say that you were a Buffalo-woman." And at night both of the women were in a bad humor; they would not talk with the man. Yet, as for this Buffalo-woman, *cum ea concubuit*. And it was day. Behold, the man was lying all alone; the women had gone away again. He sat for some time. At length he said as follows: "O sister, I will go to seek your brother's sons." And when it was day, he departed. Right ahead he went, crossing the land by the nearest way. At length, when it was very late in the evening, he discovered the trail. And he followed their trail. The mother was a Buffalo, and her son was a Buffalo-calf. He and his mother had gone homeward to the Buffaloes, running very swiftly. At length when he reached a creek along which the trees stood very thick, and when a lodge was in sight, the man thought, "This must be it!" And approaching it, he sat down; he was not in sight. At length his son came in sight. "It is the Buffalo-calf," said the man. "My father has come," said the Buffalo-calf. "Even if you had a father, when walking this very day you cried as you walked. Simpleton! go after him," said the Buffalo-woman. And the man arrived there. She gave him a very small wooden bowl, in which the water barely spread over the bottom. The man sat thinking, "As

I did not drink water, I was very thirsty heretofore. It is very little." He drank; but failed to drink all of the water. "A very little was insufficient for me heretofore; at length I have failed to drink all of the water!" thought he. And she gave him a bowl, which contained a piece of dried buffalo meat this size. "I was hungry heretofore; she should have given me a larger piece," he thought. And he failed to eat all of the meat. And he gave back to her the meat that remained after he had eaten. "It is very little food," said the woman. And the woman having divided the dried meat into two parts, she bolted it down. And as it was night, all slept as they were. Having made a very excellent couch, they slept. At day, he turned himself when lying, and looked around. Behold, there was no lodge at all; he was lying in a very lone place. And he followed their trail as it went. When it was very late that evening he overtook them again. Again there was a creek; again there was a tent. And approaching he sat there, by the outside of the tent. And his son came in sight. "Why! my father has come," said he. "Even if you had a father, when walking this very day you cried as you walked," said the Buffalo-woman. "Call him by raising your voice." "O father, come!" said the boy. And he arrived there. And she gave him a very small wooden bowl, in which the water barely spread over the bottom. And as the man understood the matter, he did not wonder. He drank; but failed to drink all of the water. And she gave him the bowl, which contained a piece of dried buffalo meat this size. And as the man understood the matter, he did not wonder. And again he failed to eat all of the dried meat, so he gave back to her the piece which remained. "That is a very little food," said the Buffalo-woman. Having pulled off a piece of the dried meat, she swallowed it suddenly. And as it was night, they slept. The man had a piece of cord; and he tied the woman's feet together with it. As he had not been roused when he slept on the preceding night, and since he wished to be roused, "When she moves, she will be apt to rouse me!" thought the man. And they slept. At length it was day. At length, having opened his eyes, he was lying in a very lonely place. And he followed their trail again. He arrived in sight of a very large peak. At length he reached a very large stream, which they would have to cross. And the man leaned against a tree, and hid himself. At length when they walked along the stream, the man heard the Buffalo-calf and his mother speaking. "As he prizes the child, let me see if he will come to the water at that place," said she. And the son and his mother went crossing the stream, he bellowing, and his mother doing so from time to time. And when he and his mother, going in a straight line to the water, reached the middle, behold, the man took his fine feather. And the man blew off the fine feather suddenly. He was the first to reach the other side. When he blew it off suddenly, he reached the other side without stopping. He changed himself into the feather, and the man blew himself away suddenly. And he stuck to a tree. And he sat (*i. e.*, remained) to see him and his mother. She and her son came back to the other side. They rubbed the hair dry, they rolled themselves on the sand. "As he prizes the child, let me see if he will come," said the Buffalo-woman. And they ran homeward very swiftly, up-hill. And the man followed them. When he arrived in sight of the peak, behold, there was the circle of lodges, a large tribal circle. And approaching it, he sat on the peak. "O mother, my father has come," said the Buffalo-calf. "Go thither for him," she said. When he went thither for him, he did not discover him, as he had changed himself into a fine feather.

Again the Buffalo-woman said, "O younger sister, go for him." And when she went for him, she did not find him. "O elder sister, there is none," said she. "Why! it is indeed hateful! You must have passed close by him," said the Buffalo-woman. And again one went thither. "O elder sister, I have not found him," she said. Again one went thither. Again she did not find him. Again one went thither. "O elder sister, I have not found him," she said. "You are indeed hateful! You have invariably gone beyond him. Stop! I will go for him," said the Buffalo-woman. "Let me see! have I not found him?" said she (*or*, "I will see if I cannot find him"). And she arrived there. "They have been coming for you regularly. Why have you staid here?" said she. "Nevertheless, hardly any one has come for me. I was sitting as I am," said the man. And she went back with him. Behold, the woman's sisters were four; the fifth was she who had gone to marry him. And they made room for her. They made a lodge for her by itself. Those who were her younger sisters were the only ones with her. At length it was morning. His grandmother said as follows (meaning her grandchild): "I have heated stones for your father, in order to take a sweat-bath with him." And her daughter's husband took a sweat-bath with her. And the Buffalo-bulls that came to make a weight for holding down the sides of the tent, were eight. And when his wife's mother pushed at the stones, they were that size. And when she pushed at them again, they were that size. The third time that she pushed at them, they became that high very suddenly. And when she pushed at them again, the stones were just as large as the lodge. The Buffalo-bulls having made the tent-skin double up on itself by leaning on it, and the man having changed himself into a fine feather, he blew off the fine feather very suddenly. He had gone (ere the old woman made the stones large) right into the fold of the tent-skin. The aged Buffalo-woman said, "O daughter's husband, have you become somewhat accustomed to the heat?" "Yes, O wife's mother," said he. And a long while elapsed. "O daughter's husband, how is it?" said the aged Buffalo-woman. She hoped that he was killed by heat, so she questioned him. "O wife's mother," said he, "I am sitting just as I was." And when he sat for a while, she said, "O daughter's husband, how is it?" "O wife's mother, I am sitting just as I was. I am not perspiring in the least." At length the aged Buffalo-woman grew impatient of the heat; she had nearly caused herself to die from the heat. "I am very impatient of the heat; undo that for me," she said. When they pulled it off for her, she came in sight again (*i. e.*, in the open air, her native element). Without stopping, the aged Buffalo-woman had already fainted. When this one, her daughter's husband, came back in sight, he was not perspiring in the least. "Why! even though I have taken a sweat-bath, I am impatient of the cold," he said. His wife said as follows: "You do not perspire in the least; the old woman, on the other hand, has fainted from the heat." "Nevertheless, I am impatient of the cold," said he. At length his wife's mother revived. Having recovered, his wife's mother went on the morrow for all of the women (?) The Buffalo-calf said as follows: "Why! O father, you must look around for my mother and recognize your own." This one and her younger sisters had but one face; they were all beautiful women, yet they had but one face, as regards beauty. And they finished with them; they caused all to paint themselves; they made them stand. They made them stand in a row; they caused them to push themselves around (*i. e.*, to push one another around), as they did not wish him to recognize his

wife. And when they were in a line, the aged Buffalo-woman said, "O daughter's husband, look around for your wife." And the man looked around for her. "That standing one is she," he said. He took hold of her. And they brought the trial to an end. The Buffalo-calf said as follows: "O father, they speak of making the boys run a race to-morrow, and I will join it. You must look around for me. Should you not recognize me, my grandmother speaks of killing you." And they ran the race the next day. The boy said as follows: "O father, I will walk the sixth after the five Buffalo-calves that leave the others behind." And they ran the race the next day. Five Buffalo-calves left the others behind, and one walked following them. And the man said as follows: "That is my child." "Where is he?" said the aged Buffalo-woman. "He is the sixth one, he is next to the five that have left the rest behind," he said. And they made an end of the race. "I wonder if they have been telling him?" said the aged Buffalo-woman. And the next day the Buffalo-calf said as follows: "O father, my grandmother speaks of running a race with you. If you do not overtake her, she speaks of killing you. Be strong." "Yes, my child; what your grandmother says must be so," said he. On the next day she ran a race with her daughter's husband. And she went with him. She went with him to a very distant hill. "O daughter's husband, we will come back from yonder place," said she. And thence she was coming back with him. And she left this man very far behind. And the aged Buffalo-woman said, "You shall surely die." And she left him and went homeward. And she came in sight on a hill on her way home. And without stopping at all, she went homeward. "The old woman has left him, and is coming back," they said. When the old woman came near to the lodge, she said, "Place my spear ready for me; I am coming home to you." The man took his fine feather, and when he blew it off suddenly, behold, he had gone right into his lodge, as the old woman asked for her spear when she was coming back. And he lay sound asleep; he did not stir at all. "At last I have hindered him," she said. And his son said as follows: "What does that old woman keep saying? My father came back a very long time ago." "Hm+!" said the old woman. His mother said as follows: "Has your father reached home?" The boy said, "As my father came home long ago, he lies sound asleep. The woman, too, talks incessantly and may disturb him." And her daughter said, "Old woman, do keep quiet; he came home long ago." And so he slept. "O father, she speaks of playing swinging with you," said the Buffalo-calf. "And a cord is there which is tied in many places. The other one is very good; it is not broken. And when they cause you to examine the cord broken in many places, do you use that," said the boy. And he arrived there with her. And the man took the strong cord. A high tree was standing on the edge of the cliff. Well, she said, "Come, O daughter's husband, let us go." He and his wife's mother went together (*i. e.*, when in the swings). Going directly in a line with the tree, when they were in the middle, behold, her daughter's husband broke the cord by his weight. When he came very near the rocks, he remembered, and having taken his fine feather, he blew it off suddenly. Behold, he approached the other side, and lay there (*i. e.*, as a feather). And they reached home, she and her daughter's husband, having failed in her effort. At length they were playing the game "banañge-kide." One young Buffalo bull approached him and stood. "My friend," said he, "this one Buffalo woman will go for water. When she shall have come in sight, she will laugh at you. Do not laugh with her. Her

husband is bad." When the woman came in sight, she laughed at him. The man did not look at her. Again, when she was coming directly towards him, she laughed at him. And the man did not laugh with her. When she was coming back, she was lading the water out of the kettle. And she did not let the man have his way; the man laughed with her. And all of these Buffalo-bulls who were playing "banañge-kide" fled. At length her husband came in sight and dashed on him. And when he came thence in sight, he sent the pieces of ground flying, by thrusting his horns into the ground; he was just like an enraged ox, standing pawing the ground. And they said nothing but "Flee." Yet the man stood, not heeding it in the least. The man stood to see him. He reached there. When the Buffalo reached there, the man threw away the robe which he wore, and strung his bow. When the Buffalo went to gore him, the man took his fine feather and blew it away suddenly. The man arrived on the other side of the Buffalo. Again it was so. He arrived on the side of the Buffalo which was not wounded. And the man killed the Buffalo-bull. Then he went homeward to attack his wife's mother. And as he knew her ways by experience, he approached her from an opposite direction. And he killed his wife's mother.

THE ADVENTURES OF HIⁿQ'E-AGɸE.

Told by Joseph La Flèche.

Gañ'ki wa'ú ɸiñké ciñ'gajiñ'ga pahañ'ga ídaɸč ɸiñké aⁿɸañ'kaⁿ añgáti,
And woman the one who child before born the one who we have a contest with him we have come

á-biamá (Níaciⁿga pšäjï aká wi$^{n'}$ égiɸa$^{n'}$-biamá.) Ga$^{n'}$ núǰiñga aká č'di
said they, they say. (Man bad the one (col. sub.) said to her, they say.) Aod boy the (sub.) there

3 aɸá-biamá. Iɸádi iha$^{n'}$ ɸiñké éɸaⁿba uɸí'agá-bi ɸa$^{n'}$ja. ca$^{n'}$ č'di aɸá-biamá.
went they say. His father his mother the one who she too were unwilling, they say though, yet there he went, they say.

Ě'di ahí-biamá ɔɣï, Aⁿɸaⁿ'ɸikaⁿ tañ'gataⁿ, á-biamá. Aⁿ'haⁿ, iɸánahiⁿ,
There he arrived, they say when, We have a contest with you we will, said they, they say. Yes, I consent,

á-biamá. Edádaⁿ añgáxe taí ă, á-biamá núǰiñga aká. Kï níaciⁿga pšäjï
said he, they say. What we do will I said, they say boy the (sub.). And man bad

6 aká ja$^{n'}$ wiⁿ snédeqti múza-bitéama, ɔnáqtci. Gañ'ki, Ja$^{n'}$ cétě añgáne ɔɣï
the (sub.) wood one very long had planted as a post, they say, very smooth. And, Wood that (ob.) we climb when

wiⁿa$^{n'}$wa háci añgágɸi ɔɣï t'eañ'kiɸe taté, á-biamá. Ga$^{n'}$ áne aɸá-biamá ɔɣï,
which one behind we come back when we kill him will surely said they, they say. And climbing they went, they say when,

égiɸe níaciⁿga pšäjï aká é pahañ'ga akí-bi ega$^{n'}$ núǰiñga t'éɸa-biamá.
at length man bad the (sub.) he before got back, they say having boy he killed, they say.

9 Gañ'ki cï wa'ú ɸiñké cï ciñ'gajiñ'ga ídaɸč amá. Cï na$^{n'}$ amá núǰiñga
And again woman the one who again child she bore him, they say. Again grown they say boy

¢iñkć. Na$^{n'}$ amá ɤĭ, cĭ wi$^{n'}$ áđě ahí-biamá. Ciñ'gajiñ'ga ¢i¢íɪa
the one who. He was grown they say when, again one to go with him to ask him arrived, they say. Child your

a^{n}¢añ'ka^{n} añgáti, á-biamá. Kĭ i¢ádi aká iha$^{n'}$ é¢a^{n}ba cĭ u¢í'agá-biamá.
we have a contest with we have come said he, they say. And his father (snb.) the mother his she too again were unwilling, they say.

Égi¢e, cĭ núǰiñga aká na$^{n'}$-biamá, ga$^{n'}$ ĕ'di a¢á-biamá. Gañ'ki ĕ'di hí 3
Behold, again boy the (snb.) was grown, they say, and there he went, they say. And there arrived

amá núǰiñga ¢i$^{n'}$. Cĭ éga^{n} íka^{n}-biamá. Cĭ, Edáda^{n} a^{n}a$^{n'}$ te ă, á-biamá.
they say boy the (mv. one.) Again so they had a contest with, they say. And, What we do will I said he, they say.

Kĭ, He¢úbaja^{n} a^{n}a$^{n'}$ te hă, á-biamá. He¢úbaja^{n} a$^{n'}$-biamá. Háajiñga áma
And, Swing we use will . said they, they say. Swing they used, they say. Cord the one

kĕ sásaqtia$^{n'}$-biamá, kĭ áma kĕ úda^{n}qtia$^{n'}$-biamá. Háajiñga úda^{n} kĕ é 6
the (ob.) was broken very much. they say and the other (ob.) the was very good, they say. Cord good the (ob.) that

núǰiñga ¢iñkć añ'ki¢á-biamá; kĭ háajiñga sása kĕ é níaci^{n}ga pĭáǰĭ aká
boy the (ob.) they caused him to use, they say; and cord broken the (ob.) that man bad the (snb.)

a$^{n'}$-biamá. Égi¢e háajiñga úda^{n} kĕ égi¢e pĭáǰĭ ké amá. Háajiñga
he used, they say. At length cord good the (one which) behold bad lay they say. Cord

gasé́ga^{n} núǰiñga gat'é amá. Ga$^{n'}$ t'é amá núǰiñga kĕ. Cĭ wa'ú ¢iñké cĭ 9
it was cut, as boy the fall killed they say. And dead they say boy the (one lying) Again woman the one who again

ciñ'gajiñ'ga ída¢á-biamá núǰiñga wi$^{n'}$. Cĭ núǰiñga ída¢aí ¢iñké cĭ na$^{n'}$
child bore they say boy one. Again boy born the one who again was grown

amá. Na$^{n'}$ amá ɤĭ, cĭ agíahí-biamá. Ciñ'gajiñ'ga ¢i¢íɪa a^{n}¢añ'ka^{n} añgáti
they say. He was grown they say when, again they came for him, they say. Child you we have a contest with we have come

á-biamá. Iha$^{n'}$ aká i¢ádi é¢a^{n}ba u¢í'agá-bi ¢a$^{n'}$ja, ca$^{n'}$ núǰiñga aká ĕ'di 12
said they, they say. His mother the (snb.) his father he too were unwilling, they say though, yet boy the (snb.) there

a¢á-biamá. Ke, cĭ a^{n}¢a$^{n'}$¢ika^{n} tañ'gata^{n}, á-biamá. Cĭ íka^{n} bi ɤĭ cĭ
went they say. Come, again we have a contest with you we will, said they, they say. Again they contested with him, they say when again

núǰiñga kíbana^{n} ákí¢á-biamá. Cĭ núǰiñga ¢i^{n} gia$^{n'}$¢a-bi ega$^{n'}$ cĭ núǰiñga
boy racing they contended, they say. Again boy the (mv. ob.) left him, they say having again boy

¢i^{n} t'é¢a-biamá. Égi¢e cĭ wi$^{n'}$ ída¢á-biamá iha$^{n'}$ aká. Égi¢e ciñ'gajiñ'ga 15
the (mv. ob.) they killed, they say. At length again one bore they say his mother (snb.). the At length child

Hi^{n}qpé-ágge ída¢á-biamá. Kĭ maja$^{n'}$ bú́gaqti ída¢aí tĕ umá'a^{n}-biamá,
Fine-feather-stuck-in she bore, they say. And land all over that he was born heard of it, they say,

Hi^{n}qpé-ágge ída¢aí tĕ. Núǰiñga ¢i^{n} wakíde-pi hégajĭ ega$^{n'}$ edáda^{n} waníɪa
Hi^{n}qpe-age that he was born. Boy the (mv. ob.) good man marks very being what animal

e'tĕwa$^{n'}$ ¢i'á ¢iñgĕ'qtia$^{n'}$ amá. Ca$^{n'}$ maja$^{n'}$ ¢a$^{n'}$ bú́gaqti núǰiñga íbaha$^{n'}$- 18
soever failing there was none at all they say. Indeed land indeed all over boy knew him

biamá, núǰiñga úda^{n} hégajĭ-biamá. Égi¢e núǰiñga na$^{n'}$ ɤĭ, égi¢e cĭ áđě
they say, boy good very they say. At length boy was grown when, at length again to ask him to go with him

ahí-biamá. Núǰiñga ɸiɸíꞑa aⁿɸañ′kaⁿ añgáti, á-biamá. Kĭ iɸádi aká
they arrived, they say. Boy your we contend with we have come, said they, they say. And his father the (sub.)

iha$^{n'}$ éɸaⁿba uɸí′agá-biamá. ǰnáǰĭ te, á-biamá. Kĭ núǰiñga aká: Naⁿhá,
his mother she too were unwilling, they say. Please do not go, said they. they say. And boy the (sub.): O mother,

3 iⁿdádi éɸaⁿba, ĕ′di bɸé tá miñke, á-biamá. ɸiǰi$^{n'}$ɸe égaⁿ wágiatí éde
my father he too, there I go will I who said he, they say. Your elder brother so they came for them but

wáɸiⁿ aɸaí éde t′éwaɸĕ-hnaⁿ′i, á-biamá iha$^{n'}$ aká. Kĭ, Caⁿ′, naⁿhá, ĕ′di
they took them away but they killed them invariably, said, they say his mother the (sub.). And, Still, O mother, there

bɸé tá miñke, á-bi egaⁿ′, ĕ′di aɸá-biamá núǰiñga aká. Ĕ′di ahí-biamá.
I go will I who said, having, there went they say boy the (sub.). There he arrived, they say.

6 Aⁿ′haⁿ, caⁿ′ hă ɸatí tĕ, á-biamá. Kĭ, Ké, edádaⁿ aⁿaⁿ′ taí ă, á-biamá
Yes, that will do . you have come as, said they, they say. And, Come, what we do will I said, they say

núǰiñga aká. Jaⁿ′ cétĕ añgáne taté, á-biamá. Gaⁿ′ núǰiñga aká hiⁿqpé
boy the (sub.). Wood that (std.) we climb shall, said they, they say. And boy the (sub.) fine feather

gɸíza-bi egaⁿ′ hiⁿqpé ágigɸá-biamă. Gaⁿ′ jaⁿ′ tĕ áne aɸá-bi egaⁿ′, é
took his, they say having fine feather stuck his in, they say. And wood the (ob.) climbing went, they say having, he

9 pahañ′ga núǰiñga aká ahí-biamá. Cĭ agí-bi ꭓĭ, cĭ é pahañ′ga híde
before boy the (snb.) arrived, they say. Again coming back, they say when, again he before below

akí-biamá núǰiñga aká Gaⁿ′ akí-bi ꭓĭ, gaqɸí-biamá níaciⁿga pĭáǰĭ kĕ,
got back, they say boy the (sub.). And he got back, they say when, he killed him, they say man bad the (ob.).

dúba e wiⁿ′ gaqɸí-biamá. Gaⁿ′ núǰiñga aká agɸá-biamá. Ihaⁿ′ ɸiñkĕ′di
four that one he killed they say. And boy the (snb.) went homeward, they say. His mother at the

12 iɸádi ɸiñkĕ′di edábe akí-biamá. Naⁿhá, wiǰi$^{n'}$ɸe t′éwaɸĕ hnaⁿ′ ɸañ′ka wiⁿ′
his father at the also he reached home, they say. O mother, my elder brother killed them inva- riably they who one

t′éaɸĕ hă, á-biamá. Gaⁿ′, Síǰiⁿqtciɸaⁿ+! wackaⁿ′ egaⁿ′-ă hĕ. Égaⁿqtí
I killed him . said he, they say. And, O dear little child! do exert yourself. Just so

ctĕwaⁿ′ ɸiǰi$^{n'}$ɸe t′éwaɸĕ-hnaⁿ′i hĕ, á-biamá. Égasáni ꭓĭ, cĭ égiɸe ɸábɸiⁿ
notwith- standing your elder brother they killed them inva- riably . said she, they say. The morrow when, again behold three

15 aká ahí-biamá. Aⁿɸaⁿ′ɸika aⁿ añgáti, núǰiñga, á-biamá Aⁿ′haⁿ, cubɸé tá
the (sub.) arrived, they say. We contend with you we have come, O boy, said they, they say. Yes, I go to you will

miñke, á-biamá. Kĭ ihaⁿ′ aká gá-biamá: Wackaⁿ′ egaⁿ′-ă hĕ, síǰiⁿqtciɸaⁿ+!
I who, said he, they say. And his mother the (sub.) said as follows, they say: Do try . O dear little child!

égaⁿqtí ctĕwaⁿ′ ɸiǰi$^{n'}$ɸe t′éwaɸĕ-hnaⁿ′i hĕ. Wackaⁿ′ egaⁿ′-ă hĕ, á-biamá.
just so notwith- standing your elder brother they killed them invariably . Do be strong said she, they say.

18 Núǰiñga aká ĕ′di aɸá-biamá. Gaⁿ′ ĕ′di ahí-biamá. Égiɸe cĭ heɸúbajaⁿ
Boy the (sub.) there went they say. And there he arrived, they say. At length again swing

aⁿ′ ‘íɸa-biamá Heɸúbajaⁿ kĕ háajiñga údaⁿ kĕ añ′-ga hă, á-biamá
to use they spoke of, they say. Swing the (ob.) cord good the (ob.) use it . said they, they say.

Núǰiñga é waká-biamá Áma kĕ pĭáǰĭ hă. Háajiñga itaⁿ′ɸiadi kĕ, sása
Boy him they meant, they say Other the (ob.) bad . Cord old the (ob.), broken

kĕ píäjĭ hă, á-biamá. Ga$^{n'}$ gá-biamá: Añ'kajĭ, píäjĭ ctéctewa$^{n'}$ ca$^{n'}$
the (ob.) bad . said they, they say. And he said as follows, they say: Not so, bad even if yet

ma$^{n'}$ tá miñké, á-biamá. Añ'kajĭ hă éde, Píäjĭ hă, ecéce hă, á-biamá.
I use it will I who, said he, they say. Not so . but, Bad . you say often . said he, they say

Úda^{n} kĕ añ'-gă hă, á-biamá. Añ'kajĭ, ca$^{n'}$ píäjĭ ca$^{n'}$ ma$^{n'}$ tá miñke, 3
Good the (ob.) use it . said they, they say. Not so, still bad at any rate I use it will I who,

á-biamá núǰiñga aká. Ga$^{n'}$ he¢úbaja^{n} a$^{n'}$ a¢á-biamá. Núǰiñga aká
said, they say boy the (sub.). And sewing to use they went, they say. Boy the (sub.)

úda^{n}qti a¢á-biamá Háajiñga sása kĕ é a$^{n'}$-biamá, kĭ áma ¢iñké,
very good went they say. Cord broken the (ob.) that he used, they say. and the other the (ob.)

háajiñga úda^{n} a$^{n'}$ ¢iñké, gat'é amá Ga$^{n'}$ ag¢á-biamá cĭ núǰiñga amá. 6
cord good used the one who, the fall killed him they say. And went homeward, they say again boy the (mv. sub.).

Akí-bi ega$^{n'}$, Na^{n}há, i^{n}dádi é¢a^{n}ba, níaci^{n}ga wiji$^{n'}$¢e t'éwa¢ĕ-hna$^{n'}$ ¢añ'ka
Reached home, having, they say O mother, my father he too, man my elder brother killed them habitually they who

cĭ wi$^{n'}$ t'éa¢ĕ hă, á-biamá. Sĭji^{n}qtci¢a^{n}+! ¢iji$^{n'}$¢e éga^{n}qtí ctĕwa$^{n'}$ t'éwa¢ĕ-
again one I killed . said he, they say. O my dear little child! your elder brother just so notwithstanding they killed them

hna$^{n'}$í. Wacka$^{n'}$ ega$^{n'}$-ă hĕ, á-biamá. Cĭ égasáni ǰĭ cĭ na$^{n'}$ba ahí-biamá. 9
always. Do be strong . said she, they say. Again the morrow when again two arrived, they say.

Núǰiñga, a^{n}¢a$^{n'}$¢ika^{n} añgáti, á-biamá. A$^{n'}$ha^{n}, cub¢é tá miñke, á-biamá.
Boy, we contend with you we have come, said they, they say. Yes, I go to you will I who, said he, they say.

Ga$^{n'}$ égasáni ǰĭ ĕ'di a¢á-biamá. Ĕ'di ahí-biamá ǰĭ, Edáda^{n} a^{n}-a$^{n'}$
And the morrow when there he went, they say. There he arrived, they say when, What we do

taí ă, á-biamá. Añkíkibana$^{n'}$ te hă, á-biamá. Cĭ núǰiñga aká hi^{n}qpé 12
will I said he, they say. Let us run a race together . said they, they say. Again . boy the (sub.) fine feather

g¢íza-bi ega$^{n'}$ ágig¢á-biamá. Ga$^{n'}$ júg¢e a¢á-biamá. Kíbana^{n} agí-biamá
he took his, they say having stuck his in, they say. And with him went they say. Racing coming back, they say

ǰĭ, cĭ núǰiñga aká Hi^{n}qpé-ág¢e é pahañ'ga akí-biamá Akí-bi ega$^{n'}$ cĭ
when, again boy the (sub.) Hi^{n}qpe-ag¢e he before got back, they say. Got back, they say having again

t'é¢a-biamá, níaci^{n}ga píäjĭ ¢añká wi$^{n'}$. Ag¢á-bi ega$^{n'}$ iha$^{n'}$ ¢iñkĕ'di akí-bi 15
he killed him, they say, man bad they who were one. Went homeward, they say having his mother at the reached home, they say

ega$^{n'}$, Na^{n}há, i^{n}dádi é¢a^{n}ba, cĭ wiji$^{n'}$¢e t'éwa¢ĕ ¢añká cĭ wi$^{n'}$ t'éa¢ĕ hă,
having, O mother, my father he too, again my elder brother killed them the ones who again one I killed him

á-biamá. Sĭji^{n}qtci¢a^{n}+! wacka$^{n'}$ ega$^{n'}$-ă hĕ. Éga^{n}qtí ctĕwa$^{n'}$ ¢iji$^{n'}$¢e
said he, they say. O my dear little child! do be strong . Just so notwithstanding your elder brother

t'éwa¢ĕ-hna$^{n'}$i hĕ, á-biamá. Égasáni ǰĭ núǰiñga aká níaci^{n}ga wi^{n}áqtci 18
they killed them invariably . said she, they say. The morrow when boy the (sub.) man one

¢iñké i¢ápe g¢i$^{n'}$-biamá. Kĭ níaci^{n}ga wi^{n}áqtci aká ahí-bají-biamá.
the (ob.) waiting for sat they say. And man one the (sub.) arrived not they say.

Ahí-bají-bi ǰĭ núǰiñga aká ĕ'di a¢á-biamá. ⊥í tĕ'di ahí-bi ǰĭ
He arrived not, they say when boy the (sub.) there went, they say. Lodge at the he arrived, they say when

égi¢e ¢iñgá-bitéamá níaci^{n}ga wi^{n}áqtci ueté aká. Uné a¢á-biamá. Uné 21
behold he was not man one remaining the (sub.). Seeking him he went, they say. Seeking him

aɸá-bi xī égiɸe wa'ú wi$^{n'}$ ákipá-biamá. Wa'ú wi$^{n'}$ úda^{n}qti ákipá-bi
he went, they say when at length woman one he met they say. Woman one very beautiful met her, they say

ega$^{n'}$, gá-biama Hi^{n}qpé-agɸe akà: Eáta^{n} ma^{n}ɔni$^{n'}$ ă. A^{n}ɸa$^{n'}$ɸaka^{n}-ɔna$^{n'}$i
having, said as follows, they say Hi^{n}qpe-agɸe the (sub.): Why you walk ? You contended with me habitually

3 éde íwika^{n}i xī'jī eáta^{n} ɸaa$^{n'}$he, á-biamá. Kī wa'ú aká, Ena+! ĕ'be
but I contend with you when why you they, said he, they say. And woman the (sub.), Fie! who

íɸika^{n} éi^{n}te iɸápaha^{n}-majī'qti-ma^{n} hĕ Hi^{n}qpé-agɸe ábɸixe bɸé, á-biamá.
contended with you it may be I know I not indeed I do . Hi^{n}qpe-agɸe I marry I go, said she, they say.

Añ'kaji hă, a^{n}ɸa$^{n'}$ɸaka^{n}-hma$^{n'}$i ega$^{n'}$ íwika^{n}i hă, á-biamá Eáta^{n} ɸaa$^{n'}$he
Not so , you contended with me habitually having I contend with you . said he, they say. Why you flee

6 éi^{n}te, á-biamá. Nă! añ'kajī'qtia^{n} éde ecée hĕ. Hi^{n}qpé-agɸe ábɸixe bɸé,
it may be! said he, they say. Fie! not so at all but you say it often . Hi^{n}qpe-agɸe I marry I go

á-biamá. Tĕnă! Hi^{n}qpé-agɸe wíebɸi^{n} hă. Ena+! é ta^{n} éde úwagiɸéga^{n}
said she, they say. Why! Hi^{n}qpe-agɸe I am he . Fie! he (it is) the (std. one) but he told somewhat

etéde, á-biamá. Añgɸi$^{n'}$ te hĕ, á-biamá wa'ú aká Gɸi$^{n'}$ júgɸa-biamá.
should have, said she, they say. Let us sit . said, they say woman the (sub.). Sat he with her, they say.

9 Gañ'ki wa'ú aká, Hé uwíne te hĕ'. Gátĕdi ja$^{n'}$-ă, á-biamá ɸédehi
And woman the (sub.), Lice I hunt for you will . In that place sit then, said she, they say. Lap

ájañkiɸá-biamá. Égiɸe hé uína-biamá. Kī Hi^{n}qpé-agɸe ja$^{n'}$t'e amá,
she caused him to lie on, they say. At length lice she hunted for him, they say. And Hi^{n}qpe-agɸe sound asleep was, they say.

ɸija$^{n'}$-biamá. Ja$^{n'}$t'e xī níja uɸa$^{n'}$-bi ega$^{n'}$ ɸizízi-hna$^{n'}$-biamá. Ga$^{n'}$
she put him to sleep, they say. Sound asleep when ear she took hold of, they say having she pulled and stretched repeatedly, they say. And

12 cínuda^{n} tígɸe gaxá-biamá. Hi^{n}qpé-agɸe cínuda^{n} amá. Ga$^{n'}$ Hi^{n}qpé-agɸe
dog to become suddenly she made him, they say. Hi^{n}qpe-agɸe dog they say. And Hi^{n}qpe-agɸe

díxĕqtia$^{n'}$ amá, júga kĕ' eti bɸúga. Ga$^{n'}$ júgɸe aɸá-biamá cínuda^{n} ɸi^{n}.
very scabby they say, body the too all. And with him he went, they say dog the (mv. ob.).

Ga$^{n'}$ hi^{n}qpé kĕ é níaci^{n}ga pĭăjī ɸi^{n} é ágɸa-biamá. Ga$^{n'}$ ta$^{n'}$waŋgɸa^{n}
And fine feather the (ob.) that man bad the (mv. sub.) that stuck in, they say. And village

15 aŋgáqti wi$^{n'}$ ĕ'di ahí-biamá. Wuhú! Hi^{n}qpé-agɸe tí hă, á-biamá. Níaci^{n}ga
very large one there they arrived, they say. Wonderful! Hi^{n}qpe-agɸe has come . said they, they say. Man

uɸá-hma^{n}i ɸa$^{n'}$etī tí áha^{n}, á-biamá. Égiɸe níkagahi úju aká na'a$^{n'}$-biamá.
told about invariably heretofore has come ! said they, they say. At length chief say. principal the (sub.) heard it, they say.

Wiŋan'de i^{n}ɸi$^{n'}$ɸi^{n} gíi-gă, á-biamá níkagahi úju aká. Ga$^{n'}$ ĕ'di ahí-
My daughter's husband bring ye him back to me, said, they say chief principal the (sub.). And there he arrived

18 biamá níkagahi úi tĕ'di. Níkagahi ijañ'ge aká na^{n}bá akáma Ga$^{n'}$
they say chief lodge at the. Chief his daughter the (sub.) two were, they say. And

na$^{n'}$ ɸiũkĕ áɸixekiɸá-biamá. Kī Hi^{n}qpé-agɸe wakíde-pi na'a$^{n'}$ amégа^{n}
grown the one who he caused her to marry, they say. And Hi^{n}qpe-agɸe good marksman heard as they had

éskana eɸégа$^{n'}$-bi ega$^{n'}$ 'ábae ágají-biamá. Kī 'ábae ɸé xī ɸi'á kí-hma^{n}
It might be they thought, they say having to hunt they commanded him they say. And to hunt he went when failing he reached home invariably

amá, mactciñ′ge ctī wáǫiⁿ kí-hnaⁿ amá. Kī ǫéaka níaciⁿga aká gá-biamá:
they say. rabbit too having them he reached home invariably they say. And this one man the (sub.) said as follows, they say:

Cínudaⁿ céǫiñké bǫaⁿ′ píäjī, gaqǫíwaǫákiǫe te hă, iⁿc‘áge. Jaⁿ′xe hégajī.
Dog that smells bad, you cause them to kill it will , old man. Offensive very,

á-biamá. Kī miⁿ′jinga wáǫixájī aká, Dadihá, caⁿǫiñkéǫa-ă, gaqǫí-bajī-ă. 3
said he, they say. And girl unmarried the (sub.), O father, let it alone, do not kill it.

Abǫiⁿ′ tá miñkácě, á-biamá. Aⁿ′ǫěqtci-hnaⁿ′ aǫiⁿ′-biamá cínudaⁿ ǫiñké.
I have it will I who must, said she, they say. Gently habitually she had him, they say dog the (ob.).

Kī ijaⁿ′ǫe aká gá-biamá: Hiᵘ+! cínudaⁿ ǫiñké píäjī, jaⁿ′xe hégajī, édegaⁿ
And her elder sister the (sub.) said as follows, they say: Oh! dog the one who had, offensive very, but

wanăn′deǫagǫájī é ɔniᵘ hě, á-biamá. Égiǫe ‘ábae aǫá-biamá níaciⁿga 6
you do not loathe it that you are , said she, they say. At length hunting went, they say man

aká. ‘Ábae ǫé ɤī ćkitaⁿ cínudaⁿ aká áci aǫá-biamá. Égiǫe ‘ábae akí-bi
the (sub.). Hunting he went when at the same time dog the (sub.) out went, they say. At length hunting he reached home they say

ɤī iñgǫañ′ga aǫiⁿ′ akí-biamá níaciⁿga aká Gañ′ki cínudaⁿ aká akí-bi
when wild-cat having it reached home they say man the (sub.). And dog the (sub.) reached home they say

egaⁿ′, miⁿ′jiñga ǫiñké baspaⁿ′-hnaⁿ-biamá. Eátaⁿ édaⁿ eǫégaⁿ-bi egaⁿ′ 9
having, girl the (ob.) he pushed against repeatedly, they say. Why ? thought, they say (*in thought*) having

uǫúhe aǫá-biamá miⁿ′jiñga aká cínudaⁿ ǫiⁿ. Égiǫe qaⁿ′xaɬa júgǫe
following went they say girl the (sub.) dog the (ob.). At length at some distance with him

ahí-bi ɤī ɬáqti miⁿ′ga ɬañgáqti wiⁿ′ cínudaᵘ aká t‘éǫě akáma. Gaⁿ′ miⁿ′jiñga
she arrived, they say when deer female very large one dog the (sub.) had killed, they say. And girl

amá ɬaɬa ɬaⁿ′ǫiⁿ agǫá-bi egaⁿ′ iǫádi ihaⁿ′ edábe uǫá-biamá. Dadihá, 12
the (mv. sub.) to the lodge running went homeward, they say having her father her mother also she told, they say. O father,

iⁿ′naⁿha mégaⁿ, cínudaᵘ wiwíɬa aká ɬáqti miⁿ′ga ɬañgáqti wiⁿ′ t‘éǫě hě,
my mother likewise, dog my the (sub.) deer female very large one killed

á-biamá. Iǫádi amá ihaⁿ′ éǫaᵘba ě′di ahí-biamá ɬáqti kě′di. Gaⁿ′,
said she, they say. Her father the (mv. sub.) her mother she too there arrived, they say deer at the. And,

Caᵘ′qtiaⁿ′, nisíha, á-biamá iⁿc‘áge aká. 15
It will do very well, my child, said, they say old man the (sub.).

Gaⁿ′ miⁿ′jiñga aká ijaⁿ′ǫe umiⁿ′je eɬá tě ecaⁿ′adi umiⁿ′je gáxe-hnaⁿ′-
And girl the (sub.) her elder sister couch her the (ob.) close by couch made habitually.

biama. Gúatěɬáha gáxa-ă hě. Cínudaⁿ ǫiñké bǫaⁿ′ píäjī hě, á-biamá. (Umiⁿ′je
they say. Further off make it . Dog the one who smells bad . said she, they say. (Couch

tě ugǫíⁿ′-hnaⁿ tě′ é wakaí Miⁿ′jiñga aká cínudaⁿ ǫiñké umiⁿ′jeɬa gǫiñ′kiǫá- 8
the (ob.) he sat in habitually the (act) that she meant. Girl the (sub.) dog the (ob.) on the couch caused to sit

biamá) Cī ‘ábae aǫá-biamá níaciⁿga aká. ‘Ábae ǫé ɤī, cī ćkitaⁿ cínudaᵘ
they say). Again hunting went they say man the (sub.). Hunting went when, again at the same time dog

aká ě′di aǫá-biamá. Égiǫe níaciⁿga aká cī miɤá wiⁿ′ ‘iⁿ′ akí-biamá. Cī
the (sub.) there went they say. At length man the (sub.) again raccoon one carrying reached home, they say. Again

cínuda^{n} aká akí-biamá. Akí-biamá ɣĭ′jĭ, cī mi$^{n'}$jinga ɸiñké baspa$^{n'}$-hna^{n}-
dog the (sub.) reached home, they say. He reached home, they say when, again girl the (ob.) he pushed against invariably

biamá. Kĭ mi$^{n'}$jiñga aká cínuda^{n} ɸi^{n} cī uɸúhe aɸá-biamá. Uɸúhe qa$^{n'}$xaɻa
they say. And girl the (sub.) dog the (ob.) again following went, they say. Following to some distance

3 ĕ′di ahí-bi ɣĭ, égiɸe wasábe wi$^{n'}$ t′éɸĕ akáma cínuda^{n} aká. Cī iɸádi ɸiñké
there she arrived, they say when, beheld black bear one he had killed, they say dog the (sub.). Again her father the (ob.)

iha$^{n'}$ éɸa^{n}ba úwagiɸa aɸá-biamá. Dadihá, i$^{n'}$na^{n}ha éɸa^{n}ba, wasábe wi$^{n'}$
her mother her too to tell them she went, they say. O father, my mother she too, black bear one

cínuda^{n} wiwíɻa aká t′éɸĕ hĕ, á-biamá. Kĭ iɸídi aká iha$^{n'}$ éɸa^{n}ba wasábe
dog my (sub.) the killed . said she, they say. And her father the (sub.) her mother she too black bear

6 kĕ aɸi$^{n'}$ akí-biamá ɻaɻa. Cī égasáni cī ′ábae aɸá-biamá. ′Ábae aɸá-bi
the having it (ob.) reached home, they say at the lodge. Again the morrow again hunting he went, they say. Hunting he went, they say

ɣĭ macteiñ′ge wi$^{n'}$ aɸi$^{n'}$ akí-biamá níaci^{n}ga aká. Kĭ cínuda^{n} aká égiɸe
when rabbit one having reached home, they say man the (sub.). And dog the (sub.) at length

akí-bi ɣĭ, cī mi$^{n'}$jiñga ɸiñké baspa$^{n'}$-hna^{n}-biamá Cī uɸúhe aɸá-bi ega$^{n'}$,
reached home, they say when, again girl the (ob.) he pushed against frequently, they say. Again following went, they say having,

9 égiɸe, a$^{n'}$pa^{n} kéde t′éɸĕ akáma. Cī égasáni ′ábae aɸá-biamá níaci^{n}ga aká.
behold, elk it lay, but he had killed it, they say. Again the morrow hunting went they say man the (sub.).

Níaci^{n}ga si^{n}snédewágiɸe wi$^{n'}$ aɸi$^{n'}$ kí amá. Égiɸe cínuda^{n} aká jábe wi$^{n'}$
Man muskrat one having reached home they say. At length dog the (sub.) beaver one

t′éɸĕ akáma. Ga$^{n'}$ iɸádi aká iha$^{n'}$ éɸa^{n}ba gíɸĕqtia$^{n'}$-biamá; cínuda^{n} ɸiñké
he had killed, they say. And her father the (sub.) her mother she too were very glad, they say; dog the (ob.)

12 qtágiɸe-hna$^{n'}$-biamá. Mi$^{n'}$jiñga aká ctī cínuda^{n} ɸiñké qtágiɸĕqti-hna$^{n'}$-
they loved their own habitually, they say. Girl the (sub.) too dog the (ob.) loved her own very much habitually

biamá. Égiɸe níaci^{n}ga aká gá biamá: I^{n}c′áge, waha$^{n'}$wakiɸé te hă. U′ábae
they say. At length man the (sub.) said as follows, they say: Old man, please make them remove . Hunting

ɸiñgé hă. U′ábae t′añgéɻa ɻiwakiɸe te hă, á-biamá. Kĭ waba$^{n'}$-biamá
there is none . Hunting abounds at cause them to pitch their tents please . said he, they say. And they removed, they say

15 égasáni ɣĭ. Kĭ waha$^{n'}$ aɸá-bi ɣĭ cínuda^{n} aká aɸá-bají-biamá. Níaci^{n}ga
the morrow when. And removing they went, they say when dog the (sub.) went not they say. Man

bɸúgaqti áiáɸa-bi ɣĭ mi$^{n'}$jiñga enáqtci aɸá-bají-biamá. Cínuda^{n} ugína-
all had gone, they say when girl alone went not they say. Dog she sought her own

biamá, cínuda^{n} íɣinaqɸá-bi ega$^{n'}$ Ga$^{n'}$ ɸi′údĕqtia$^{n'}$-bi ɣĭ ɻúɸiqɸíge ugáca^{n}-
they say. dog hid himself, they say having And fully deserted, they say when remains of lodges went among

18 hna$^{n'}$-biamá, xagé-hna^{n}-biamá mi$^{n'}$jiñga aká. Égiɸe ɖázĕqtci ɣĭ cínuda^{n}
frequently, they say. crying frequently they say girl the (sub.). At length very dark when dog

aká utcíje kĕɻáta^{n} éɸa^{n}be akí-biamá. Mi$^{n'}$jiñga aká, Eáta^{n} ma^{n}hni$^{n'}$ éi^{n}te.
the (sub.) thicket from the in sight got back, they say Girl the (sub.). Why you walk it may be

Uwíne hĕ Bȼúgaqtci áiáȼai hĕ. Wínaqtci aⁿwaⁿ′cte. Uwíne hĕ, á-biamá.
I sought you . All have gone . I alone I am left. I sought you . said she, they say.

Aⁿ′haⁿ, téqi hégajĭ, á-biamá cínudaⁿ aká. Ía-biamá. Néȼa-gă, ɗéde gáxa-gă
Yes, difficult very said, they say dog the (sub.). He spoke, they say. Kindle a fire, fire make

hă, miⁿ′jĭnga é waká-bi egaⁿ′. Ɉaȼáge céhiȼetĕ′di ĕ′di ɔné te, á-biamá; 3
girl her meant, they say having. Headland at yonder there you go will said he, they say;

waʻú ȼiñké é waká-biamá. Géce te hă, á-biamá: Ɉigaⁿhá, ȼiɪúcepa iⁿ′ʻĕ
woman the (ob.) her he meant, they say. You will say thus , said he, they say: Grandfather, your grandchild stone

dʻúba édiatí hĕ, ecé te, á biamá. Kĭ ɪanʻde aká, Kuꜛ! á-biamá. Iⁿ′ʻĕ
some I have come after for him , you will say, said he, they say. And ground the (sub.), Kuꜛ! said, they say. Stone

dʻúba éȼaⁿbe tíȼa-biamá. Gaⁿ′ miⁿ′jĭnga aká iⁿ′ʻĕ aȼiⁿ′ agȼá-biamá. Kĭ 6
some in sight it made come, they say. And girl the (sub.) stone took homeward they say. And

iⁿ′ʻĕ tĕ aȼiⁿ′ akí-bi egaⁿ′, Iⁿ′ʻĕ ȼéteĕ hĕ, á-biamá. Kĭ aȼúha, maⁿá
stone the (ob.) reached home with, they say having, Stone these are they said she, they say. And finally, cliff

céhiȼetĕ′di maⁿȼiñ′-gă, á-biamá. Ɉigaⁿhá, ȼiɪúcepa ɪíci dʻúba édiatí hĕ,
at yonder walk thou, he said, they say. Grandfather, your grandchild tent-poles some I have come after for him .

á-gă, á-biamá. Égiȼe aȼá-biamá waʻú amá. Maⁿá tĕ′di ahí-biamá. 9
say thou, said he, they say. At length went they say woman the (mv. sub.). Cliff at the she arrived, they say

Ɉigaⁿhá, ȼiɪúcepa ɪíci dʻúba édiatí hĕ, á-biamá. Cĭ wĕ′sʻă dʻúba éȼaⁿbá-
Grandfather, your grandchild tent-poles some I have come after for him . said she, they say. Again snake some came in sight

biamá. Gaⁿ′ waʻú aká wáȼizá-biamá, wĕ′sʻă ȼañká; wáȼiⁿ agȼá-biamá.
they say. And woman the (sub.) took them they say, snake the (pl. ob.); took them homeward, they say.

Wáȼiⁿ akí-bi ɪĭ, Kĕ, ɪí jĭn′ga gáxa-gă, a-biamá cínudaⁿ aká. Waʻú aká 12
She reached home with them, they say when, Come, lodge small make said, they say dog the (sub.). Woman the (sub.)

wĕ′sʻă ɪíci égaⁿ gaxá-biamá, qáde ɪí gaxá-biamá
snake tent-pole so made they say. grass lodge made they say.

Kĭ waʻú ȼiⁿ ukía-biamá cínudaⁿ aká. Ɉaʻéaⁿȼaȼĕ eɔnégaⁿ ćiⁿte.
And woman the (ob.) talked with, they say dog the (sub.). You pitied me you think may.

Wí ȼaʻéwiȼĕ, á-biamá. Waȼíqpaniäjĭ tatć, á-biamá. Hiⁿqpć-ágȼe wíebȼiⁿ 15
I I pity you, said he, they say. You not poor shall, said he, they say. Hiⁿqpć-agȼe I am he

édegaⁿ níaciⁿga céȼu ȼiñké aⁿȼaⁿ′qtai égaⁿ aⁿ′ȼijuájĭ hă, á-biamá.
but man yonder he who vented his spite on me so he maltreated me . said he, they say.

Gaⁿ′ ɪí jĭn′ga tĕ ɪimaⁿ′te aȼá-biamá cínudaⁿ aká. Gaⁿ′ iⁿúɗa-biamá
And lodge small the (ob.) within the lodge went they say dog the (sub.). And took a sweat-bath, they say

cínudaⁿ aká. Égiȼe gá-biamá: Caⁿ′; aⁿ′ȼiáza-gă, á-biamá. Égiȼe níaciⁿga 18
dog the (sub.). At length he said as follows, they say: That will do; pull the cover off me said he, they say. Behold man

úɗaⁿqti akáma; cínudaⁿ-bájĭ, níaciⁿga úɗaⁿqti akáma. Gaⁿ′ ĕ′di jaⁿ′-
very handsome, they say; dog not, man very handsome, they say. And there they slept

biamá Égasáni ɪĭ, Ké, añgáȼe taí, á-bi egaⁿ′, júgȼe aȼá-biamá.
they say. The morrow when, Come, let us go, said, they say having, with him she went, they say.

Mi^{n}′jiñga ɸi^{n} gɸã$^{n'}$-biamá Hi^{n}qpé-ágɸe, ědíhi ɻĩ. Égiɸe ɻĩi ɸa^{n} éɸa^{n}be
Girl the (ob.) he married, they say Hi^{n}qpe-agɸe, it occurred when. At length village the (ob.) in sight of

ahí-biamá. Kĩ níaci^{n}ga wada$^{n'}$ha-bi ɻĩ, Mi$^{n'}$jiñga cínuda^{n} ugíne amá ɸa$^{n'}$
they arrived, they say And man saw them, they say when, Girl dog sought her own she who did

3 níaci^{n}ga júgɸe atí, á-biamá. Kĭ níaci^{n}ga egé-hma$^{n'}$-biamá: Kagɕha,
man with him has come, said he, they say. And man said thus to habitually they say: Friend,

níaci^{n}ga ɸi^{n} úda^{n} hégajĭ édega$^{n'}$ Hi^{n}qpé-ágɸe é eb$ɸ$éga^{n}, á-biamá. ɻíadi
man the (ob.) good very but Hi^{n}qpe-agɸe he I think, said he, they say. At the lodge

ahí-biamá ɻĩ hi^{n}qpé kĕ ágɸe gɸi$^{n'}$ ákáma níaci^{n}ga píăjĭ aká. Ga$^{n'}$
they arrived, they say when fine feather the (ob.) sticking in was sitting, they say man had the (sub.). And

6 Hi^{n}qpé-ágɸe amá akí-bi ega$^{n'}$ hi^{n}qpé kĕ gígɸizá-bi ega$^{n'}$ hi^{n}qpé
Hi^{n}qpe-agɸe the (mv. sob.) reached home, they say having fine feather the (ob.) took back his own, they say having fine feather

ágigɸá-biamá. Ga$^{n'}$ níaci^{n}ga ɸiñké na^{n}tá-bi ɻĩ égiɸe cínuda^{n} tígɸe amá:
his own he stuck in, they say. And man the (ob.) be kicked, they say when behold dog he became suddenly, they say:

cínuda^{n} díxĕqti, na^{n}xágēqti iɸa$^{n'}$ɸa amá ɻĩ, I^{n}c'áge, gáɸiñke gaqɸíwaɸá-
dog very scabby, made cry much by kicking he put him they say when, Old man, that one please make

9 kiɸe te, píăji cínuda^{n} ɸiñké, á-biamá. Ga$^{n'}$ cínuda^{n} ɸiñké áci aɸi$^{n'}$
them kill, bad dog the (ob.), said he, they say. And dog the (ob.) out took

aɸá-bi ega$^{n'}$ gaqɸí-biamá. Gañki Hi^{n}qpé-ágɸe aká 'ábae-ɔna$^{n'}$-bi ega$^{n'}$
they say having they killed, they say. And Hi^{n}qpe-agɸe the (sub.) hunted regularly, they say having

waníɻa dáda^{n}, ca$^{n'}$ ɻé, a$^{n'}$pa^{n}, ɻáqti-má ctĭ, ca$^{n'}$ waníɻa bɸúgaqti t'éwaɸá-
animal what, for example buffalo, elk, deer too, in fact animal all killed them

12 bi ega$^{n'}$, wacĕ'qti gɸi$^{n'}$-biamá. Níaci^{n}ga, ta$^{n'}$wañgɸa^{n} bɸúgaqti, úda^{n}qti,
they say having, very rich he sat, they say. Man, village all, very good,

gíɸĕqti ma^{n}ɸi$^{n'}$-biamá. Gañki iɻañ'ge ɸiñké egɸañ'ge giáqɸi aká gá-
very joyful walked they say. And her younger sister the one who her husband killed for her the (sub.) said as follows,

biamá: Wihé, ɸiegɸañge uɸíde añ'gaɸixé te hĕ, á-biamá. Ja^{n}ɸéha,
they say: My younger sister, your husband together let us marry him . said she, they say. My elder sister,

15 égaⁿja, wíegɸañge bɸa$^{n'}$ píăjĭ ecé hĕ, ja$^{n'}$xe hĕ. Áqta^{n} ɸíci'é áhmixe
nevertheless, my husband smells bad you said . strong odor . How possible your sister's husband you marry

tă′, á-biamá. Gañ'ki wa'ú aká na$^{n'}$ aká xagé-hma^{n} ca^{n}ca$^{n'}$-biamá, nú
shall? said she, they say. And woman the (sub.) grown the (sub.) weeping invariably always they say, man

ɸiñké áɸixe gaⁿɸá-bi ega$^{n'}$. Égiɸe gá-biamá nú aká: Ké, ɸiɻíga^{n} ɸiɻa$^{n'}$
the one who to marry him wished, they say having. At length said as follows, they say man the (sub.): Come, thy husband thy husband's mother

18 edábe eɔnáqtei awágia$^{n'}$bɸa pí édega^{n} gata$^{n'}$qti awágiɻa$^{n'}$be ka$^{n'}$bɸa.
also alone I left mine I came hither but now, at last I see them, my own, I wish.

Agɸé te hă, á-biamá Wa'ú aká iɸádi ɸiñké níɸa-biamá Dadihá, iɸádi
I go homeward will . said he, they say. Woman the (sub.) her father the (ob.) told it to him, they say. O father, his father

iha$^{n'}$ edábe wagíɻa^{n}be 'íɸai ega$^{n'}$ agɸé 'íɸai hĕ, á-biamá. Ga$^{n'}$, A$^{n'}$ha^{n},
his mother also to see them, his own, he spoke of having to go homeward he spoke of . said she, they say. And, Yes,

nisíha, á-biamá iɸádi aká. Nisíha, nú wáɸixai ɴɟī wiúhe-ɔna$^{n'}$i hă.
my child, said, they say her father the (sub.). My child, man they marry them when they follow them invariably

Uɸúha-gă hă, á-biamá. Ga$^{n'}$ iɲíga^{n} aká cañ'ge áhigíqti iɲan'de ɸiñké
Follow thou . said he, they say. And his wife's father the (sub.) horse a very great many his daughter's husband the one who

gi'í-biamá. Gañ'ki ca$^{n'}$ wa'ú áma aká ca$^{n'}$ wiúha-biamá. Nú aká ukía-báji, 3
gave to him, they say. And at any rate woman the other the (sub.) at any rate followed them, they say. Man the (sub.) talked not to her,

kī wa'ú aká etī ukía-bájī ɴɟī, ca$^{n'}$ wiúha-biamá, xagé-hma^{n} ca^{n}ca$^{n'}$-biamá.
and woman the (sub.) too talked not to her when, yet she followed them, they say, crying invariably always they say.

Égiɸe ɟí tĕ'di ahí-biamá. Égiɸe iɸádi ɸiñké iha$^{n'}$ ɸiñké etĕwa^{n}
At length lodge at the they arrived, they say. Behold his father the one who his mother the one who notwithstanding

waqpániqtia$^{n'}$ ɸañkáma, ɴɟáxe ictá wádujá-bi ega$^{n'}$. Égiɸe wa'ú áma aká 6
they were very poor, they say, crow eye picked them out, they say having. At length woman the other the (sub.)

na$^{n'}$ aká gá-biamá: Wihé, ɸiɲíga^{n} ɸiɴa$^{n'}$ edábe ictá ɸa^{n} zéawáɸĕ tá
grown the one who said as follows, they say: My younger sister, your husband's father your husband's mother also eye the (ob.) I heal them will

miñke, ehé. ɸíegɸañge añgɸă$^{n'}$ te hĕ, á-biamá. Kī nú aká ía-bají-biamá
I who, I say. Your husband let him marry me . said she, they say. And man the (sub.) spoke not, they say.

Kī wa'ú aká gá-biamá: Ja^{n}ɸéha, éga^{n}-ă hĕ Waqpáɸi^{n} bácĕ. Ga$^{n'}$ nú 9
And woman the (sub.) said as follows, they say: O elder sister, do so . They must be poor. And man

ɸiñké ɸigɸā$^{n'}$ tatĕ, á-biamá. Gañ'ki wa'ú aká ictá ɸa^{n} wéɸita$^{n'}$-bi ega$^{n'}$,
the one who marry you shall, said she, they say. And woman the (sub.) eye the (ob.) worked on for them, they say having,

ictá ɸa^{n} égiga^{n} waxá-biamá.
eye the (ob.) as before she made them, they say.

NOTES.

The beginning of this myth, as well as the conclusion, could not be given by the narrator, who had forgotten them.

Hi^{n}qpe-agɸe, from hi^{n}qpé, *a fine feather*, not a *quill* (maca^{n}), and ágɸe, *to stick an upright object* or feather *in* something. "He who sticks a fine feather in his hair."

162, 6. sneděqti, pronounced sne+děqti by Joseph La Flèche.

163, 16; **163**, 18; **170**, 11. bɸugaqti, pronounced bɸu+gaqti.

164, 17. ega^{n}qti etĕwa^{n} ɸijiɴɸe t'ewaɸĕ-hma^{n}i hĕ: "Notwithstanding it is so (*i. e.*, though they have always *seemed* to give your brothers the advantage in the contest), they invariably killed your brothers. Do your best, and try to outwit them, as they are very cunning. Do not be elated so soon. You have not yet overcome them."

166, 1. wa'u wi^{n} akipa-biama. This was the surviving bad man in the shape of a beautiful woman. The hero suspected this at first.

166, 3. ena+! e ta^{n} uwagiɸega^{n} etede, spoken as if addressed to another, but really equivalent to "Ena+! ɸieɔni^{n} ɸata^{n}cé-de i^{n}wi$^{n'}$ɸaɔna éga^{n} etéde: Fie! as it is you, you should have told me a little (*or*, you should have given me some intimation)."

169, 4. etc. ɲiga^{n}ha, ɸiɲuepa . . . ediati. The woman addressed the hill and cliff as grandfathers, that is, as sacred beings or gods.

169, 19. uda^{n}qti akama, pronounced u+da^{n}qti akama.

170, 8. na^{n}xagĕqti i¢a^{n}¢a ama. The hero placed the bad man (i¢a^{n}¢a) as he kicked him, that is, he kicked him into a place, changing him into a dog that howled violently at being kicked.

171, 2. cañge, a modern interpolation.

171, 4. xage-hna^{n} ca^{n}ca^{n}-biama, pronounced xa+ge-hna^{n} ca^{n}ca^{n}-biama.

171, 6. waqpaniqtia^{n} ¢añkama, pronounced waqpa+niqtia^{n} ¢añkama.

TRANSLATION.

And he said, "We have come to contend with the first child born of the woman." One of the bad men said it to her. And the boy went thither. Though his father and mother were unwilling, yet he went thither. When he arrived there, they said, "We will contend with you." "Yes, I consent. What shall we play?" said the boy. And the bad men had planted in the ground a very tall and smooth pole. And they said, "We will climb that pole, and which one of us gets back last, shall be killed." And when they went climbing, behold, the bad man, having returned before the other, killed the boy. The woman bore a son again. And the boy was grown. When he was grown, again there came one to ask him to go with him. "We have come," he said, "to contend with your child." Again were his father and mother unwilling. Behold, the boy was grown, and he went thither. And the boy arrived there. And they contended with him likewise. And he said, "What shall we play?" And they said, "Let us play with swings." They played with swings. One cord was broken in many places, and the other one was very good. They made the boy use the good cord, and the bad man used the bad cord broken in many places. At length the good cord became bad. The cord having been cut, the boy was killed by the fall. The boy was dead. And the woman gave birth to a child again, a boy. And the boy who was born became grown. When he was grown, they came for him. "We have come to contend with your child," said they. Though his mother and father too were unwilling, yet the boy went thither. "Come, we will contest with you," said they. And when they contested, they contended in racing with the boy. And having left the boy behind, they killed the boy. At length his mother bore one again. At length she bore Hi^{n}qpe-ag¢e. And all over the land they heard of his birth, the birth of Hi^{n}qpe-ag¢e. As the boy was a very good marksman, he never failed to get any kind of animal which he desired. In fact, the whole country knew the boy; he was a very excellent boy. At length when the boy was grown, they came again to ask him to go with them. "We have come to contend with your boy," said they. And his father and mother were unwilling. "Please do not go," said they. And the boy said, "O mother and father, I will go thither." "They came thus for your elder brothers and took them away, but they invariably killed them," said his mother. And having said, "Still, O mother, I will go thither," the boy went thither. He arrived there. "Yes," they said, "you have done well by coming." And the boy said, "Come, what shall we play?" Said they, "We will climb yonder pole." And the boy took his fine feather, and stuck it in his hair. And having gone climbing the pole, the boy arrived first at the top. And when they were coming back again, the boy was the first to get back below. And when he returned, he killed the bad man, he killed one of the four. The boy went homeward. He reached home, where was his father and also his mother. "O mother," said he, "I have killed one of those who used to kill my elder brothers." And she said "O, dear youngest child! Do

be strong. Notwithstanding it was just so, they invariably killed your elder brothers. Do your best." On the morrow the three arrived. "Boy," said they, "we have come to contend with you." "Yes," said he, "I will go to you." And his mother said as follows: "Do your best, O dear youngest child! Notwithstanding it was just so, they invariably killed your elder brothers. Do be strong." The boy went thither. And he arrived there. At length they spoke of using the swings again. "Use the swing with the good cord," said they to the boy. "The other one is bad. The old cord, which is broken in many places, is bad," said they. And he said as follows: "No, even if it be bad, still I will use it. It is not so, but you often say, 'It is bad.'" "Use the good one," said they. "No, I will use the bad one at all events," said the boy. And they went to play swinging. The boy went very well (*i. e.*, successfully). He used the cord broken in many places, and the other one, who used the good cord, was killed by a fall. And the boy went homeward. Having reached home he said, "O mother and father, again have I killed one of the men who used to kill my elder brothers." "O dear youngest child! Notwithstanding it was just so, they always killed your elder brothers. Do be strong." And on the morrow two arrived. "Boy," said they, "we have come to contend with you." "Yes, I will go to you," said he. And he went thither the next day. When he arrived there, he said, "What shall we play?" "Let us run a race," said they. And the boy took his fine feather and stuck it in his hair. And he went with the bad man. When they were coming back in the race, Hiⁿqpe-ag¢e got back first. Having returned, he killed one of the bad men. When he reached home he said, "O mother and father, again have I killed one of those who used to kill my elder brothers." "O dear youngest child! Do be strong. Notwithstanding it was just so, they invariably killed your elder brothers," said the mother. On the morrow the boy sat waiting for the one man. And the one man did not arrive. When he did not arrive, the boy went thither. When he reached the lodge, behold, the one remaining man was not there. He departed to search for him. When he went to seek him, behold, he met a very beautiful woman. Hiⁿqpe-ag¢e said as follows: "Why did you go? You used to contend with me; but when I contend with you, why do you flee?" And the woman said, "Fie! I do not know at all who it was that contended with you. I go to take Hiⁿqpe-ag¢e for my husband." "No, you contended with me, and I contend with you. Why did you flee?" said he. "Fie! It is not so at all, but you say it repeatedly. I go to take Hiⁿqpe-ag¢e for my husband," she said. "Why! I am Hiⁿqpe-ag¢e." "Fie! The one standing is he, but he should have told it." "Let us sit down," said the woman. He sat with her. And the woman said, "Lie there. I will hunt lice for you." She caused him to lie with his head on her lap. And she hunted lice for him. And Hiⁿqpe-ag¢e was sound asleep; she put him to sleep with her hands When he was sound asleep, she took hold of his ears, and stretched them repeatedly by pulling them. And she made him become a dog, suddenly. Hiⁿqpe-ag¢e was a dog. And Hiⁿqpe-ag¢e was very mangy all over his body. And the man (who had assumed the form of a woman) went with the dog. And the bad man stuck the fine feather in his own hair. And they reached a very large village. "Wonderful!" said the people, "Hiⁿqpe-ag¢e has come. The man about whom they always tell has come." At length the head-chief heard it. "Bring my daughter's husband to me," said the head-chief. And he arrived there at the lodge of the chief. The chief's daughters were two. And the chief caused the elder one to take the bad man for her husband. And as they

had heard that Hi^{n}qpe-agϕe was a good marksman, they thought that they would try him; so they told him to hunt. And when he went hunting, he always came home unsuccessful; he invariably brought rabbits home. And this man said as follows: "That dog smells bad. Venerable man, cause them to kill him. He is very offensive." And the unmarried girl said, "O father, let him alone. Do not kill him. I must have him." She took the best care of the dog. And her elder sister said as follows: "Oh! the dog is bad, and very offensive, but you are the only one not loathing him." At length the man went hunting. When he went hunting, the dog went out at the same time. At length, when the man reached home from the hunt, he brought back a wild-cat. And the dog, having come home from the hunt, pushed repeatedly against the girl to attract her attention. Having thought "Why should he do it?" the girl went following the dog. At length, when they arrived at some distance from the village the dog had killed a very large doe. And the girl, having run homeward, to the lodge, told about it to her father and mother. "O father and mother, my dog has killed a very large doe," said she. Her father and mother reached the place where the doe was lying. And the old man said, "My child, it will do very well." And the girl was accustomed to making her bed close by the bed of her elder sister. "Make it further off. The dog smells bad," said the elder sister. She meant that he sat on the bed. The girl caused the dog to sit by the bed. The man went hunting again. When he went hunting, the dog went thither at the same time. At length the man reached home again, carrying a raccoon. The dog reached home again. When he reached home again, the dog pushed against the girl repeatedly, to attract her attention. And the girl went following the dog. When she had followed him to a place at some distance from the village, behold, the dog had killed a black bear. And she went to tell her father and mother. "O father and mother, my dog has killed a black bear," said she. And her father and mother brought the black bear home to the lodge. And the next day they went hunting again. When he went hunting, the man brought home a rabbit. And when at length the dog reached home, he pushed against the girl repeatedly to attract her attention. And having gone following him, behold, he had killed an elk. The next day the man went hunting again. The man brought home a muskrat. Behold, the dog had killed a beaver. And her father and mother were very glad; they always loved their dog. The girl, too, loved her dog very much. At length the man said as follows: "Venerable man, please make them remove. There is no game here to be hunted. Please make them pitch the tents at some place where there is plenty of game for us to hunt." And they removed the following day. And when they removed, the dog did not go. When all the people had gone, the girl alone did not go. She sought her dog, he having hid himself. And when the place was altogether deserted, she went around where the lodges had been, crying frequently. At length, when it was very late in the evening, the dog came back in sight, emerging from the thicket. The girl said, "Why have you been walking? (*i. e.*, on what errand have you been?). I sought you. All have gone; I alone am left. I sought you." "Yes," said he, "it is very hard." The dog spoke. "Kindle a fire, make a fire," said he, addressing the girl. "You will please go to yonder headland. You shall say as follows: 'Grandfather, I have come after some stones for your grandchild.'" And the girl having done so, the ground said, "Ku+!" It caused some stones to come suddenly to the surface. And the girl took the stones back to her former home. And

having reached home with the stones, she said, "These are the stones." He said, "And finally, go to yonder cliff. Say, 'Grandfather, I have come after some tent-poles for your grandchild.'" At length the woman went. She arrived at the cliff. Said she, "Grandfather, I have come after some tent-poles for your grandchild." And some snakes came in sight. And the woman took them; she took the snakes homeward. When she reached home with them, the dog said, "Come, make a small lodge." The woman made tent-poles of the snakes; she made a grass lodge. The dog talked with the woman. "You may think that you have pitied me; but I pity you. You shall be rich. I am Hi^{n}qpe-ag¢e; but yonder man vented his spite on me, and maltreated me." And the dog went within the small lodge. And the dog took a sweat-bath. At length he said, "That will do. Uncover me." Behold, he was a very handsome man; he was not a dog, he was a very handsome man. And they slept there. The next day he said, "Let us go." And she went with him. Then Hi^{n}qpe-ag¢e took the girl for his wife. At length they arrived at the circle of lodges. And when the people saw them, they said, "The girl who sought her dog has come with a man." And a man said thus to others: "Friends, the man is very handsome, but I think that he is Hi^{n}qpe-ag¢e." When they arrived at the lodge, the bad man sat with the fine feather sticking in his hair. And Hi^{n}qpe-ag¢e having reached home, he took back his fine feather, and stuck it in his own hair. And when he kicked the bad man, behold, the latter suddenly became a dog, a very mangy dog, caused to howl violently by the kicking. Then Hi^{n}qpe-ag¢e said, "Venerable man, please make them kill that dog. The dog is bad." And they took the dog out and killed it. And Hi^{n}qpe-ag¢e hunted regularly. He killed various sorts of animals, such as buffaloes, elk, deer—in fact, all kinds of animals—and became very rich. All the tribe continued prosperous and happy. And she whose husband had been killed said to her younger sister, "My younger sister, let us have your husband together." "My elder sister, nevertheless you have said that my husband smells bad. He is very offensive. How could you marry your sister's husband?" And the elder woman was crying all the time, because she wished to marry the man. At length the man said as follows: "Come, I came hither and left none but your husband's father and mother; but at last I wish to see them I wish to go homeward." The woman told it to her father. "O father, he spoke of seeing his father and mother, he spoke of going homeward," said she. And her father said, "Yes, my child, when they marry men, they invariably follow them. Follow him." And the wife's father gave to his daughter's husband a great many ponies. And the other woman followed them at any rate. When neither the man nor the woman talked with her, still she followed them, crying continually. At length they reached the lodge. Behold, his father, and even his mother, they were very poor, the crows having picked out their eyes. At length the other woman, the elder one, said as follows: "My younger sister, I say that I will heal the eyes of your husband's father and mother. Let him marry me." And the man did not speak. And the woman said as follows: "My elder sister, do so. They must be poor. The man shall surely marry you." And the woman having worked on their eyes, restored their sight.

THE CHIEF'S SON AND THE THUNDERS.

Told by Joseph La Flèche.

Ta$^{n'}$waĩgɸa^{n} wi$^{n'}$ ēdedíɸa^{n} amá. Kĭ níkagahi aká cémujiñga wi$^{n'}$ t'a$^{n'}$-
Tribe one there it was they say. And chief the (sub.) young man one had him

biamá. Kĭ cémujiñga aká t'éga hégabají-biamá Kĭ edáda^{n} ctĕwa$^{n'}$ ga$^{n'}$ɸa-
they say. And young man the (sub.) lazy very they say. And what soever desired

3 bají-biamá cémujiñga aká. Ja$^{n'}$-hma^{n} ca^{n}ca$^{n'}$qtia$^{n'}$-biamá Ga$^{n'}$ iɸádi aká,
not they say young man the (sub.). Lying down invariably he was always they say. And his father the (sub.),

Nisíha, nú ɻĭ ugáca^{n}-hma$^{n'}$i. Ugáca^{n} éga^{n}-gă. Cémujiñga júwagɸá-da^{n} ugácañ-
My child, man when travels invariably. Do travel. Young man go with them and travel

gă. Kĭ wa'ú ctĭ úwakiá-da^{n} miñ'gɸă^{n}ctĕañ'-gă, á-biamá. Kĭ ijiñ'ge aká
(imper. sign). And woman too court them and do marry some one said he, they say. And his son the (sub.)

6 iábají'qti-hma^{n} ca^{n}ca$^{n'}$-biamá, ca$^{n'}$ gíɸa-bajíqti-hma^{n} ca^{n}ca$^{n'}$-biamá. Iɸádi ɸiñke
spoke not at all invariably always they say, and very sad invariably always they say. His father the (ob.)

úwakié ctĕ ía-bájĭ-hma$^{n'}$-biamá. Kĭ égiɸe, Dadíha, i$^{n'}$na^{n}ha ɻí wi$^{n'}$ iñgáxe
talked to him even he spoke not invariably they say. And at length, Father, my mother lodge one make for me

te, á-biamá. Kĭ iha$^{n'}$ aká ɻí giáxa-biamá Na^{n}há, umi$^{n'}$je ctĭ iñgáxa-gă,
will, he said, they say. And his mother the (sub.) lodge made for him they say. O mother, couch too make for me,

9 á-biamá. Ga$^{n'}$ núјiñga aká ɻí tĕ uɗá-bi ega$^{n'}$, nájija$^{n'}$-biamá. Uma$^{n'}$ɸiñka
said he, they say. And boy the (sub.) lodge the (ob.) entered, they say having, fasted they say. Season

dúba nájija$^{n'}$-biamá: waɸáta-bájĭctĕa$^{n'}$-biamá, ni ɸáta^{n}-bájĭctĕa$^{n'}$-biamá.
four he fasted they say: he ate nothing at all they say, water he drank not at all they say.

Ata$^{n'}$ctĕqtci waɸáta-biamá, kĭ ní ctĭ ɸata$^{n'}$-biamá. Égiɸe nan'de ɸa^{n}ɻá
Just a few times he ate they say, and water too he drank, they say. At length heart the at

12 nájija$^{n'}$-bi tĕ'di, Hĭndá! níka-najíha wái^{n}mi$^{n'}$ au, eɸégа$^{n'}$-biamá. Kĭ égiɸe
fasted, they say when, Let me see! human hair I wear as a robe well, he thought, they say. And behold

wakan'da aká ukía-biamá: Edáda^{n} cka$^{n'}$hna tĕ égija^{n} taté, á-biamá. Níkana-
deity the (sub.) talked to him they say: What you desire the (ob.) so you do shall, said he, they say. Human

jíha wái^{n}ji$^{n'}$ taté, á-biamá. Ga$^{n'}$ nájija^{n} tĕ cañ'gaxá-biamá. Égiɸe, Dadíha,
hair you wear as a robe shall, said he, they say. And fast the (ob.) he ceased they say. At length, Father,

15 i$^{n'}$na^{n}ha i^{n}wi$^{n'}$ha^{n} te hă, á-biamá. Dadíha, i^{n}c'áge wi$^{n'}$ iñ'giɸéwaɸakiɸá-gă,
my mother cook for me will said he, they say. Father, old man one do you take them go after him for me,

á-biamá. Kĭ, Dadíha, úgaca^{n} bɸé ka$^{n'}$bɸa, á-biamá. A$^{n'}$ha^{n}, nisíha, nú
said he, they say. And, Father, I travel I go I wish, said he, they say. Yes, my child, man

ɻĭ ugáca^{n}-hma^{n}i. Éga^{n} uɸágaca^{n} wíka^{n}bɸa-hma^{n}-ma$^{n'}$ Tťãdi ɸat'é wíka^{n}bɸa-
when travels invariably. As you travel I desired you invariably I have. At the lodge you die I did not de-

májĭ. Águdi ctécte ɕat'é wíkaⁿbɕa. Uɕágacaⁿ′jĭ tĕ iⁿ′ɕa-májĭ, á-biamá
sire you. Wheresoever you die I desire you. You did not travel when I was sad, said he, they say.

Iⁿc'áge amá ahí-biamá. Gá-biamá: Cénujiñga d'úba, iⁿc'áge-ă, iñ′gimaⁿ-
Old man the (mv. sub.) arrived, they say. He said as follows, they say: Young man some, old man O! go after

ɕiñ′-gă hă, á-biamá. Gaⁿ′ iⁿc'áge amá aɕá-biamá. Gañ′ki ɻíi gĕdi ahí-bi- 3
for me . said he, they say. And old man the (mv. sub.) went they say. And lodges at the he arrived, they say

dé, Níkagahi ijiñ′ge aká ɕíkui hă, é úwagiɕa-hnaⁿ′-biamá. Gaⁿ′ cénu-
when, Chief his son the (sub.) invites you . that he told them invariably they say. And young

jiñga hégajĭ ahí-biamá, níkagahi ijiñ′ge ɕiñkĕ′di. Kĭ gá-biamá: Hau!
man a great number arrived, they say, chief his son at the. And he said as follows, they say: Ho!

añgúgacaⁿ añgáɕe taí égaⁿ wíkui hă, á-biamá. Nudaⁿ′ añgáɕe taí, á-biamá. 6
we travel we go in order that I invited you . said he, they say. To war let us go ` said he, they say.

Gaⁿ′ cénujiñga amá gíɕčqtiaⁿ′-biamá. Caⁿ′, Dúba jaⁿ′, hiⁿbé batéwaɕákiɕĕ
And young man the (pl. sub.) very glad they say. And, Four sleep, moccasin ye cause them to sew

taí, á-biamá. Dúba jaⁿ′ ɻĭ aɕá-biamá nudaⁿ′. (See Translation and sec-
will, said he, they say. Four sleep when they went, they say on war-path.

ond Note). * * * Kĭ dúba jaⁿ′-qti égaⁿ ɻĭ wadaⁿ′be níaciⁿga dúba ahí- 9
And four sleep about when scouts four arrived

biamá. Ahí-biamá ɻĭ ɻíi hégactewaⁿjĭ ĕdíɕaⁿ amá. Gaⁿ′ akí-bi egaⁿ′,
they say. They arrived, they say when lodges a great many it was there they say. And returned, they say having,

Núdaⁿhañgá, ɻí hégactewaⁿ′jĭ aⁿdaⁿ′bai áɕa, á-biamá. Níkawasaⁿ′, caⁿ′
Leader, lodge a great many we saw indeed, said they, they say. Warrior, enough

áɕa, á-biamá. Gaⁿ′ ɻíi ɕaⁿ kañ′gĕqtci ahí-biamá. Kĭ č′di ahí-biamá ɻĭ 12
indeed, said he, they say. And lodges the (col. oh.) very near they arrived, they say. And there they arrived, they say when

gá-biamá wagáqɕaⁿ amá: Hau! núdaⁿhañgá, ɻíadi añgáti, á-biamá. Hau!
said as follows, they say servant the (pl. sub.): Ho! leader, to the lodge we have come, said they, they say. Ho!

níkawasaⁿ′, é uána-májĭ áɕa, á-biamá. Áji uáne áɕa, á-biama. Gaⁿ′
warrior, that I seek not indeed, said he, they say. Different one I seek indeed, said he, they say. And

taⁿ′wañgɕaⁿ dúbaⁿ égaⁿ wadaⁿ′ba-biamá ćkigaⁿqti. Hau, cí wadaⁿ′bĕ aɕá- 15
tribe four times so they saw them they say just like it. Well, again scouting they went

biamá. Wadaⁿ′be aɕá-biamá ɻĭ gá-biamá nudaⁿ′hañga aká: Níkawasaⁿ′,
they say. Scouting they went, they say when said as follows, they say leader the (sub.): Warrior,

égiɕe ɕiɻígaⁿ wiⁿ′ ĕdedíɕiⁿ ɻĭ égiɕe t'éɕaɕĕ taí hă. T'éɕa-bajíi-gă, á-biamá.
beware your grandfather one there he is moving if beware lest you kill him . Kill him not said he, they say.

Égiɕe wadaⁿ′be amá ɻe-núga wiⁿ′ íɕa-biamá. Égiɕe ɻe-núga taⁿ t'éɕ íɕá- 18
At length scouts the (pl. sub.) buffalo-bull one found, they say. At length buffalo-bull the (std. ob.) to kill him they spoke of

biamá. Kagćha, ɻe-núga taⁿ t'eaⁿ′ɕĕ taí, á-biamá. Tĕnă′! kagćha,
they say. My friend, buffalo-bull the (std. ob.) let us kill, said (one), they say. Fie! my friend,

nudaⁿ′hañga aká t'eaⁿ′ɕa-bájĭ ai ɕaⁿ′ctĭ, á biamá. Añ′kajĭ, nudaⁿ′hañga aká
leader the (sub.) we kill it not said in the past, said (another), they say. Not so, leader the (sub.)

é waka-bájĭ eb¢éga^{n}, á-biamá. Añ′kajĭ hă, nuda$^{n'}$hañga aká é wakaí,
that he meant not I think. said (the former), they say. Not so . leader the (sub.) that he meant,

á-biamá. Ca$^{n'}$ t′é¢a-bi ga^{n}¢á-biamá ɻĭ ɻe-núga aká níaci^{n}ga ¢añká wi$^{n'}$ t′é¢a-
said he, they say. And to kill it, they say they wished, they say when buffalo-bull the (sub.) man the (pl. ob.) one killed

3 biamá. Ga$^{n'}$ ¢ábɸi^{n} ag¢á-biamá. Akí-biamá ɻĭ, Núda^{n}hañgá, ɻe-núga wi$^{n'}$ ĕdí
they say. And three went homeward, they say. They reached home, they say when. Leader, buffalo-bull one there

amédega^{n} wi$^{n'}$ t′éawa¢aí á¢a, á-biamá. Níkawasa$^{n'}$, ¢iɻíga^{n} t′é¢a¢a-bájĭ tá-bi,
he was moving, but one he killed (of)us indeed, said they, they say. Warrior, your grand-father you shall not kill,

ché ¢a$^{n'}$ctĭ, á-biamá. Ĕ′di ahí-biamá ɻi t′é¢a-bikéamá. Hau! níkawasa$^{n'}$,
I said in the past, said he, they say. There they arrived, they say when he lay killed, they say. Ho! warrior,

6 ujañge ¢úta^{n} ihé¢a-gă. Ga$^{n'}$ níkawasa$^{n'}$ ¢é¢u ja$^{n'}$ ga$^{n'}$¢ ega$^{n'}$ ¢é¢u ja$^{n'}$ te
road straight place it. By all means warrior here to lie he wished since here let him lie

á¢a, á-biamá. Hau, cĭ a¢á-biamá. Cĭ a¢á-biamá ɻĭ cĭ wada$^{n'}$be a¢á-
indeed, said he, they say. Well. again they went, they say. Again they went, they say when again scouting they went

biamá dúba. Wada$^{n'}$be a¢á-biamá ɻĭ gá-biamá nuda$^{n'}$hañga aká. Hau!
they say four. Sconting they went, they say when said as follows, they say leader the (sub.): Ho!

9 níkawasa$^{n'}$, ¢iɻíga^{n} wi$^{n'}$ ĕdedí¢iñké égi¢e t′é¢a¢ĕ taí hă. T′é¢a-bajŭ-gă,
warrior, your grand-father one the one sitting there beware lest you kill him . Do not kill him,

á-biamá Égi¢e ca$^{n'}$ɻañga wi$^{n'}$ cĭ da$^{n'}$ba-biamá. Égi¢e ca$^{n'}$ɻañga ta^{n}
said he, they say. At length big wolf one again they saw, they say. At length big wolf the (std. ob.)

t′é¢ ′i¢á-biamá. Kagéha, t′ea$^{n'}$¢ĕ taí, á-biamá. Tĕnă′! kagéha, nuda$^{n'}$hañga
to kill him they spoke of. they say. My friend, let us kill him, said (one), they say. Fie! my friend, leader

12 aká t′ea$^{n'}$¢a-bájĭ taí ai ¢a$^{n'}$ctĭ, á-biamá. Añ′kajĭ hă, nuda$^{n'}$hañga aká é
the (sub.) we kill him not will said in the past he said (a second). they say. Not so , leader the (sub.) that

waka-bájĭ eb¢éga^{n}, á-biamá. Añ′kajĭ hă, nuda$^{n'}$hañga aká é wakaí
did not mean I think. said (the first). they say. Not so . lesder the (sub.) that he meant

eb¢éga^{n}, á-biamá. Áqta^{n} ca$^{n'}$ɻañga é wake tába, á-biamá. Ga$^{n'}$ ca$^{n'}$ɻañga
I think. said he, they say. How possible big wolf that he mean should? said he, they say. And big wolf

15 ¢i^{n} kída-biamá ɻi égi¢e ca$^{n'}$ɻañga wénaxi¢á-bi ega$^{n'}$ cĭ dúba-ma wi$^{n'}$ t′é¢a-
the (mv. ob.) they shot at it, they say when behold big wolf attacked them, they say having again the four one he killed

biamá. Ga$^{n'}$ akí-bi ega$^{n'}$, Núda^{n}hañgá, ca$^{n'}$ɻañga wi$^{n'}$ ĕdí amégа^{n} wi$^{n'}$
they say. And reached home, they say having, Leader, big wolf one there he was moving, and one

t′éawa¢aí, á-biamá. Hau! níkawasa$^{n'}$, ¢iɻíga^{n} t′é¢a¢a-bájĭ tá-bi, ché ¢a$^{n'}$ctĭ,
killed (of) us, said they, they say. Ho! warrior, your grand-father ye shall not kill, I said in the past,

18 á-biamá. Ĕ′di ahí-bi ega$^{n'}$ (t′é¢a-bikéamá). Hau! níkawasa$^{n'}$, ujañ′ge
said he, they say. There arrived, they say having (killed, he lay, they say). Ho! warrior, road

¢úta^{n} ihé¢a-gă. Ga$^{n'}$ níkawasa$^{n'}$ ¢é¢u ja$^{n'}$ ga$^{n'}$¢ ega$^{n'}$ ga$^{n'}$ ¢é¢u ja$^{n'}$ te á¢a,
straight place it By all means warrior here to lie wished since at any rate here let him lie indeed,

á-biamá. Hau! ákiha^{n} añgá¢e taí, á-biamá. A¢á-biamá ɻĭ cĭ dúba
said he, they say Ho! beyond let us go, said he, they say. They went, they say when again four

wada$^{n'}$be aɕá-biamá. Wada$^{n'}$be aɕá-biamá ɻī gá-biamá nuda$^{n'}$hañga aká:
scouting they went, they say. Sconting they went, they say, when said as follows, they say leader the (snb.):

Níkawasa$^{n'}$, égiɕe ɕiíga^{n} wi$^{n'}$ ědedíɕi^{n} ɻī égiɕe t'éɕaɕě taí hă. T'éɕa-bajíi-gă,
Warrior, beware your grand-father one the one moving there if beware lest you kill him . Do not kill him,

á-biamá. Égiɕe wada$^{n'}$be aɕá-biamá Ma^{n}tcú wi$^{n'}$ íɕa-biamá. Égiɕe 3
said he, they say. At length scouting they went, they say. Grizzly bear one they found him, they say. At length

ma^{n}tcú ɕi^{n} t'éɕ 'iɕá-biamá. Kagéha, ma^{n}tcú ɕi^{n} t'ea$^{n'}$ɕě taí, á-biamá.
grizzly bear the (mv. ob.) to kill him they spoke of, they say. My friend, grizzly bear the (mv. ob.) let us kill, said (one), they say.

Tĕnă'! kagéha, nuda$^{n'}$hañga aká t'ea$^{n'}$ɕa-bájī ai ɕa$^{n'}$ctī, á-biamá. Añ'kajī,
Fie! my friend, leader the (snb.) we kill him not said in the past, said (a second), they say. Not so,

nuda$^{n'}$hañga aká é waka-bájī ebɕéga^{n}, á-biamá. Añ'kajī hă, nuda$^{n'}$hañga 6
leader the (snb.) that he meant not I think. said (the first), they say. Not so , leader

aká é wakaí ebɕéga^{n}, á-biamá Añ'kajī hă, áqta^{n} ma^{n}tcú é wake tába,
the (snb.) that he meant I think, said (the second), they say. Not so , how possible grizzly bear that he mean should ?

á-biamá. Ca$^{n'}$ t'éɕa-bi ga^{n}ɕá-biamá ɻī ma^{n}tcú aká níaci^{n}ga ɕañká wi$^{n'}$
said (the first), they say. And to kill it, they wished, they say. when grizzly bear the (snb.) man the (pl. ob.) one

t'éɕa-biamá. Ga$^{n'}$ ɕábɕi^{n} agɕá-biamá. Ga$^{n'}$ akí-bi ega$^{n'}$, Núda^{n}hañgá, 9
killed him, they say. And three went homeward, they say. And reached home, they say having, Leader,

ma^{n}tcú wi$^{n'}$ ědí amédega^{n} wi$^{n'}$ t'éawaɕaí, á-biamá Hau! níkawasa$^{n'}$, ɕiíga^{n}
grizzly bear one there he was moving but one killed (of) us, said they, they say. Ho! warrior, your grand-father

t'éɕaɕa-bájī tá-bi, ehé ɕa$^{n'}$ctī, á-biamá. Ĕ'di ahí-biamá ɻī (t'éɕa-bikéama).
you shall not kill, I said in the past, said he, they say. There they arrived, they say when (killed, he lay, they say).

Hau! níkawasa$^{n'}$, ujañ'ge ɕúta^{n} ihéɕa-gă. Ga$^{n'}$ níkawasa$^{n'}$ ɕéɕu ja$^{n'}$ 12
Ho! warrior, road straight place it. By all means warrior here to lie

ga$^{n'}$ɕ ega$^{n'}$ ga$^{n'}$ ɕéɕu ja$^{n'}$ te áɕa, á-biamá. Égiɕe ma$^{n'}$xe uhañ'ge kĕ'di
wished since at any rate here let him lie indeed, said he, they say. At length sky end at the

ahí-biamá. Kī ma$^{n'}$xe uhañ'ge aká ɻan'de kĕ ma^{n}táha áiáɕe akáma.
they arrived, they say. And sky end the (snb.) ground the (ob.) into was going thither, they say.

Ga$^{n'}$, Égiɕe, níkawasa$^{n'}$, na$^{n'}$ɕape taí hă. Na$^{n'}$pa-bajíi-gă. Masániaɻa 15
Aod, Beware, warrior, lest ye fear what you see . Fear not what you see. To the other side

augáɕe taí, á-biamá nuda$^{n'}$hañga aká. Añ'gaa$^{n'}$si taí hă. Égiɕe na$^{n'}$ɕape
let us go, said, they say leader the (snb.). Let us leap over . Beware ye fear

taí hă. Ga$^{n'}$ nuda$^{n'}$hañga aɕá-bi ega$^{n'}$ masáni ahí-biamá. Ga$^{n'}$ waň'giɕe
lest . And leader went, they say having the other side he reached, they say. And all

áa^{n}sí-biamá ucté amá. Wi^{n}áqtci áa^{n}si ɕi'á amá; áa^{n}si ga$^{n'}$ɕa ɻī ɕi'á amá 18
jumped over, they say the rest. One only to jump over failed they say; to jump over wished when failed they say

núǰiñga aká. Égiɕe ma$^{n'}$xe uhañ'ge aká ma^{n}táha aɕi$^{n'}$ áiáɕa-biamá. Ké,
boy the (snb.). At length sky end the (snb.) inward having him had gone, they say. Come,

níkawasa$^{n'}$, añgáɕe taí hă. Níkawasa^{n} éga^{n} añga$^{n'}$ɕai, éga^{n} áɕa, á-biamá.
warrior, let us go . Warrior so we wish, so indeed, said he, they say.

ɸéɸu ja$^{n'}$ te áɸa, á-biamá. Níaci^{n}ga t'e ké é wakaí. Aɸá-biamá éga^{n} ca$^{n'}$
Here let him lie indeed, said he, they say. Man dead the one who that he meant. They went, they say as right a-

ga$^{n'}$ aɸé amáma. Égiɸe ɖahé wi$^{n'}$ ma$^{n'}$ciadíqti da$^{n'}$ba-biamá; qɸabé cúgaqti,
long they were going, they say. At length hill one very high they saw they say; tree dense very

3 mázi cúgaqti da$^{n'}$ba-biamá Hau! níkawasa$^{n'}$, céhiɸeɸan'di ĕ'di añgáɸai áɸa.
cedar very dense they saw they say. Ho! warrior, to yonder place there we go indeed.

Edíta^{n} añgági taí áɸa, á-biamá. Ké, níkawasa$^{n'}$, wada$^{n'}$be ma^{n}ɸiñ'gă,
Thence we will be coming back, indeed, said he, they say. Come, warrior, scouting go,

á-biamá. Kĭ dúba wada$^{n'}$be aɸá biamá. Ĕ'di ahí-bi ɻĭ cúde enáqtei da$^{n'}$ba-
said he, they say. And four scouting went, they say. There they reached, they say when smoke alone they saw,

6 biamá, ɻí tĕ da$^{n'}$ba-bají-biamá. Akí-bi ega$^{n'}$, Núda^{n}hañgá, ĕ'di añgáhi
they say, lodge the (ob.) they saw not they say. Got back, they say having, Leader, there we reached

ɸa$^{n'}$ja cúde édega^{n} ɻí tĕ a^{n}da$^{n'}$ba-bájĭ, á-biamá. Hau! níkawasa$^{n'}$, é náne
though smoke but lodge the (ob.) we saw not. said they, they say. Ho! warrior, that I seek

áɸa, á-biamá. Cĭ dúba ĕ'di wada$^{n'}$be aɸá-biamá. Edĭ'qti ahí-bi ɻĭ cúde
indeed, he said, they say. Again four there scouting went, they say. Right there they arrived, when smoke

9 ɸa$^{n'}$ja ɻí tĕ da$^{n'}$ba-bají-biamá. Núda^{n}hañgá, ɻí tĕ a^{n}da$^{n'}$ba-báji hă, cúde
though lodge the they saw not. they say. Leader, lodge the we saw not , smoke

ɸa$^{n'}$ja, á-biamá Ga$^{n'}$ dúba^{n} éga^{n}-biamá. Wéduba$^{n'}$ tĕdíhi ɻĭ ĕ'di ahí-
though, said they, they say. And four times so they say. The fourth time it arrived when there they arrived

biamá ɻí tĕdi. Kĭ nuda$^{n'}$hañga aká, Ké, níkawasa$^{n'}$, ɻí tĕ añgúɖe taíte
they say lodge at the. And leader the (sub.), Come, warrior, lodge the we enter shall

12 áɸa, á-biamá. Kĭ ɻí tĕ uɖá-biamá. Égiɸe i^{n}c'ágĕqtci akédega^{n} ĕ'di
indeed, said he, they say. And lodge the they entered, they say. Behold a very old man he was, but there

gɸi$^{n'}$ akáma ɻí tĕ'di. Nacki ɸa^{n} jiñ'ga-ctĕwa^{n}-bájĭ, kĭ najíha skă'qtci
he was sitting, they say lodge in the. Head the by no means small, and hair very white

akáma. Kĭ nuda$^{n'}$hañga aká i^{n}c'áge ɸi^{n} ɻí tĕ úɖe aɸaí tĕ'di wébaha$^{n'}$ji
(had) they say. And leader the (sub.) old man the (mv. ob.) lodge the (ob.) entering went when he did not know him,

15 amá. Égiɸe ga$^{n'}$ɸiñkĕ'qti wébaha^{n} amá i^{n}c'áge ɸiñké. I^{n}c'áge aká
they say. At length after sitting a great while he knew him they say old man the (st. ob.). Old man the (sub.)

géɸega$^{n'}$-biamá: I^{n}ɸi$^{n'}$sabĕ'qti ugáca^{n} 'ábae wéahidĕ'qti ugáca^{n}i ɸa$^{n'}$ctĭ
thought thus, they say: My relations suffering very much traveling hunting to a great distance they traveled in the past

Níaci^{n}ga d'úba úmakáqtci aɻígɸaɸi^{n} tí áha^{n}, eɸégа^{n}-biamá. ɻíädĭqti
Man some very easily have brought themselves hither ! thought he, they say. Right in the lodge

18 níaci^{n}ga d'úba t'éawaɸĕ tá miñke, eɸégа^{n}-biamá. ɸéaká nuda$^{n'}$hañga aká
loan some I kill them will I who, thought he, they say. This one leader the (sub.)

géɸega$^{n'}$-biamá: T! Níka-najíha wái^{n}mi$^{n'}$ tá miñke, ehé ɸa$^{n'}$ctĭ. Wafi^{n}
thought thus, they say: Excellent! Human hair I wear as a robe will I who, I said in the past. Robe

úda^{n} ínahi^{n} áha^{n}. Abɸi$^{n'}$ tá miñke, eɸégа^{n}-biamá. Égiɸe isañ'ga aká
good truly ! I have it will I who, he thought, they say. At length his younger brother the (sub.)

wi$^{n'}$ aká wasábe wi$^{n'}$ aɸi$^{n'}$ akí-biamá. Nackí ɸa^{n} jiñ'gactĕwa$^{n'}$ji akáma,
one the (sub.) black bear one he brought home, they say. Head the (ob.) by no means small he had, they say,

kĭ najíha jídĕqti akáma. Kí ꭓĭ isañ'ga íɳɸá-biamá i^{n}c'áge aká.
and hair very red had, they say. Reached home when his younger brother told the news to, they say old man the (sub.).

Íɸisabĕqti uɸágaca^{n} ɸa$^{n'}$ctĭ. D'úba ɬiädiqti aɣígɸaɸi^{n} tí. T'éawaɸĕ tá 3
You suffered exceedingly you traveled in the past. Some right to the lodge have brought themselves. I kill them will

miñke, á-biamá. Cĭ wi$^{n'}$ aká ɬe-núga éde aɸi$^{n'}$ akí-biamá Najíha ɸa^{n}
I who, said he, they say. Again one the (sub.) buffalo-bull but brought it home, they say. Hair the

zíqtci akáma. Hau. Gañ'ki wañ'giɸe akí-bi ꭓĭ cĭ wi$^{n'}$ najíha ɸa^{n}
very yellow he had, they say, Well. And all reached home, they say when again one hair the

ɬúqti akáma. Niáci^{n}ga éde aɸi$^{n'}$ akí-biamá. Ga$^{n'}$ pahañ'ga akí aká, 6
very green he had, they say. Man but brought it home, they say. And before he reached home he who,

I^{n}c'áge-ă, waɸátai ă níaci^{n}ga ɸañká. A$^{n'}$ha^{n}, waɸáta-bájĭ, úwagiha$^{n'}$í-gă hă,
Old man O! did they eat ? man they who. Yes, they did not eat, cook ye for them .

á-biamá. Ga$^{n'}$, Wat'a$^{n'}$-bacpí úwagiha$^{n'}$í-gă hă, á-biamá. Kĭ égiɸe,
said he, they say. And, Squash sliced, cook for them . said he, they say. And behold,

níkaci^{n}ga níɬa úwagiha^{n} akáma. Éga^{n} a^{n}ɸáta-bájĭ hă, á-biamá. Éga^{n} 9
man ear he had cooked for them, they say. Such we eat not . said they, they say. Such

ɔnáta-bájĭ ꭓĭ edáda^{n} ɔnátai éi^{n}te, á-biamá i^{n}c'áge aká, waná'a^{n}-bají-bi
you eat not if what you eat may ? said he, they say old man the (sub.), they not hearing

eɸégа^{n} éga^{n}. Wata$^{n'}$zi-skíɸe bɸa$^{n'}$zĕqtci úwagiha$^{n'}$í-gă, á-biamá. Kĭ égiɸe,
he thought as. Corn sweet very fine cook for them, said he, they say. And behold,

hé é wakć akáma. Ga$^{n'}$, Éga^{n} a^{n}wa$^{n'}$ɸata-bájĭ, á-biamá. Égiɸe wi$^{n'}$ aká 12
lice that he meant, they say. And, Such we eat them not, said they, they say. At length one the (sub.)

gá-biamá: Wasábe ɬe-núga edábe ĕ'qti uꭓíha^{n} taí, á-biamá. Ga$^{n'}$
said as follows, they say: Black-bear buffalo bull also themselves let them cook for themselves, said he, they say. And

gíɸĕqtia$^{n'}$-biamá Uꭓíha^{n}-bi ega$^{n'}$ újawaqti waɸáta-biamá. Hau, égiɸe
they were very glad, they say. Cooked for themselves having in good spirits they ate, they say. Well, at length

ha$^{n'}$ amá. Ha$^{n'}$ ꭓĭ i^{n}c'áge aká gá-biamá: ɻucpáha, níaci^{n}ga ugáca^{n} 15
night they say. Night when old man the (sub.) said as follows, they say: Grandchild, man travels

ꭓĭ dćcteáa eáwaga^{n} taí hă. Úgɸai-gă, á-biamá A$^{n'}$ha^{n}, ɬiga$^{n'}$ha, ɸí
when talking incessantly let us be so Tell about yourselves, said he, they say. Yes, grandfather, you

ɸana$^{n'}$ éga^{n} i^{n}c'áge hni^{n} éga^{n} edáda^{n} áhigiqti ícpaha^{n} hă Ꭾíta^{n}ɸi^{n} úgɸa-gă hă,
you grown as old man you are as what a great many you know . You first tell about yourselves .

á-biamá. Hau, ɻucpáha, i^{n}c'áge bɸi^{n} ɸa$^{n'}$ja úgɸa a^{n}ɸiñ'ge áɸa. Hiága^{n} 18
said he, they say. Well, grandchild, old man I am though to tell about his relations I have nothing indeed. I tell a myth

te áɸa, á-biamá Ga$^{n'}$ híga^{n}-biamá i^{n}c'áge aká. Égiɸe, ɻucpáha, i^{n}c'áge
will indeed, said he, they say. And told a myth, they say old man the (sub.). It happened, grandchild, old man

wi$^{n'}$ čdíaká. Kĭ isañ'ga ɸábɸi^{n} ɬígɸe júgigɸe akáma áɸa, á-biamá.
one there was one. And his younger brother three dwelt in a lodge they were with him, they say indeed, said he, they say.

Kĭ isañ′ga ɸañká wéahiděqti ‘ábae iɸaí-de, ha$^{n'}$ ɻí ctĭ akí-hna^{n}-biamá
And his younger brother they who very far away hunting had gone when, night when too reached home invariably they say

áɸa, á-biamá. Kĭ égiɸe i^{n}c‘áge aká enáqtci ɻí ákida aká ɻí, égiɸe
indeed, said he, they say. And it happened old man the (sub.) he alone lodge was watching when, at length

3 níaci^{n}ga hégactĕwa$^{n'}$jĭ ɻí tĕ uɗá-biam áɸa. Kĭ i^{n}c‘áge aká gɸégan thinking thus
people a great many lodge the entered, they say, indeed. And old man the (sub.)

gɸi$^{n'}$-biam áɸa: I^{n}ɸi$^{n'}$saběqti wéahiděqti ugáca^{n} iɸé-hna^{n}i ɸa$^{n'}$ctĭ. Níaci^{n}ga
sat they say indeed: My relations suffering very much very far away traveling have gone habitually heretofore. Man

d‘úba áhigiqti ɻádiqti t‘éawaɸĕ tá miñke-áma, eɸégan gɸi$^{n'}$-biamá.
some a great many right in the lodge I kill them will I who ! (*in thought*) thinking he sat they say.

6 Gañ′ki, Ké, ɻucpáhă, ɸí ctĭ hígañ-gă, á-biamá. A$^{n'}$ha^{n}, ɻiga$^{n'}$ha, hiága^{n}
And, Come. grandchild, you too tell a myth, said he, they say. Yes, grandfather, I tell a myth

te áɸa, á-biamá. Égiɸe níkagahi wi$^{n'}$ ta$^{n'}$wañgɸa^{n} d‘úba júwagɸe am
will indeed. said he, they say. It happened chief one tribe some he with them they say

áɸa. Kĭ ciñ′gajiñ′ga wi$^{n'}$ t‘a$^{n'}$ amá. Kĭ ciñ′gajiñ′ga núǰiñga aká t‘éga
indeed. And child one he had they say. And child boy the (sub.) lazy

9 hégabají-biam áɸa. Iɸádi ɸiñké ugáca^{n} wágají′ ctĕwa$^{n'}$ ugáca^{n}-bají-biam
very they say indeed. His father the one who to travel commanded notwithstanding he did not travel, they say

áɸa. Edáda^{n} ctĕwa$^{n'}$ gáxe ga$^{n'}$ɸajĭqti am áɸa. Égiɸe núǰiñga aká nájǰja$^{n'}$
indeed. What soever to do he did not wish at all they say indeed. At length boy the (sub.) to fast

‘íɸa-bi ega$^{n'}$ iha$^{n'}$ aká ɻí uɻa$^{n'}$ha wégaxe am áɸa, á-biamá. Égiɸe
spoke of, they say having his mother the (sub.) lodge apart made for him they say indeed, said he, they say. At length

12 núǰiñga aká gɸégan$^{n'}$-biam áɸa, nájǰja$^{n'}$-bi tĕ′di: Hĭndá! níka-najíha wái^{n}mi$^{n'}$
boy the (sub.) thought thus, they say, indeed, he fasted, they say when: Let me see! human hair I wear as a robe

au, eɸégan-bi ja$^{n'}$-biam áɸa. Kĭ nuda$^{n'}$ núǰiñga aká aɸá-biamá. Níaci^{n}ga
will, thinking, they say he lay, they say indeed. And on the war-path boy the (sub.) went they say. Man

áhigiqti júwagɸe aɸá-biamá. Égiɸe níaci^{n}ga dúba ɻígɸe ɸañké, kĭ ĕ′di
a very great number he with them went they say. At length person four dwelt in a lodge they who, and there

15 ahí-biam áɸa. Ĕ′di ahí-bi ɻí núǰiñga aká, Níka-najíha wái^{n}mi$^{n'}$ tá miñke,
they arrived, they say indeed. There they arrived, they say when boy the (sub.), Human hair I wear as a robe will I who,

ché ɸa$^{n'}$ctĭ. Waii$^{n'}$ úda^{n} ínahi^{n} áha^{n}, at‘a$^{n'}$ tá miñke, eɸégan gɸi$^{n'}$-biam
I said in the past. Robe good truly ! I possess it will I who, thinking he sat, they say

áɸa Wi$^{n'}$ ɸiñké najíha skă′qti, ga$^{n'}$ wi$^{n'}$ ɸiñké ǰíděqti, wi$^{n'}$ ɸiñké ziqti,
indeed. One the one who hair very white, and one the one who very red, one the one who very yellow,

18 wi$^{n'}$ ɸiñké úqti am áɸa. Gañ′ki i^{n}c‘áge aká kíqa-biama: Há! ha! há+!
one the one who very green they say indeed. And old man the (sub.) laughed with him, they say: Ha! ha! ha!

Wiúcpa géɸeqti éska^{n}, á-biamá. Ga$^{n'}$ ha$^{n'}$ amá ɻí waii$^{n'}$ u‘úde ɸa^{n}
My grandchild thought just thus it seems, said he, they say. And night it was when robe hole the

ictá ugɸa$^{n'}$ ja$^{n'}$-biamá, i^{n}c‘áge ɸañká wada$^{n'}$be ja$^{n'}$ ga^{n}ɸá-bi ega$^{n'}$. Kĭ
eye in it he lay, they say, old man the (pl. ob.) to see them lying he wished, they say having And

wagáqɕa^{n} ɕañká úwagikiá-bi ega$^{n'}$, Wagáqɕa^{n}, égiɕe ɕaja$^{n'}$ tai hă.
servants the (pl. ob.) he talked with them, his own, they say having, Servants, beware lest ye sleep

Ja$^{n'}$-bajĭ ja$^{n'}$i-gă, á-biamá. Égiɕe ha$^{n'}$ ja$^{n'}$ ɻĭ i^{n}c'áge aká a$^{n'}$ɕĕqtci
Sleepless lie ye, said he, they say. At length night lay when old man the (snb.) gently

đágaha$^{n'}$qti wada$^{n'}$be-hma$^{n'}$-biamá ja^{n}-má. Égiɕe i^{n}ɕ'áge aká i$^{n'}$'ĕ-wéti^{n} 3
raised his head high looked at them invariably they say the sleepers. At length old man the (snb.) stone hammer

gɕíza-biamá. Wéti^{n} gɕíza-bi ega$^{n'}$, nuda$^{n'}$haŋga aká naji$^{n'}$ átiáɕa-bi ega$^{n'}$
took his they say. Hammer took his, they say having, leader the (snb.) stood suddenly, they say having

húta^{n}qti naji$^{n'}$-bi ega$^{n'}$, Kau+! á-bi ega$^{n'}$, dúba waĥ'giɕe waqɕí-biamá.
roaring exceedingly stood, they say having Kau+! said, they say having, four all he killed them, they say.

Hau! níkawasa$^{n'}$, náji^{n}-báda^{n} najíha bɕúgaqti wáɕizái-gă Égiɕe 6
Ho! warrior, stand and hair all take ye. Beware

máɕaqa$^{n'}$qa^{n} taí hă. Najíha bɕúgaqti wáɕizái-gă, á-biamá. Ga$^{n'}$ t'éwaɕĕ
lest ye cut it in many pieces . Hair the whole take ye, said he, they say. And killing them

ɕicta$^{n'}$-bi ega$^{n'}$, agɕá-biamá. Agɕá-bi ega$^{n'}$ ma$^{n'}$xe uhaĥ'ge kĕ'di akí-biamá.
finished, they say having, they went homeward, they say. Went homeward, they say having sky end at the they came back to, they say.

Hau! ké, níkawasa$^{n'}$, masáni mañgɕi$^{n'}$i-gă, masáni égazeze akí-naji$^{n'}$i gă, 9
Ho! come, warrior, the other side begone ye, the other side in a row reaching again stand ye,

á-biamá. Ga$^{n'}$ éga^{n}-biamá Waŭ'giɕe pahañ'ga gɕéwakiɕá-biamá. Ga$^{n'}$
said he, they say. And so they say. All before he sent them homeward, they say. And

é háci agɕá-biamá. ɻa$^{n'}$ɕi^{n}qti agɕá-bi ega$^{n'}$ ua$^{n'}$siqti agɕá-biamá. Ékiga^{n}qti
he behind went homeward, they say. Running fast went homeward, they say having leaped far he went homeward, they say. Just like him

nújiñga ɻan'de ma^{n}táha iɕé kĕ júgigɕe agɕá-biamá. Ga$^{n'}$ agɕá-bi ega$^{n'}$, 12
boy ground within had gone he who with his own went homeward. they say. And went homeward, they say having,

ma^{n}teú kĕ'di akí-bi ega$^{n'}$ cĭ éga^{n}-biamá. Waĥ'giɕe pahañ'ga gɕewákiɕá-
grizzly bear at the reached again, they say having again so they say. All before he sent them homeward,

biamá. Ga$^{n'}$ é háci agɕá-biamá. ɻa$^{n'}$ɕi^{n}qti agɕá-biamá, ua$^{n'}$siqti agɕá-
they say. And he behind went homeward, they say. Running very fast he went homeward, they say, leaping very far he went homeward

biamá Cĭ ékiga^{n}qti nújiñga t'é kĕ' júgigɕe ni$^{n'}$ɻa agɕáɕi^{n} agɕá-biamá. 15
they say. Again just like him boy dead he who with his own alive having his own went homeward, they say.

Ca$^{n'}$ɻaŋga kĕ'di cĭ éga^{n}-biamá. Cĭ ɻenúga kĕ'di cĭ éga^{n}-biamá. Waĥ'giɕe
Big wolf at the again so they say. Again buffalo-bull at the again so they say. All

ni$^{n'}$ɻa agɕáɕi^{n} akí-biamá, wi^{n}éctĕwa^{n} níqpaɕa-bají-biamá. Ga$^{n'}$ agɕá-
alive having his own he reached home, they say, not even one lost to him not they say. And they went homeward

biamá ɻĭ égiɕe ta$^{n'}$waŋgɕa^{n} hégactĕwa$^{n'}$ji íhe akí-biama. Íhe akí-bi 18
they say when at length tribe a great many passing got back to, they say. Passing they got back to, they say

ega$^{n'}$, Hau! níkawasa$^{n'}$, ca$^{n'}$ áɕa, níka-najíha wái^{n}ji$^{n'}$ taíte áɕa, á-biama.
having, Ho! warrior, that will do indeed, human hair ye shall surely wear as robes indeed, said he, they say.

Ga$^{n'}$ ĕ'di akí-bi ega$^{n'}$ ɻí ɕa^{n} bɕúgaqti ci wáqɕi-bi ega$^{n'}$ najíha bɕúgaqti
And there they got back to, having they say lodges the all again killed them. they say having hair all

wáɸizá-biamá. Ca$^{n'}$ ta$^{n'}$waũgɸa^{n} dúba égа^{n} wáqɸi-biamá. Ga$^{n'}$ ɻí ɸan'di
they took them, they say. And so tribe four so killed them, they say. And lodges at the

akí-biamá. Ga$^{n'}$ ta$^{n'}$waũgɸa^{n} eɻá amá bɸúgaqtī níkagahi úju gíɻaxa-bi
they reached home, they say. And tribe his the (pl. sub.) all chief principal made their own, they say

3 ega$^{n'}$, é wégiɸigɸa$^{n'}$-biamá.
having, he ruled for them, they say.

NOTES.

176, 6. giɸabajiqti-hna^{n} ca^{n}ca^{n}-biama, pronounced gi+ɸabajiqti-hna^{n} ca^{n}ca^{n}-biama by Joseph La Flèche.

176, 12. wai^{n}mi^{n} an, equal to wai^{n}mi^{n} ta miũke. See "an" elsewhere, as in the myth of the Coyote and the Buffaloes, egiɸe na^{n}ji^{n} ɸaa^{n}he ɸi^{n}he an; and in that of the Raccoons and the Crabs, egiɸe na^{n}ji^{n} ɸacka^{n} ɸi^{n}he an.

176, 13. When the young man was fasting, he knew about the aged Thunderman, who had the Coyote for his servant. The deity told him this.

177, 7. giɸĕqtia^{n}-biama, pronounced gi+ɸĕqtia^{n}-biama.

177, 11. áɸa. This word is added to express emphasis. I never heard it used in common speech. It is used by the criers in proclaiming the commands of chiefs. See "ɔ́ɸĕ" in the Dictionary.

177, 11. nikawasa^{n}, O warrior! O warriors! This is derived from the archaic word nika, a male, a man; and with it may be compared the proper name, Mi^{n}-wasa^{n} (Female warrior?).

177, 18. egiɸe ɻe-nnga ta^{n} t'eɸ 'iɸa-biama. The contraction is from t'éɸĕ 'iɸa-biama.

178, 6. ŋjañge ɸnta^{n} iheɸa-gă. This probably meant that they could not resume their march till the body of their comrade had been taken out of the way, and buried.

178, 6. ga^{n} nikawasa^{n} ɸeɸu ja^{n} ga^{n}ɸ ega^{n} ga^{n} ɸeɸu ja^{n} te aɸa. It is almost impossible to give the idea of "ga^{n}" by any single English word. This "ga^{n}" with a rising inflection is very emphatic, and differs from "ga$^{n'}$, *and*." The idea in this case was that as the warrior had chosen to lie there, no fault could be found. Ga^{n}ɸ ega^{n} is contracted from ga^{n}ɸa ega^{n}.

178, 17. t'eɸaɸa-bajĭ ta-bi che ɸa^{n}ctĭ. This phrase shows that "ta-bi" can be used even in quoting the former words of the speaker himself.

179, 15. na^{n}pa-bajii-gă. The scene was one well calculated to inspire them with fear; but they were urged not to be afraid of what they saw.

180, 4. edita^{n} aũgagi tai aɸa. The men were tired of so long a journey.

180, 12. i^{n}e'agĕqtci, pronounced i^{n}e'a+gĕqtci.

180, 13. jiũgactĕwa^{n}bajĭ, pronounced jiũ+gactĕwa^{n}bajĭ.

180, 16. i^{n}ɸi^{n}sabĕqti, pronounced i^{n}ɸi^{n}+sabĕqti.

181, 4. ɻe-nnga ede. It had been a live buffalo-bull, but at the time referred to it was only the carcass of one. So, niaci^{n}ga ede, it had been a man, but it was then only the body that was carried.

181, 10–11. wana'a^{n}-baji-bi eɸega^{n} ega^{n}. The old man pretended that he thought they said that they did not eat sliced squash, when he knew that they meant human ears.

182, 3; **182**, 7; etc. am áɸa and -biam áɸa are contractions of amá áɸa and biamá áɸa.

182, 18. ha! ha! ha+! *Crescendo*, as in music.

TRANSLATION.

There was a tribe whose chief had a son, a young man. And the young man was very lazy. He did not desire anything at all; he lay down all the time. And his father said, "My child, if one is a man, he usually travels. Do you travel. Go with the young men and travel. Pay attention to the women, and do, at least, take one of them for a wife." And his son never said anything; he continued sad all the while. Even though his father spoke to him, he said nothing. At length he said, "Father, let my mother make a tent for me." And his mother made a tent for him. "Mother," said he, "make also a couch for me." And the boy entered the tent and fasted. He fasted four seasons: he did not eat any food, and he did not drink water. Only once in a while he took a little food, and drank a little water which his mother brought to him. And it happened while he fasted that he thought in his heart, "Let me see! I will wear a robe made of scalps." And it chanced that a deity spoke to him, saying, "Whatever you desire, that shall you do. You shall surely wear a robe made of scalps." And he made an end of the fast. At length he said, "Father, let my mother cook for me. Send them after an old man for me. I wish to go traveling." "Yes, my child," said the chief, "if one is a man, he is accustomed to travel. So have I always wished you to travel. I do not wish you to die in the lodge. I wish you to die at some place that is away from home. I have always been sad because you did not travel." The old man arrived. And the young man said as follows: "O aged man, go after some of the young men for me." And the old man departed. And as he reached each of the lodges, he said to the young men, "The chief's son has invited you." And a great many young men went to the chief's son. And he said as follows: "Ho! I have invited you that we might go traveling. Let us go on the war-path." And the young men were very glad. And he said, "For four days cause them to make moccasins." In four days they went on the war-path. * * * [What follows was not gained in the original, though told by the same man.—And they came to an aged Thunder-man, who was very poor. None but the leader knew that he was a Thunder-man. And they pitied him, saying, "Let us give him some of our robes and other goods." They did so. Then the old man said, "You think that you have been kind to me. I will be kind to you. I will speak to you about something." When he said this, a Coyote, who was the servant of the old man, standing at the door, gave a wink to the chief's son, who followed him and went outside. Said the Coyote, "When he tells you to choose one of the four sacred bags, take the old otter-skin. All are good, but the rest are not exceedingly good." These bags were, first, a hawk-skin bag; second, a martin-skin bag; third, a bag made of the skin of a bird whose name is forgotten; and, fourth, an otter-skin bag. Then the chief's son and the Coyote re-entered the lodge. And the old man said again, "You have been kind to me, and I will be so to you. Which of these four sacred bags will you take? If you wish to return with scalps and booty in half a day, take the martin-skin. Should you take the hawk-skin, you will return in two days. If you wish to be absent a little while (*i. e.*, several days), take the third. This otter-skin one is good, but it is old and worn." And grasping the otter-skin, the chief's son said, "Grandfather, I will take this, notwithstanding its age." And the old man was in a bad humor, and scolded his servant. "Psha! it seems that this one is he who told it." (In the original, Náji! ɸéɸiñkĕ úwagiɸéga^{n} eska^{n}.)

"No, grandfather, he did not tell me. I merely decided so." With the otter-skin bag the old man gave him a wooden club. "The owner of the otter-skin bag does whatsoever he desires, no matter how difficult it is. It kills a great many people. If you wish to kill all in any village or place, flourish this club around your head four times, and at the last time say 'Kau+!' It will make thunder." The old man knew what the chief's son thought in his heart, and he said, "After a while say, 'I will wear a robe of scalps, I say.'" (In the original, Ga^{m}'qti etécte níka-najiha wái^{n}mi^{m} tá miñke, ehé, á-gã hã, á-biamá.)—Here the translation of the text is resumed.] * * * And in about four days, four men went scouting. When they arrived, there was a populous village. And when they returned to camp they said, "Leader, we have seen a great many lodges." "Warriors, that will do," said he. And they approached very near to the village. And when they reached it, his followers said as follows, "Ho! leader, we have come to the village." Said he, "Ho! warriors, I am not seeking that. I am seeking a different thing." And just so they saw three other villages. Again they went scouting. And as they went scouting, the leader said as follows: "Warriors, should one of your grandfathers be there, beware lest you kill him." And it happened that the scouts found a buffalo bull. Behold, they spoke of killing the standing buffalo bull. "Friends, let us kill the standing buffalo bull," said one. "Why! my friend, the leader said that we were not to kill it," said another. "No, the leader did not mean that, I think," said the former. "Yes, the leader did mean that," said the latter. And they wished to kill it. And the buffalo killed one of the men. And the three went back to camp. And when they got home to camp, they said, "Leader, a buffalo bull was there, and he killed one of us." "Warriors, I said, 'Do not kill your grandfather,'" said he. And when they arrived, the scout lay killed. "Ho! warriors, make the road straight. As the warrior wished to lie here, let him lie here, by all means," said the leader. Again they went on. When they departed again, four went scouting. When they went scouting, the leader said as follows: "Ho! warriors, should one of your grandfathers be moving there, beware lest you kill him." And it came to pass that they saw a big wolf. Behold, they spoke of killing the big wolf. "Friends, let us kill him," said one. "Fie! my friend, the leader said that we were not to kill him," said a second. "No, the leader did not mean that, I think; how could he mean the wolf?" said the first. And when they shot at the wolf, behold, he attacked them and killed one of the four. Having returned to camp they said, "Leader, a big wolf was there, and killed one of us." "Ho! warriors, I said that you must not kill your grandfather," said he. When they arrived, the scout lay killed, and the leader said, "Ho! warriors, make the road straight. As the warrior wished to lie here, let him lie here by all means. Let us go further." They went on, and four went scouting. As they went scouting, the leader said as follows: "Warriors, should one of your grandfathers be moving there, beware lest you kill him." And it happened that the scouts found a grizzly bear. Behold, they spoke of killing the grizzly bear. "Friends," said one, "let us kill the grizzly bear." "Fie! my friend, the leader has said that we are not to kill him," said a second. "No, the leader did not mean that, I think," said the first. "Yes, the leader did mean that, I think," said the second. "No, how could the leader possibly mean the grizzly bear?" said the first. And when they desired to kill the grizzly bear, he killed one of the men. And three went homeward to camp. And when they got back to camp, they said, "Leader, a grizzly bear was there, and he killed one of us." "Ho! warriors, I said, 'Do not kill your grandfather,'" said he. And when they arrived,

he lay killed. "Ho! warriors, make the road straight. As the warrior wished to lie here, let him lie here, by all means," said the leader. At length they came to the end of the sky. And the end of the sky was going down into the ground. And the leader said, "Beware, warriors, lest you fear it. Let us go to the other side. Let us leap over. Beware lest you fear it." And the leader having gone, he reached the other side. And all the rest leaped over. One failed to jump across. When the boy wished to jump across, he failed. At length the end of the sky carried him away under the ground. "Come, warriors, let us go. If we wish to be warriors, we must expect such things. Let him lie here." He referred to the man who lay dead. After they departed, they were going for some time. At length they saw a very high hill and a dense forest, a very dense forest of cedars. "Ho! warriors, we are going thither. We will return thence," said he. "Come, warriors, go scouting." And four went as scouts. When they reached there, they saw only the smoke; they did not see the lodge. Having returned, they said, "Leader, although we reached the place, there was smoke, but we did not see the lodge." "Ho! warriors, that is what I am seeking," he said. Again four went scouting. When they reached the very place, though there was smoke, they did not see the lodge. "Leader, though there was smoke, we did not see the lodge," said they. And it was so four times. The fourth time they arrived at the lodge. And the leader said, "Come, warriors, let us enter the lodge." And they entered the lodge. Now, a very old man was dwelling there in the lodge. His head was very large, and his hair was very white. When the leader entered the lodge he did not recognize the old man. But after sitting a great while he recognized the old man (*i. e.*, the old man was going about the lodge when the chief's son entered, and was not recognized; but when both had been sitting a great while, the young man knew who the old one was). The old man thought as follows: "Though my relations suffer very much by going to so great a distance in search of game, some human beings have brought themselves very easily to this lodge. Right at home, I shall kill some men." And the leader thought as follows: "Good! I have said 'I will wear a robe of scalps.' It is indeed a good robe! I will have it." At length one of the younger brothers of the old man came home, bringing a black bear. His head was enormous, and his hair was very red. When he reached home, the old man told the news to his brother. "You had a very hard time traveling; but some have brought themselves right to the lodge. I shall kill them." Again came one carrying a buffalo-bull. His hair was very yellow. And all came home. And one had very green hair; and he carried home a dead man. And he who reached home first said, "O aged man, have the men eaten?" "No, they have not eaten. Cook ye for them," he said. And he said, "Cook ye slices of squash for them." And behold, they cooked the ears of the dead man for them. "We do not eat such things," said they. "If you do not eat such things, what can you eat?" said the old man, acting as if he did not understand them. "Cook ye fine sweet corn for them," said he. And behold, he meant lice. And they said, "We do not eat such things." And one of the old men said as follows: "Let them cook the black bear and the buffalo, too, for themselves." And they were very joyful. And having cooked for themselves, they had pleasure in eating. Well, at length it was night. When it was night, the old man said as follows: "Grandchild, if a man travel, he has many things to talk about. Tell about yourselves." "Yes, grandfather, you being grown and being an old man, you, for your part, must know a

great many things. Do you tell about yourselves first," said he. "Well, grandchild, though I am an old man, I have nothing to tell about ourselves. I will tell a myth," said he. And the old man told a myth. "It happened, grandchild, that there was an old man. And he dwelt in a lodge with his three younger brothers. And when his younger brothers went to a very great distance hunting, they invariably reached home at night. And it happened that when the old man was alone watching the lodge, a great many people entered the lodge. And the old man sat thinking thus, 'Though my own brothers have suffered very much by going from time to time to a very great distance, I shall kill a great many men right in the lodge.'" And he said, "Come, grandchild, do you too tell a myth." "Yes, grandfather, let me tell a myth. It happened that a chief had some villages. And he had a child. And the boy was very lazy. Though his father commanded him to travel, he did not travel. He did not wish at all to do anything whatsoever. At length, the boy having spoken of fasting, his mother made a separate lodge for him. And it happened that the boy thought as follows, as he fasted: 'Let me see! I will wear a robe of scalps.' And the boy went on the war-path with a very great number of men. And there were four men who lived together. And the war-party arrived there. And when they arrived there, the boy sat thinking, 'I did say "I will wear a robe of scalps!" It is indeed a good robe. I will possess it.' One of them had very white hair, and one had very red hair, one had very yellow hair, and one had very green hair." And the old man laughed with him. "Ha! ha! ha! My grandchild has, it seems, guessed the very thing," said he. And when it was night, the leader lay with his eye fixed at a hole in his robe, as he wished to lie watching the old men. And he spoke to his followers: "My followers, beware lest you sleep. Lie without sleeping." And it happened as he was lying down at night, the old man lifted his head very gently, and looked now and then at the supposed sleepers. At length the old man seized his stone hammer. When he seized his hammer, the leader arose suddenly, and brandished his club with a terrible roar, saying, "Kau+!" And he killed all four Thunders. "Ho! warriors, stand ye and take the hair of all. Beware lest ye cut one in pieces. Take the scalps entire," said he. And having finished killing them, they went homeward. Having departed homeward, they came back to the end of the sky. "Ho! come, warriors, begone ye to the other side. Go back to the other side and stand in a row," he said. And they did so. He sent all homeward before him. And he went after. He ran very fast as he went, and leaped very far. And the boy who had gone under the ground went homeward with him, being alive again, just as the leader was. And continuing their homeward journey, they came again to the place of the grizzly bear. It was so again. He sent all homeward before him. And he went homeward after them, running and leaping very far. And he took homeward alive the boy who had been dead. At the place of the wolf it was so again. And at the place of the buffalo it was so again. He reached home with all alive; he did not lose even one. And as they went homeward, they passed by a great many villages. As they passed by them on their way home, he said, "Ho! warriors, that will do. Ye shall surely wear robes made of scalps." And when they reached them again on their way home, having killed all in the villages, he took all their hair. And so he killed all the people of four villages. And they came home to their own tribe. And when all of his villages made him head-chief, he governed them.

THE CHIEF'S SON, THE SNAKE-WOMAN, AND THE THUNDERS.

Told by Cañge-skă.

Iɸádi aká níkagahí-biamá. Gá-biamá: Nisíha, ugácañ-gă. 'Ábaá-
His father (sub.) the chief they say. He said as follows, they say: My child. travel. Hunt

daⁿ waɸítaⁿ-daⁿctĕañ′-gă. NíkaⁿhiI hă, ú'aⁿɸiñ′ge agɸiⁿ′ ɣĭ níkaⁿhi-májĭ.
and work or else (imperative sign). I a chief for nothing I sit if I a chief I not.

Wabɸítaⁿ; awácka ⁿ maⁿbɸiⁿ′ égaⁿ 'áɑae. Ú'aⁿɸiñ′ge aⁿ′qtiañ′gaⁿ-májĭ. 3
I worked; I made an effort I walked as I hunted. For nothing I a great man I not.

Égaⁿ wíkaⁿbɸa. Égaⁿ ckáxe ɣĭ aⁿ′qtiéɸigaⁿ. Ú'aⁿɸiñ′ge ɸagɸiⁿ′ ɣĭ
So I wish for you So you do if you a great man. For nothing you sit if

níkaɸiáhiă′jĭ te, á-biamá. Nújiñga, Ké, dadíha, 'ábae bɸé te. Cañ′ge
you a chief not will, said he, they say. Boy, Come, O father, hunting I go will. Horse

aká naⁿ′qa- iñgɸañ′-gă, á-biamá. Gaⁿ′ 'ábae aɸá-biamá. Égiɸe aⁿ′paⁿ 6
the vertebra one who put on it for me, said he, they say. And hunting he went, they say. At length elk

d'úba wéɸa-biamá. Cañ′ge taⁿ sihí báqtegaⁿ iɸaⁿ′ɸa-biamá. Gaⁿ′ jú-
some he found them, they say. Horse the (ob.) foot tied, having he placed it, they say. And body

hmaⁿ ĕ′di aɸá-biamá; miⁿdégaⁿ aⁿ′paⁿ wagɸáde aɸá-biamá Aⁿ′paⁿ-ma
only there went they say; crawled, having elk creeping up on he went, they say. Elk the

ĕ′di ahí-biamá. Ackáqtci wakída-biamá. Kĭ wiⁿ′ 'úi tĕ, múzibe iɸéɸa- 9
there he arrived, they say. Very near he shot at them, they say. And one wounded it, he shot and wounded it slightly

biamá. Gañ′ki ɸiqá-biamá. ɸiqé aɸiⁿ′ aɸá-bi egaⁿ′ wéahide aɸiⁿ′ ahí-
they say. And he chased it, they say. Chasing it having him it went, they say having far having him arrived

biamá, cañ′ge taⁿ′ ctĭ wéahide najiⁿ′-biamá. Kĭ ewéahidĕqti aɸiⁿ′ ahí-
they say, horse the (ob.) too far stood they say. And at a very great distance from having him arrived

bi egaⁿ′ íbize wakan′diɸegaⁿ cañ′ge taⁿ ágikíbanaⁿ agí-biamá. Ní 12
they say having thirsty impatient from thirst as horse the (ob.) running back to his own he was coming back, they say. Water

bɸátaⁿ-májĭ ɣĭ íbize aẗé taẗé áhaⁿ, eɸégaⁿ-biamá. Wakan′diɸĕqtiaⁿ′-biamá
I drink I not if thirsty I die shall ! thought he, they say. Very impatient from they say

ɣĭ égiɸe nihañ′ga ĕdedíte amá. Kĭ Wakan′da ɸiñké ɸahaⁿ′-biamá. Hau!
when behold a spring it was there, they say. And Deity the (ob.) he prayed to, they say. Ho!

Wakan′da, caⁿ′ hă. Aníŋa, á-biamá. Wakan′da, aẗé tatéskaⁿbɸégaⁿ ɸaⁿ′ctĭ. 15
O Deity, it will do . I live, said he, they say. O Deity, I die would, I thought heretofore.

ɸiéwaⁿjaⁿ′. Níŋa tĕ iⁿɸéckaxe égaⁿ aníŋa tá miñke, Wakan′da, á-biamá.
You are the cause. Life the you made for me as I live will I who, O Deity, said he, they say.

Hau! ɸataⁿ′ gaⁿ′ɸa ɸé ɣĭ wĕ′s'ă wiⁿ′ éɸaⁿbá-biamá. Báazá-biamá.
Well! to drink wishing he went when snake one emerged they say. Scared him off, they say.

Aⁿ′ha-biamá. Ahaú! Wakan′da, aníŋa éskaⁿbɸégaⁿ ɸaⁿ′ctĭ, cĭ aẗé tá 18
He fled they say. Oho! O Deity, I live I thought heretofore, again I die will

átaⁿhé hă. Cī ní tĕ′di ɸataⁿ′ aɸá-biamá. Cī wĕ′s‘ă aká éɸaⁿbe atí-
I who stand . Again water by the to drink he went, they say. Again snake the (sub.) in sight came

biamá. Cī xagá-biamá. Aⁿ′ha-biamá. Cī ĕɲáwadaⁿ′be tĕ′di ɸiñgaí égaⁿ
they say. Again he cried, they say. He fled they say. Again he gared at it when there was none as

3 cī ní tĕ ɸataⁿ′ ɸé. Cī wĕ′s‘ă aká éɸaⁿbe atí-biamá. Cī aⁿ′hai tĕ. Cī
again water the (ob.) to drink he went. Again snake the (snb.) in sight came they say. Again he fled. Again

wéduⁿbaⁿ′ tĕ dúⁿbaⁿ báazai tĕ núji̇ñga ɸiⁿ. Gaⁿ′ wĕ′s‘ă taⁿ ádaⁿbe tĕ′di
the fourth time when four times it scared him off boy the (ob.). And snake the (ob.) looked at when

égiɸe wa‘ú úda‘ⁿqti akáma. Kĭ ní-iɸátaⁿ ji̇ñ′ga u̇ji̇ ‘í-biamá wa‘ú aká.
behold woman very beautiful was, they say. And cup small filled gave him, they say woman the (snb.).

6 Aⁿɸaⁿ′bize aⁿwañ′kandiɸĕqti-maⁿ′, á-biamá núji̇ñga aká. Aⁿɸaⁿ′bɸaⁿ-májī
I am thirsty I am very impatient from, said, they say boy the (snb.). I get enough I not

taté ábaⁿ. Ní tĕ djúba ínahiⁿ ábaⁿ, eɸégaⁿ-biamá. Ẽgiɸe íbɸaⁿqti giáxa-
shall ! Water the a little very ! thought he, they say. At length to get enough she made for him,

biamá wa‘ú aká. Íbɸaⁿqti ɸataⁿ′-biamá núji̇ñga aká.
they say woman the (snb.). Got enough drank they say boy the (snb.).

9 Kĭ núji̇ñga aká wa‘ú ɸiñké daⁿbá-bi tĕ′di qtáɸa-biamá Wa‘ú
And boy the (sub.) woman the (ob.) saw, they say when he loved her, they say. Woman

údaⁿ ínahiⁿ ábaⁿ, eɸégaⁿ-biamá. Kĭ ɸé núji̇ñga taⁿ gɸé tĕ ɲī, naⁿbúɸiqɸá
beautiful truly ! thought he, they say. And this boy the (ob.) went homeward when, ring

wiⁿ′ ‘í-biamá wa‘ú aká. Naⁿbúɸiqɸá gáɸaⁿ jaⁿ′ ɸagɸé te, á-biamá. Kĭ
one gave, they say woman the (snb.). Ring that you use you go homeward will, said she, they say. And

12 wahnáte té ɲī ágɸiⁿ wiⁿ′ áɸagɸaⁿ-de, Ké, aⁿwaⁿ′ɸate té, ecé té, á-biamá
you eat will when seat one you put it on when, Come, we eat will, you say will, said, they say

wa‘ú aká. Gaⁿ′ agɸá-biamá nú amá. Cañ′ge taⁿ ágikíbanaⁿ. Cañ′ge
woman the (snb.). And went homeward, they say man the (snb.). Horse the (ob.) he ran back to his. Horse

taⁿ′di akí-biamá. Ágɸiⁿ agɸá-biamá. Jí tĕ ágikíbanaⁿ′-biamá. Akí-bi
at the (ob.) he got back, they say. Sitting on he went homeward, they say. Lodge the (ub.) he ran back to his they say. He reached home, they say

15 ɲī iɸádi aká, Uíhaⁿi-gă. Naⁿpéhiⁿqti gɸí tĕ, á-biamá. Gaⁿ′ úíhaⁿi tĕ
when his father the (sub.), Cook ye for him. Very hungry he has come home said, they say. And they cooked for him.

Waɸáte tĕ áhigi iⁿ′ɸiⁿ íi-gă, á-biamá. Gaⁿ′ waɸáte tĕ áhigi éɸíⁿ ahíi tĕ.
Food the (ob.) much having for me he ye coming said he, they say. And food the (ob.) much having for him they arrived.

Naⁿbúɸiqɸá ɸiɔnúda-biamá. ɸiɔnúda-bi egaⁿ′ ecaⁿ′adi ɸiɔnúde iɸaⁿ′ɸa-
Ring he pulled off, they say. Pulled off, they say having near by pulling it off he put it

18 biamá. Ké, aⁿwaⁿ′ɸate taté, á-bi egaⁿ′ égiɸe wa‘ú aká júgigɸĕ′qti gɸiⁿ′-
they say. Come, we eat shall, said, they say having beheld woman the (snb.) right with him sat

biamá, Wĕ′s‘ă-wa‘ú aká. Gaⁿ′ waɸáte júgigɸá-biamá ɲī ɸasniⁿ′-biamá
they say, Snake-woman the (sub.). And eating she with him they say when she swallowed, they say.

ɸasniⁿ′-biamá ɲī, égiɸe Wĕ′s‘ă-wa‘ú ɸiñgé átiágɸa-biamá Cī núji̇ñga
She swallowed, they say when, behold Snake-woman was none suddenly, they say. Again boy

21 aká naⁿbúɸiqɸá ɸaⁿ nɸísnaⁿ-biamá. Kĭ núji̇ñga gá-biamá: Dadíha, wa‘ú
the (sub.) ring the (ob.) put on, they say. And boy said as follows, they say: O father, woman

amá watcígaxai waɻa$^{n'}$be ka$^{n'}$bɕa, á-biamá. Kĭ iɕádi aká gá-biamá:
the (sub. pl.) they dance I see them I wish, said he, they say. And his father the (sub.) said as follows, they say:

Hau! ciñ'gajiñ'ga wiwíɻa wa'ú watcígaxe wégaⁿɕa hă; égaⁿ gáxe taí,
Ho! child my woman to dance wishes for them ; so do will (they),

á-biamá iɕádi aká. Kĭ iⁿc'áge wi$^{n'}$ úwagiɕa aɕá-biamá. Gá-biama: 3
said, they say his father the (sub.). And old man one to tell them went, they say. He said as follows, they say:

Wa'ú-mačĕ níkagahi ijiñ'ge aká waɕátcigaxe tá-bi aí aɕa+! á-biamá
Ye women chief his son the (sub.) you dance will he says indeed! said, they say

iⁿc'áge aká. Cí wa'ú-ma watcígaxe-ma wada$^{n'}$ba-bi ɣĭ Wĕ's'ă-wa'ú ɕiñkĕ
old man the (sub.). Again the women the ones dancing he saw, they say when Snake-woman the (ob.)

íɕa-bají-biamá. Cañ'gaxewakiɕá-biamá. Ca^{n}ckáxe taí á-biamá aɕa+! wa- 6
he did not find, they say. He caused them to stop, they say. You will stop said he, they say indeed! dance-

tcígaxe tĕ, á-biamá. Ga$^{n'}$ cañ'gaxá-biamá. Lí tĕ'ɻa akí-biamá. Ké,
ing the, said he, they say. And they stopped they say. Le'go to the he reached home, they say. Come,

dadíha, i$^{n'}$na^{n}ha úha^{n} te. Na^{n}pa$^{n'}$hi^{n}, á-biamá. Kĭ úha^{n}-biamá. Dúda
O father, my mother cook will. I hungry, said he, they say. And she cooked, they say. This way

aɔni$^{n'}$ cí taí. Nin'de kĕ áhigi aɕi$^{n'}$ gíi-gă, á-biamá. Ga$^{n'}$ nin'deɕá-bi 9
you will come with it. Cooked the much bring ye hither, said he, they say. And they cause it to be cooked, they say

ɣĭ ĕ'di éɕi^{n} ahí-biamá. Éɕi^{n} ahí-bi ega$^{n'}$ na^{n}búɕiqɕá ɕiɔnúda-biamá.
when there having for him they arrived, they say Having for him they arrived, they say having ring he pulled off they say.

ɕiɔnúda-bi ega$^{n'}$ eca$^{n'}$adi ɕiɔnúd iɕa$^{n'}$ɕa-biamá. Ké, a^{n}wa$^{n'}$ɕate tatć,
Pulled off, they say having near by pulled off he put it they say Come, we eat shall,

á-bi ega$^{n'}$ égiɕe wa'ú aká júgigɕĕqti gɕi$^{n'}$-biamá, Wĕ's'ă-wa'ú aká. 12
said, they say having behold woman the (sub.) right with him sat they say, Snake-woman the (sub.).

Ga$^{n'}$ waɕáte júgigɕá-biamá. Cí kikíckade-ctĕa^{n}-lma$^{n'}$-biamá, nú ɕiñkĕ
And eating she with him they say. Again they even played regularly with each other they say, man the (ob.)

áɕixá-bi ega$^{n'}$.
she married, they say having.

Cĭ Wĕ's'ă-wa'ú amá ɕiñgá-biamá. Cĭ na^{n}búɕiqɕá gia$^{n'}$-biamá nú 15
Again Snake-woman the (sub.) was none, they say. Again ring wore his, they say man

ɕiñkĕ. Cĭ, Dadíha, wa'ú cémi^{n}jiñ'ga jiñgáqtci watcígaxe waɻa$^{n'}$be ka$^{n'}$bɕa,
the one who. Again, O father, woman young woman very small to dance I see them I wish,

á-biamá. Kĭ iɕádi aká gá-biamá: Hau! ciñ'gajiñ'ga wiwíɻa wa'ú ɕémi^{n}-
said he, they say. And his father the (sub.) said as follows, they say: Well! child my woman young

jiñ'ga jiñgáqtci watcígaxe wégaⁿɕa hă; égaⁿ gáxe taí, á-biamá iɕádi aká. 18
woman very small to dance wishes for them ; so do will (they), said, they say his father the (sub.).

Kĭ iⁿc'áge wi$^{n'}$ cĭ úwagiɕa aɕá-biamá. Gá-biamá: Wa'ú-mačĕ cémi^{n}-
And old man one again to tell them went they say. He said as follows, they say: Ye women young

jiñ'ga jiñgáqtci-mačĕ edábe waɕátcigáxe ɕida$^{n'}$be ga$^{n'}$ɕai. Waɕátcigáxe
woman very small ye who also you dance to see you he wishes. You dance

taí, ai aɕa+! á-biamá. Ga$^{n'}$ watcígaxá-biamá Núɣiñga aká uɕíxidá-biamá 21
will, be indeed! said he, they say. And they danced they say. Boy the (sub.) looked around, they say

Ꞟī Wĕ́s'ă-wa'ú íɸa-bají-biamá. Íɸa-bájĭ Ꞟī, Ké, dadíha, wa'ú amá
when Snake-woman. he did not find, they say He did not find when, Come, O father, woman the (sub.)

watcígaxe cañ'gaxe taí, á-biamá. Ca$^{n'}$ckaxe taí, á-biamá, aɸá+, watcígaxe
to dance stop will (they), said he, they say. Ye will stop, said he, they say, indeed, dancing

3 tĕ, á-biamá. Ga$^{n'}$ cañ'gaxá-biamá. Ꞟí tĕ'ꞟa akí-biamá. Ké, dadíha,
the, said he, they say. And they stopped, they say. Ledge to the he reached home, they say. Come, O father,

i$^{n'}$na^{n}ha úha^{n} te. Na^{n}pa$^{n'}$hi^{n}, á-biamá. Kĭ úha^{n}-biamá. Dúda! aɔni$^{n'}$ cí
my mother cook will. I hungry, said he, they say. And she cooked, they say. This way! you come with it

taí. Nin'de kĕ áhigi aɸi$^{n'}$ gíi-gă, á-biamá. Ga$^{n'}$ nin'deɸá-bi Ꞟī ĕ'di ć́ɸi^{n}
will. Cooked the much bring ye hither, said he, they say. And they caused it to be cooked, they say when there having for him

6 ahí-biamá. É́ɸi^{n} ahí-bí ega$^{n'}$ na^{n}bú́ɸiqɸá gɸíɔnudá-bi ega$^{n'}$, Ké, a^{n}wa$^{n'}$-
they arrived, they say. Having arrived, having for him ring pulled off his own, they say having, Come, we

ɸate taté, á-bi ega$^{n'}$, ćgiɸe wa'ú aká júgigɸĕ'qti gɸi$^{n'}$-biamá, Wĕ́s'ă-wa'ú
eat shall, said, they say having, behold woman the (sub.) right with him sat they say, Snake-woman

aká. Ga$^{n'}$ waɸáte júgigɸá-biamá. Cĭ kikíckade-ctĕa$^{n'}$-hna$^{n'}$-biamá. Cĭ
the (sub.). And eating she with him, they say. Again they even played regularly with each other, they say. Again

9 Wĕ́s'ă-wa'ú amá ɸiñgá-biamá. Cĭ na^{n}bú́ɸiqɸá gia$^{n'}$-biamá nú ɸiñké. Cĭ,
Snake-woman the (sub.) was none, they say. Again ring wore his, they say man the one who. Again,

Ké, dadíha, wa'ú cémi^{n}jiñ'ga na$^{n'}$ ɸi^{n} watcígaxe te, á-biamá. Cémi^{n}jiñ'ga
Come, O father, woman maiden grewn the (ob.) let her dance, said he, they say. Maiden

ɸana$^{n'}$ ɸáɸi^{n}cé waɸátcigaxe taí aɸa+! Níkagahi ijiñ'ge aká ɸida$^{n'}$be ga$^{n'}$ɸai
you grown you who are you are to dance indeed! Chief his son the (sub.) to see you wishes

12 aɸa+! á-biamá. Ga$^{n'}$ watcígaxá-biamá. Ga$^{n'}$ wa'ú amá uɸíxidá-biamá.
indeed! said he, they say. And they danced they say. And woman the (one mv.) he looked around for, they say.

Íɸai-bají-biamá. Iɸáɸa-májí áha^{n}, eɸégă^{n}-biamá Cañ'gaxewakiɸá-biamá.
She was not found, they say. I find her I not ! thought he, they say. He caused them to stop, they say.

Ga$^{n'}$ agɸá-biamá. Akí-biamá Ꞟī úha^{n} ágají-biamá. Ké, dadíha, i$^{n'}$na^{n}ha
And he went homeward, they say. He reached home, they say when to cook he commanded them, they say. Come, O father, my mother

15 úha^{n} te. Na^{n}pa$^{n'}$hi^{n}, á-biamá. Kĭ úha^{n}-biamá. Dúda aɔni$^{n'}$ cí taí.
cook will. I hungry, said he, they say. And he cooked, they say. This way you will come with it.

Nin'de kĕ áhigi aɸi$^{n'}$ gíi-gă, a-biamá. Ga$^{n'}$ nin'deɸa-bi Ꞟī ĕ'di ć́ɸi^{n}
Cooked the much bring ye hither, said he, they say. And they caused it to be cooked, they say when there having for him

ahí-biamá. É́ɸi^{n} ahí-bi ega$^{n'}$ na^{n}bú́ɸiqɸá gɸíɔnudá-bi ega$^{n'}$, Hau! cĭ aɸúla
they arrived, they say. Having arrived, having for him they say ring pulled off his own, they say having. Ho! again finally

18 a^{n}wa$^{n'}$ɸate taté, á-biamá. Égiɸe wa'ú aká júgigɸĕ'qti gɸi$^{n'}$-biamá, Wĕ́s'ă-
we eat shall, said he, they say. Behold woman the (sub.) right with sat they say, Snake-

wa'ú aká. Ga$^{n'}$ waɸáte júgigɸá-biamá. Ukíkie-hna$^{n'}$-biamá. Ukíkie-
woman the (sub.). And eating she with him, they say. They talked inva- riably to each other they say. They talked to each other

hna$^{n'}$-bi Ꞟī iɸádi aká na'a$^{n'}$-biamá. Ĕ́bé-hna^{n} ukíe éi^{n}te da$^{n'}$bai-gă,
inva- riably they say when his father the (sub.) heard it they say. Who only he may be talking to see ye,

á-biamá. Mi$^{n'}$jiñga wi$^{n'}$ da$^{n'}$be aɸá-biamá. Kĭ gá-biamá: Dadihá, wiɥínu
said he, they say. Girl one to see went they say. And she said as follows, they say: O father, my elder brother

aká wa'ú úda^{n}-qti wi$^{n'}$ júgɸe gɸi$^{n'}$ hĕ, á-biamá mi$^{n'}$jiñga aká. Ga$^{n'}$
the (sub.) woman very beautiful one he with her sits . said he, they say girl the (sub.). And

Wĕ's'ă-wa'ú áɸixe waɸíɔna-biamá. 3
Snake-woman married him visible they say.

Wĕ's'ă-wa'ú a^{n}wa$^{n'}$waɥa aɸá-bají-biamá. Égiɸe nú aká aɸá-biamá.
Snake-woman which way went not they say. At length man the (sub.) went, they say.

Aɸá-biamá xĭ égiɸe wa'ú úda^{n}-qti wi$^{n'}$ íɸa-biamá. Gá-biamá: Wígɸă^{n}
He went, they say when at length woman very beautiful one he found, they say. He said as follows, they say: I marry you

tá miñke. ɸiádi ɸiha$^{n'}$ úwagiɸá-gă, á-biamá. Gañ'ki wa'ú aká uíɸa 6
will I who. Your father your mother tell them, said he, they say. And woman the (sub.) to tell it

akí-biamá. Gá-biamá: Dadihá, i$^{n'}$na^{n}ha méga^{n}, níkagahi ijiñ'ge aká
reached home, they say. She said as follows, they say: O father, my mother likewise. chief his son the (sub)

añgɸă$^{n'}$ 'íɸai, á-biamá. Kĭ iɸádi aká gá-biamá: ɸíɸahídai te hă, a-biamá.
to marry me promised, said she, they say. And her father the (sub.) said as follows, they say: He mocked you . said he, they say.

Kĭ Wĕ's'ă-wa'ú aká waji$^{n'}$cte ɸiñgá-bitéama, wa'ú áji waga$^{n'}$ɸa tĕ'di. 9
And Snake-woman the (sub.) in a bad humor disappeared, they say, woman a different he desired when.

Ga$^{n'}$ ɸiñgaí tĕ xĭ gá-biamá: Wabɸáte ka$^{n'}$bɸa hă I$^{n'}$na^{n}ha úha^{n} te,
And she disappeared when he said as follows, they say: I eat I wish . My mother let her cook,

á-biamá. Kĭ úha^{n}-biamá. Dúda aɔni$^{n'}$ cí taí. Nin'de kĕ áhigi aɸi$^{n'}$ gíi ga,
said he, they say. And she cooked, they say. This way you will come with it. Cooked the much bring ye hither,

á biamá. Ga$^{n'}$ nin'deɸá-bi xĭ ĕ'di éɸi^{n} ahí-biamá. Éϕi^{n} ahí-bi ega$^{n'}$ 12
said he, they say. And they caused it to be cooked, they say when there they brought it thither to him, they say. Brought it thither to him, they say having

na^{n}búɸiqɸá gɸíɔnudá-bi ega$^{n'}$, Ké, a^{n}wa$^{n'}$ɸate taté, á-biamá. Égiɸe, añ'kají-
ring pulled off his, they say having, Come, we eat shall, said he, they say. Behold, not so

biamá. Añ'kají ega$^{n'}$ ɸatá-bají-biamá, gíɸa-bají-biamá, Wĕ's'ă-wa'ú ígiɸa-
they say, Not so being he ate not they say. displeased they say, Snake-woman found not his

bají-bi ega$^{n'}$. ɸizá-gă I$^{n'}$ɸa-máji. Waɸáte ka$^{n'}$bɸa-máji, á-biamá. Ké, 15
they say having. Take it I am sad. Food I want not, said he, they say. Come,

dadíha, 'ábae bɸé tá miñke, á-biamá. Cañ'ge ta^{n} na$^{n'}$qa cánakágɸe
father, hunting I go will I who, said he, they say Horse the (ob.) vertebra saddle

iñ'gɸa^{n}i-gă, á-biamá. Wáɸaha úda^{n}qti áɸahá-biamá. Cañ'ge ta$^{n'}$ ctĭ úda^{n}qti,
put ye on for me, said he, they say. Clothing very good he put on, they say. Horse the too very good,

cánakágɸe ctĭ úda^{n}qti. Aɸá-biamá. Aɸá-biamá xĭ égiɸe Wĕ's'ă-wa'ú 18
saddle too very good. He went, they say. He went, they say when behold Snake-woman

sigɸé tĕ ígiɸa-biamá Nihañ'ga tĕ agɸá-bitéama. Sígɸuɸúgihá-biamá.
trail the he found his, they say. Spring the (ob.) she went back, they say. He followed the trail of his they say.

Sígɸuɸúgihá-bi xĭ, égiɸe nihañ'ga tĕ ákusande áɥa aɸá-bitéama sigɸé tĕ.
He followed the trail of his, they say when, behold spring the through beyond went, they say trail the.

Sígɸuɸúgihe aɸá-bi ega$^{n'}$, ɸá-bi ga$^{n'}$, ɸá-bi ga$^{n'}$, égiɸe ɥí tĕ píijĭqti ĕdedí 21
Following the trail of his own he went, they say having, he went, they say having, he went, they say having, at length lodge the very bad there it

te amá. ¢étědi hí eska$^{n'}$, e¢éga^{n} éga^{n} ĕ′di a¢á-biamá. Ĕ′di ahí-bi ɣī égi¢e
was they say. At this place she arrived it might be, he thought as there he went, they say. There he arrived, they say when behold

níaci^{n}ga i^{n}c'ágĕqtci akáma, wá¢aha ¢icpácpaqtcia$^{n'}$ akáma. ¢é níaci^{n}ga
person very old man was, they say. clothing torn in shreds they say. This man

3 ahíi ɣī i^{n}c'áge ¢iñké wá¢aha eɨá tĕ á¢ahaki¢á-biamá núǰiñga aká.
arrived when old man the (ob.) clothing his the caused him to put on, they say boy the (sub.).

I^{n}c'áge aká qubá-biamá. Hau! ɨucpáha, ¢á'ea$^{n'}$¢a¢ĕ ehnégа^{n}, wá¢aha
Old man the (sub.) sacred, they say. Ho! grandchild, you pity me you think, clothing

a^{n}¢á'i, ca$^{n'}$ ¢a'éwigi¢ĕ, á-biama. Uwíkie tá miñke, á-biamá. Wa'ú
you gave me, yet I pity you, said he, they say. I talk to you will I who, said he, they say. Woman

6 u¢úcahe ¢i$^{n'}$ gákĕ ¢é, ní-ɨañga kĕ á¢ite ¢é, á-biamá. Hau! wá¢aha ¢é
you follow her the that (way) went. big water the crossed it went. said he, they say. Ho! clothing this

pĭáǰiqtci ¢é ámaha hné te, á-bi ega$^{n'}$ 'í-biamá i^{n}c'áge aká. Wa¢ágе
very bad this you put on you will go, said, they say having gave him, they say old man the (sub.). Hat

¢a$^{n'}$ ctī 'í-biamá. Ma$^{n'}$ze-weti$^{n'}$ ctī 'í-biamá. Can'ge ta^{n} pĭáǰi wahí¢agé
the too gave him, they say. Sword too gave him, they say. Horse the bad lame

9 ctī 'í-biamá. Ga$^{n'}$, Ké, hné te. Ta$^{n'}$waũg¢a^{n} wi$^{n'}$ ĕdedí¢a^{n} ĕ′di ahí á¢a
too gave him, they say. And. Come, you will go Village one the one that is there there arrived indeed

wa'ú aká, á-biamá. A$^{n'}$ha^{n}, á-biamá. Masáni cí tĕdíhi ɣī níaci^{n}ga
woman the (sub.), said he, they say. Yes, said he, they say. Across you arrive arrives at it when person

d'úba ĕ′di gi¢i$^{n'}$, á-biamá. Úwa¢akié te, á-biamá Íe kĕ é¢iná'a^{n}-bájī
some there sit. said he, they say. You will talk with them, said he, they say. Word the not heed for you

12 ɣī ¢éwa¢ákie té. á-biamá A$^{n'}$ha^{n}, ɨiga$^{n'}$ha, á-biamá, ¢aha$^{n'}$-bi ega$^{n'}$.
if you will send them away, said he, they say. Yes, grandfather, said he, they say, thanked him, they say having.

Ga$^{n'}$ a¢á-biamá.
And so he went, they say.

Ní-ɨañga ahí-bi ɣī ní kĕ jiñ'gajī amá. I^{n}c'áge aká waqúbe gáxai
Big water he reached, they say when water the not small they say. Old man the (sub.) sacred (thing) made

15 éga^{n} ní kĕ ágajade ¢ćki¢á-biamá, i^{n}c'áge aká ictá-¢iɲ'i$^{n'}$ze gi¢i$^{n'}$-bi ega$^{n'}$.
having water the striding he sent him, they say. old man the (sub.) closing his eyes sat, they say having.

Ictá ¢ibi¢á-bi ɣī, égi¢e masáni ahí biamá. Masáni ahí-bi ɣi, ní ĕdedí-te
Eye opened, they say when, behold the other side he reached, they say. The other side he reached, they say when, lodge there it was,

amá, cúde ga$^{n'}$ man'gi¢e naǰi$^{n'}$ te amá. ¢é ní wiɲíga^{n} u¢á ¢a$^{n'}$etī, ¢etéĕ hă,
they say, smoke so erect it stood they say. This lodge my grand father told of heretofore, this is it .

18 á-biamá. Ĕ′di ahí-bi ega$^{n'}$ uđá-biamá. Égi¢e i^{n}c'áge na$^{n'}$ba ĕ′di gi¢i$^{n'}$
said he, they say There arrived, they say having he entered, they say. Behold old man two there were sit-

akáma, Iũgga$^{n'}$ i^{n}c'áge. 'Ábae a¢á-biamá neté amá. Wa¢áge ¢a^{n} i^{n}c'áge
ting, they say Thunder old man. Hunting went, they say the rest the (pl. sub.). Hat the old man

aká 'í ¢a^{n} ugíđada^{m}-bi ɣī wa¢íɲma-bají-biamá. I^{n}c'áge amá í¢a-bají-
the (sub.) had given him the he pushed down his, they say when he was invisible they say. Old man the (sub.) did not discover him

biamá. Kī égi¢e, aūgú égaⁿ níkaciⁿga wá¢ate akáma Iūg¢aⁿ′ aká. Caⁿ′
they say. And behold, us like man were eating them, they say Thunder the (sub.). Yet

wé¢a-bájī g¢iⁿ′-bi ɤī, Pā̈jī ínahiⁿ gáxai áhaⁿ, e¢égaⁿ g¢iⁿ′-biamá núǰiūga aká.
found him not they sat, when. Bad truly they do ! thinking sat they say boy the
they say (sub.).

Winíga" náwakie taí-ma ¢é wáwake te-ána e¢égaⁿ-biamá. Gaⁿ′ niní ují-bi 3
My grand- I talk with will they this he meant them ' thought he, they say. And tobacco they put
father them who (*in thought*) in, they
say

ɤī waɕíɔna ɤiɤáxa-biamá, waɕáge g¢íɔnudá-bi egaⁿ′. Niníba kĕ wénacá-
when visible he made himself, they hat pulled off his, they having. Pipe the he snatched
say. say from them

biamá. Niníba nákade ɤī íbistá-biamá Iūgcaⁿ′ iⁿc'áge áma ¢iūké. I'tcitcí!
they say. Pipe hot when he held against. Thunder old man the the (ob.). I burn!
they say other

á-biamá iⁿc'áge aká. Gañ'ki waɕáge ugídadaⁿ′-bi ɤī ¢iñgá-biamá. Qa-í, 6
said, they say old man the And hat he pulled on his. when he was missing. Why!
(sub.). they say. they say.

níaciⁿga úmaka ínahiⁿ axíg¢aɕiⁿ tí ¢aⁿ′c'tī Eátaⁿ cénajī cíⁿte, á-biamá.
man easy truly having himself had heretofore. Why not destroyed may? said (one),
come they say.

Áma gá-biamá: ¢í éwidacíbe, ehé té cátaⁿ cénajī, á-biamá. Gáagíama
The said as follows, Thee I left him for thee, I said when why not destroyed, said he, they Those returning
other they say: say.

wéama tá amá. Níaciⁿga úmaka tcábe tí ¢aⁿ′c'tī ákiágɕai, wéahúsa tá 9
they will the (sub.) Man easy very had come hither went back again, they will
blame us scold us

amá. Égi¢e níaciⁿga t'é¢é 'iⁿ′ ag¢í-biamá. Gákĕ ¢izái-gă, á-biamá.
the (sub.). At length man killed carrying one came home, That (ob.) take ye. said he, they
they say say.

¢izá-bi egaⁿ′ nan'daɬ ihé¢a-biamá. Hau! ha+! wéaɕamá taité, á-biamá.
Took it, having by the wall they placed it, they (See note) you will surely blame us, said they,
they say say. they say.

Níaciⁿga úmaka axíg¢aɕiⁿ tí ¢aⁿ′c'tī ákiágɕai, á-biamá. Tĕnă'! cátaⁿ ajaⁿ′ 12
Man easy having himself had come he went back said they, they Fie! why you did
hither again. say.

ɤī t'é¢aɕa-bájī g¢é¢akiɕai ă, á-biamá. Wéahidĕqti aūgú-lmaⁿ aūgáhii,
when you did not kill you sent him ? said he, they At a very great we only we arrived.
him homeward say. distance

á-biamá. Úmakaqtci tí ɤī t'é¢aɕa-bájī g¢éwaɕaɕaí pā̈jī ckáxai. Íwit'ábɕai,
said he, they Very easily came when you did not kill you sent them bad you did. I hate you,
say. him homeward

á-biamá. Ké, niní ujī-gă, adída! á-biamá Gañ'ki niní ují-bi egaⁿ′, t'é¢ĕ 15
said he, they Come, tobacco put ye in, simpletons! said he, they And tobacco put in, having. killed
say. say. they say

'iⁿ′ g¢í ¢iñké 'í-biamá. Niníba kĕ ¢aná-bi egaⁿ′ núǰiūga aká wénacá-
carry- came the one they gave him. Pipe the took a whiff, having boy the snatched it
ing home who they say they say (sub.) from them

biamá, íbistá-biamá. I'tcitcí! á-biamá Wícb¢iⁿ-májī, á-biamá. Áma,
they say, pressed it against him. I am burnt! said he, they It was not I, said (one). they The other,
they say. say. say.

Wícb¢iⁿ-májī, á-biamá. Núǰiūga aká waɕáge g¢íɔnudá-biamá. ¢éma 18
It was not I, said he, they say. Boy the (sub.) hat pulled off his, they say. These

júwag¢ĕ'qti i¢aⁿ′-biamá. Edádaⁿ edécai ă, á-biamá Edádaⁿ edaⁿ′¢aⁿ-bájī,
right with them he sat suddenly, they say. What what said ye ? said he, they say. What what we said not,

á-biamá I¢ac-lmaⁿ′i, á-biamá núǰiūga aká. Ké, c'aⁿ′ ckáxe ckaⁿ′lmai
said they, they say. You were speaking, said, they say boy the (sub.). Come, how you do you wish

ɣĭ, kĕ, gáxai-gă, á-biamá. Wéja-biamá. Kagɛ́ha, aŭ′kajĭ, a^{n}¢a$^{n'}$a-bájĭ,
if, come, do ye, said he, they say. They denied, they say. Friend, not so. we were not speaking,

á-biamá. ¢ábɛ́i^{n} aká da^{n}bá-bi ɣĭ, égi¢e, sabájĭqti wa¢áge ¢a^{n} ugídada$^{n'}$-bi
said they, they say. Three the (sub.) saw him, they say when, behold, very suddenly hat the poshed on his, they say

3 ega$^{n'}$ ¢iñgá-biamá.
having he was not, they say.

Nă! kagɛ́, wɛ́a¢amaí ¢a$^{n'}$ctī, íhusa-biamá cī. Eáta^{n}, kagɛ́, níkaci^{n}ga
Why! younger brother, you blamed us heretofore, they scolded him, they say. again. Why, younger brother, man

t'ɛ́¢a¢ájĭ gɛ¢éwa¢akiɛ́¢é ă. Wéa¢ama ¢a$^{n'}$ctĭ á-biamá pahañ′ga aká. Gá-
you did not kill you sent homeward ? You blamed us heretofore, said, they say the first the (sub.). Those

6 agíama wéama taitć, á-biamá Égi¢e agɛ́-biamá. Ciñ′gajiñ′ga ĭ$^{o'}$ agɛ́-
returning will surely blame us, said (the first ones), they say. At length (one) came home, they say. Infant carrying he came home

biamá. Gákĕ ¢izái-gă, á-biamá. Nañ′daɪ ihɛ́¢a-biamá. Gá-biamá: Wa-
they say. That (ob.) take ye, said he, they say. By the wall they laid it, they say. He said as follows, they say: Very

¢údeäjĭ-qti pí; a'i$^{n'}$ agɛ́, á-biamá. Gá-biamá: Kagɛ́ha, níaci^{n}ga wi$^{n'}$
far I was (I reached); I carried I have come home. said he, they say. They said as follows, they say: Younger brother, man one

9 úmaka tcábe atí ¢a$^{n'}$ctī. T'ea$^{n'}$wa^{n}¢a-bájĭ agɛ¢aí, á-biamá. Cɛ́aka wɛ́ama ɛ́de
easy very came hither formerly. We did not kill them he went homeward, said they, they say Yonder one blamed us but

é ctī ega^{n}i jú-bajĭ hă. Waŭ′gabacíbai, t'ea$^{n'}$¢a-bájĭ cī. Gá-biamá: Qa-í!
he too was so unsuccessful We left it for them, we did not kill him again. He said as follows, they say: Why!

a^{n}¢a$^{n'}$sabe ínahi^{o} wɛ́ahide pí ¢a$^{n'}$ctī. Úmaka ínahi^{o} tí tĕ t'ɛ́¢a¢a-bájĭ
I suffered truly a great distance I reached formerly. Easy truly came when you did not kill him

12 gɛ¢ɛ́¢akiɛ¢aí tĕ píäjĭ ckáxai. Wí ga$^{n'}$ ɪa$^{n'}$be ɣĭ t'éaɛ̆ tá miñke, á-biamá
you sent him homeward when had you did. I at any rate I see him if I kill him will I who, said he, they say.

Íkihusá-bi ɣĭ égi¢e núji̇ñga aká wa¢áge gɛ́ĭɔnudá-biamá, éwakiga$^{n'}$qti i¢a$^{n'}$-
Scolding one another, they say when at length boy the (sub.) hat pulled off his they say. just like them sat suddenly

biamá Edɛ́cai ă, á-biamá A^{n}¢a$^{n'}$a-bájĭ, á-biamá. Kagɛ́ha, edáda^{n} eda$^{n'}$-
they say. What said yon ? said he, they say. We did not speak, said they, they say Friend, what we said

15 ¢a^{n}-bajĭ, á-biamá. Wéja-biamá Na$^{n'}$pa-í-biamá núji̇ñga aká. Íɛae-lma$^{n'}$i.
nothing. said they, they say. They denied it, they say Was feared they say boy the (sub.). You were speaking.

Edáda^{n} edɛ́cega^{n} íai-gă Kagɛ́ha, edáda^{n} etĕwa$^{n'}$ ĭa$^{n'}$¢a-bajĭ, á-biamá.
What what you said, so speak ye. Friend, what soever we spoke not of. said they, they say

Wa¢áge ¢a^{n} gia$^{n'}$-bi ɣĭ égi¢e ¢iñgé átiágɛ¢a-biamá. Kagɛ́ha, eáta^{n} aja$^{n'}$.
Hat the he put on his, they say when behold he disappeared suddenly, they say. Younger brother, what were you doing!

18 Eáta^{n} t'éwa¢a¢ájĭ, kigɛ¢éwa¢á¢ĕ ă Wɛ́a¢amaí ¢a$^{n'}$ctī, á-biamá. Níkaci$^{n'}$ga
Why you killed them not, you sent them home again ? Yen blamed us heretofore, said they, they say. Man

úmaka tcábe atí-hua^{n} ¢a$^{n'}$ctī, a^{n}wa$^{n'}$¢igɛ¢a$^{n'}$¢ai. T'ea$^{n'}$¢a-bájĭ. Ĭ$^{n'}$ta^{n} gáagí-ma
easy very came regularly heretofore, we missed doing it to him. We did not kill him. Now those returning

wi$^{n'}$ qtáwa¢ĕ u¢íciqtia$^{n'}$i, wɛ́ahusa tá amá, á-biamá. Cí wi$^{n'}$ agɛ́-biamá.
one to love us very difficult. they scold us will the (pl. sub.), said they, they say. Again one came home they say.

Wa'ú mi$^{n'}$jiñga é¢a^{n}ba wa'i$^{n'}$ ag¢í-biamá. Hau! kagécha, wéa¢at'áhne taí,
Woman girl too carrying them he came home, they say. Ho! younger brother, you hate us will,

á-biamá. Níkaci^{n}ga wi$^{n'}$ úmaka tcábe atí ¢a$^{n'}$ctī, t'ea$^{n'}$wa^{n}¢a-bájī, kig¢éa^{n}-
said they, they say. Man one easy very came formerly, we did not kill them, we sent them

wa^{n}¢aí, á-biamá. Hau, ha+! á-biamá. Eáta^{n} t'éwa¢á¢a-bájī ă. Wéahide 3
home again, said they, they say. (See note) said he, they say. Why you killed them not ? Very far

añgúne-hna^{n} añgáhi. Wéasabĕqtí añgáhi-hna^{n}i. Eáta^{n} t'éwa¢á¢a-bájī ă.
we hunting regularly we arrive. We suffering exceedingly we usually arrive. Why you did not kill them ?

Íwit'áb¢ai, á-biamá. A$^{n'}$ha^{n}, kagécha, éga^{n} hă, á-biamá. A^{n}wa$^{n'}$da^{n}baí
I hate you, said he, they say. Yes, younger brother, it is so . said they, they say. We see them

ctĕwa$^{n'}$ eáwaga^{n}-hna$^{n'}$i, ákiág¢e-hna$^{n'}$ī, wi$^{n'}$¢ake. Atí tá ama hă, á-biamá. 6
notwithstanding we are always so, they always go back again, you speak truly. Come will the (pl. sub.) said they, they say.

Wí ɪa$^{n'}$be ɔɪī t'éa¢ĕ te. Ninī ujíi-gă, á-biamá ī$^{n'}$tca^{n} ag¢í akā. Gañ'ki
I I see him if I kill him will. Tobacco put ye in, said he, they say just now come the (sub.). And

ninī ují-bi ega$^{n'}$ t'é¢ĕ 'i$^{n'}$ g¢í ¢iñké 'í-biamá. Niníba kĕ ¢aná-bi ega$^{n'}$
tobacco put in, they say having killed carrying ing came home the one who they gave him, they say. Pipe the drew a whiff, they say having

núiiñga aká wénacá-biamá, íbistá-biamá. Ĭ'tcitcí! á-biamá. Nin'dea^{n}¢á¢ai, 9
boy ths (sub.) snatched it from them they say, pressed it against him, they say. I am burnt! said he, they say, You burn me,

á-biamá. Añgú a^{n}¢i^{n}-bájī, á-biamá. Núiiñga aká wa¢áge g¢íonudá-bi ega$^{n'}$
said he, they say. We we are not, said they, they say. Boy the (sub.) hat pulled off his, they say having

júwag¢ĕ'qti i¢a$^{n'}$-biamá wa¢íɔna-biamá. Kiɪa$^{n'}$ɪa^{n}bĕqtí-biamá.
right with them sat suddenly, they say visible they say. They looked repeatedly at one another they say.

¢éga^{n} u¢í¢a-hna^{n}i ¢a$^{n'}$ctī égija^{n} hnañkácĕ, uwíkie taí miñke, á-biamá 12
Thus he told of you only formerly you do that you who are, I talk to you will I who, said, they say

núiiñga aká. Uwíkie taí miñke ca$^{n'}$ja íe kĕ á¢aná'a^{n}-bájī ɔɪī hné taité,
boy the (sub.). I talk to you will I who though words the you obey not if you go shall,

á-biamá. Á¢aná'a^{n}i ɔɪī hmá-bájī taité, á-biamá. Níaci^{n}ga ¢éama
said he, they say. You obey if you go not shall, said he, they say. Man these

'ág¢awa¢á¢ai. Eáta^{n} t'éwa¢a¢aí ă. A^{n}wa$^{n'}$¢ate taí hă, á-biamá. Kī ¢éma 15
ye make them suffer. Why you kill them ? We eat them will said they, they say. And these

ĕ'ɒe wáhnataí ă. Pí'ājī ckáxai, á-biamá. Ca$^{n'}$ckaxe taí ¢éma t'éwa¢a¢aí
who you eat them ? Bad you do, said he, they say. You will stop it these you kill them

tĕ, á-biamá. A$^{n'}$ha^{n}, kagécha, á-biamá. Gátĕdi hé t'a^{n} wacta$^{n'}$bai ă,
the, said he, they say. Yes, friend, said they, they say. In that place horn have you see them ?

á-biamá (¢é é waká-biamá). A$^{n'}$ha^{n}, hégabájī, á-biamá. ¢é Wakánda 18
said he, they say (buffalo that he meant, they say). Yes, a great many, said they, they say. This Deity

aká wa¢áte wáxai níkaci^{n}ga g¢úba. ¢éma wáhnatai tĕ pí'ājī ckáxai.
the (sub.) food made them people all. These you eat them as bad you do.

Cañ'gaxái-gă, á-biamá núiiñga aká É ctī wacta$^{n'}$bai ă (a$^{n'}$pa^{n} é waká-
Stop ye it, said, they say boy the (sub.). That too you see them ? (elk that he meant

biamá), á-biamá. A$^{n\prime}$ha^{n}, á-biamá Éga^{n} waɸátai-gă, á-biamá núǰiñga
they say). said he, they say. Yes, said they, they say. So eat ye them said he, they say boy

aká. É eti wacta$^{n\prime}$bai à, á-biamá núǰiñga aká (ɹáqti é wakáa-biamá).
the (sub.) That too you see them ? said, they say boy the (sub.) (deer that he meant they say).

3 A$^{n\prime}$ha^{n}, hégabaǰi a^{n}wa$^{n\prime}$da^{n}bai hă, á biamá. Éga^{n} válmate taí. ɸéma
Yes, a great many we saw them . said they, they say. So ye eat them will. These

ca^{n}méwaɸái-gă, á-biamá. Ú'a^{n}ɸiñ'ge 'ágɸawaɸáɸai, á-biamá núǰiñga aká.
let them alone, said he, they say. Needlessly you make them suffer. said, they say boy the (sub.).

Kĭ éga^{n} ekáxe taí ɹĭ nwíkie taí miñke. A$^{n\prime}$ha^{n}, kagéha, éga^{n} añgáxe
And so you do will if I talk to you will I who. Yes, friend, so we do

6 tañ'gata^{n}, á-biamá. Ca$^{n\prime}$ekaxe taité, á-biamá A$^{n\prime}$ha^{n}, kagéha, ca$^{n\prime}$añgáxe
we who will, said they, they say You will surely stop it, said he, they say. Yes, friend, we stop it

tañ'gata^{n}, á-biamá. Kĭ ɸéma wanĭɹa hnáte áwigaǰi-má válnate taité,
we who will, said they, they say. And these animal you eat I command them you eat them will surely,

á-biamá. A$^{n\prime}$ha^{n}, kagéha. a^{n}wa$^{n\prime}$ɸate tañ'gata^{n}, á-biamá. Hau! bɸé tá
said he, they say. Yes, friend, we eat them we who will, said they, they say. Ho! I go will

9 miñke, á biamá núǰiñga aká. Bɸé tá miñke ɸa$^{n\prime}$ja íhe agɸí tá miñke,
I who, said, they say boy the (sub.). I go will I who though passing I come back will I who,

á-biamá. Wi$^{n\prime}$ɸaka-báǰi hnañkáčĕ hné taité; wi$^{n\prime}$ɸake hnañkáčĕ ca$^{n\prime}$ca^{n}
said he, they say. You tell not the truth ye who you go shall; you tell the truth ye who continually

ɸagɸi$^{n\prime}$ taité ɸe waníɹa válmate hnañkáčĕ agɸí ɹĭ ca$^{n\prime}$ca^{n} hni$^{n\prime}$ taité,
you sit shall. This animal you eat them ye who I come back when continually you he shall,

12 á-biamá. Añ'ka-ɸi^{n}-báǰi hnañkáčĕ, agɸí kĭ hné taité, á-biamá. Ga$^{n\prime}$ aɸa-
said he, they say. You are not so ye who. I come back when you go shall, said he, they say. And went

biamá. Wa'ú siguɸé ɸé tĕ ci uɸúhe aɸá-biamá. Siguɸé ɸé tĕ uɸúhe aɸá-bi
they say. Woman trail went the again following he went, they say. Trail went the following went, they say

ega$^{n\prime}$, ɸá-bi ga$^{n\prime}$, ɸá-bi ga$^{n\prime}$, égiɸe ta$^{n\prime}$wañgɸa^{n} hégactĕwa$^{n\prime}$ǰi ĕdedí-ɸa^{n} amá.
having, they say went, having, they say went, having, at length village populous there it was they say.

15 Kĭ Wĕ'să-wa'ú ĕ'di ahí-bitćamá. Núǰiñga aká ɹí kañ'gĕqtei ahí-bi ɹĭ
And Snake-woman there arrived had, they say. Boy the (sub.) lodge very near to arrived, when they say

ɹiguɸíta^{n}-biamá. Waqúbe gaxá-bi ega$^{n\prime}$ wáɸaha úda^{n}qti i^{n}c'áge 'í kĕ é
worked for himself, they say. Sacred thing made, they say having clothing very good old man gave him the that

gaxá-biamá. Ca'ge ta$^{n\prime}$ etĭ sábĕqti gaxá-biamá. Ma$^{n\prime}$ze-weti$^{n\prime}$ etĭ míguɸa^{n}-
he made, they say Horse the too very black he made, they say. Sword too he wore in his belt

18 biamá. É'di aɸá-biamá. Ca'ge amá na$^{n\prime}$siqti nan'ge ma^{n}ɸi$^{n\prime}$-biamá
they say. There he went, they say. Horse the (sub.) leaping very high running walked they say.

Níaci^{n}ga wada$^{n\prime}$be ɹi'eté na$^{n\prime}$pe átiágɸa-biamá. ɸé níaci^{n}ga wi$^{n\prime}$ atí éde
People saw even when feared suddenly they say. This man one has come but

wáɸaha úda^{n} teábe áɸa. Ca'ge ta$^{n\prime}$ etĭ úda^{n}qti agɸi$^{n\prime}$i, á-biamá. Wĕ'să-
clothing good very indeed. Horse the too very good he sits on, said they, they say. Snake-

21 wa'ú ugíne tí éga^{n} ĭi ɸa^{n} ɹúwi^{n}xe aɸá-biamá. Ugɸíxide ga$^{n\prime}$ gɸi$^{n\prime}$-biamá.
woman seeking his had as come lodges the (ob.) going around he went they say. Looking for his so he sat they say.

Égiᵩe Wĕ́'sʻă-waʻú ígiᵩa-bi egaⁿ′ égiᵩe nú wiⁿ′ áᵩixe akáma. Uné ahí
At length Snake-woman found his, they say having behold man one she had married, they say. Seeking her arrived

aká íʻaᵩá-biamá, miⁿ′ada-biamá. Miⁿ′wadá-biamá xī maⁿ′ze-wetiⁿ iⁿcʻáge
he who he hated they say, jealous they say. Jealous they say when sword old man

aká ʻíi kĕ gᵩizá-bi egaⁿ′, wéti ⁿ ábahá-biamá. Wéduba ⁿ′ tĕdíhi taⁿ′wañgᵩa ⁿ 3
the (sub.) gave him (ob.) the took his, they say having, threatened to strike, they say. The fourth time arrived at it village

bᵩúgaqti wáqᵩi-biamá. Wĕ́'sʻă waʻú edábe gaqᵩí-biamá. Agᵩá-biamá
the whole he killed them, they say. Snake-woman also he killed her, they say. Went homeward, they say

núǰiñga aká. Agᵩá-bi egaⁿ′ níaci ⁿ ga úwakie-ma ĕ′di akí-biamá.
boy the (sub.). Went homeward, they say having person those with whom he talked there he reached home, they say.

Égiᵩe wiñ′ka-báǰi akáma, cañ′gaxe ʻíᵩai tĕ. Naxíde-ᵩiᵩiñ′ge íᵩanahiⁿ′i 6
Behold they had not told the truth, to stop it , they promised. You have no ears you indeed

áha ⁿ. Caⁿ′ckaxe tá-bi, ehaí ᵩaⁿ′ctĕ. Áᵩanáʻa ⁿ-báǰi hă, á-biamá. Hné taité,
! You are to stop it, I said formerly. You have not obeyed . said he, they say. You go shall,

á-biamá. ᵩéᵩu ma ⁿ hniⁿ′ xī níaci ⁿ ga-ma íqtaqti wáhni ⁿ ínihe ebᵩéga ⁿ
said he, they say. Here you walk if the human race wantonly you have them lest I think

gaⁿ′ maⁿ′ci hné tai, á-biamá Níkaci ⁿ ga ťéwaᵩáᵩĕ-mácĕ maⁿ′ci hné xī, 9
so high you go will, said he, they say. Men ye who kill them high you go when

aⁿ′ba ataⁿ′ctĕ mactĕ′qti xī gañ′ki ásni ⁿ waᵩákiᵩĕ taí, á-biamá. Naǰiⁿ′ é
day whenever very warm when and you make them cool again will, said he, they say. Rain that

waká-biamá. Gaⁿ′, Ké, ᵩá-i-gă, á-biamá. Gaⁿ′ maⁿ′ci ᵩéwakiᵩá-biamá.
he meant, they say. And, Come, go ye, said he, they say. And high he sent them, they say.

Gaⁿ′ agᵩá-biamá. Ní-tañga kĕ ahí-biamá. Hau! iⁿcʻáge, cagᵩé áᵩa, 12
And he went homeward, they say. Big water the he reached, they say. Ho! venerable man. I go back to you indeed,

á-biamá. Iⁿcʻáge aká ictá-ᵩip'iⁿ′ze gᵩiⁿ′-bi egaⁿ′ núǰiñga ᵩiⁿ ní ágajade
said he, they say. Old man the (sub.) closing his eyes sat, they say having boy the (one mv.) water striding

ᵩékiᵩá-biamá. Masáni ahí-biamá ictá ᵩibᵩá-bi tĕ'di. Iⁿcʻáge ᵩiñké
sent him, they say. Across he got, they say eye he opened, they say when. Old man the (one st.)

akí-biamá. Hau! ǰiga ⁿ′ha, agᵩí, á-biamá. Níaci ⁿ ga náwakie te ecé-ma 15
reached home, they say. Ho! grandfather, I have come back, said he, they say. Person I talk to them will you the said ones who

náwakie éde íe éga ⁿ iñgáxa-báǰi, áda ⁿ maⁿ′ci ᵩéawákiᵩĕ hă, á-biamá.
I talked to them but words so they did not do for me, therefore high I sent them . said he, they say.

Hau! caⁿ′ hă, á-biamá iⁿcʻáge aká. ᵩéwaᵩákiᵩĕ tĕ úda ⁿ hă, á-biamá.
Ho! enough . said, they say old man the (sub.). You sent them away as good . said he, they say.

Kĭ ᵩé uᵩúahe bᵩé ᵩiⁿ′ wáᵩixe akádi pí, áda ⁿ ta ⁿ′wañgᵩa ⁿ bᵩúga áqᵩi, 18
And this I followed her I went the (mv. ob.) married to the one who arrived, I therefore village all I killed.

á-biamá. Úcka ⁿ gáxe a ⁿ′ᵩagaǰi tĕ égaⁿqti ᗡáxe, á-biamá. A, caⁿ′ hă,
said he, they say. Deed to do you commanded me the just so I did. said he, they say. Yes, enough .

á-biamá Úcka ⁿ éga ⁿ ckáxe tĕ wíka ⁿ bᵩa gaⁿ′ wiʻí, á-biamá (ma ⁿ′ze-weti ⁿ′
said he, they say. Deed so you do the I wished you so I gave to you, said he, they say (sword

é waká-bi ega$^{n'}$). Ké, ɻiga$^{n'}$ha, agɸé tá miñke. I^{n}dádi agíɻa^{n}be ka$^{n'}$bɸa,
that he meant, they say having). Come, grandfather, I go homeward will I who. My father I see mine I wish,

á-biamá Agɸá-biamá. Cañ'ge wahíɸagĕqtia$^{n'}$i, wáɸaha píäjĩqti, waɸáge
said he, they say. He went homeward, they say. Horse very lame, clothing very bad, hat

píäjĩqti, bɸabɸázĕqti. Kĩ iɸádi aká t'é giɻáxa-biamá. T'é tĕ áha^{n},
very bad, torn very much. And his father the (sub.) dead considered his, they say. He died !

eɸé'ga^{n}-biamá. Akí-biamá. ɻíi ɸan'di akí-bi ɻĩ íbaha^{n}-bají-biamá
thought he, they say. He reached home, they say. Lodges at the he reached home, they say when did not know him they say

níaci^{n}ga amá. Níaci^{n}ga waɸɸáni tcábe [gɸi] tí, á-biamá. Níkagahi úju
people the (sub.). Man poor very [come back] has come, said they, they say. Chief principal

ɸiñkĕ'di [ĕ'di] aɸá-biamá. Iɸádi éjii tĕ'di akí-bi ega$^{n'}$ nɑ̆á-biamá Iɸádi aká
by the [there] went, they say. His father his lodge at the reached home, they say having he entered, they say. His father the (sub.)

ctĩ íbaha^{n}-bají-biamá Dadíha, wíebɸi$^{n'}$, á-biamá. Agɸí, á-biamá. A$^{n'}$ha^{n},
too did not know him, they say. O father, it is I, said he, they say. I have come, said he, they say. Yes,

ca$^{n'}$, ɸagɸí, á-biamá. ɸat'é éska^{n} ebɸégа^{n} éga^{n} i$^{n'}$ɸa-máji agɸi$^{n'}$, á-biamá.
enough, you have come, said he, they say. You died it might be I thought as I was sad I sat, said he, they say.

ɸagɸí tĕ ca$^{n'}$ hă, á-biamá. A^{n}jiñ'gadi, nisíha, ɸégima^{n}, á-biamá. Maja$^{n'}$
You have come as enough . said he, they say. When I was small, my child, I did thus, said he, they say. Land

ɻañgáɸĕha úgaca^{n}-hna^{n}-ma$^{n'}$. A^{n}wa$^{n'}$qpaniqti agɸí-hna^{n}-ma$^{n'}$ ga$^{n'}$ a$^{n'}$qti-
over a large tract I traveled regularly. I was very poor I came home regularly so I was a

añ'ga^{n}, á-biamá. Hau! mi$^{n'}$-ɸagɸă$^{n'}$ te, nisíha. Wa'ú wi$^{n'}$ ahni$^{n'}$ te, á-biamá
great man, said he, they say. Ho! female you will marry, my child. Woman one you shall have, said he, they say.

Gá-biamá: Dadíha, wa'ú gátĕdi qtáaɸĕ, á-biamá Wáɸixájĩ ă, á-biamá
He said as follows, they say: O father, woman in that place I love her, said he, they say. Is she unmarried ? said, they say

ijiñ'ge aká. A$^{n'}$ha^{n}, wáɸixájĩ, á-biamá iɸádi aká Ca$^{n'}$, dadiha, ɸéwakiɸá-gă.
his son the (sub.). Yes, she is unmarried, said he, they say his father the (sub.). Then, O father, send them.

Kĩ iɸádi aká ĕ'di ɸéwakiɸá-biamá. É'di ahí-biamá. Níkagahi ijiñ'ge aká
And his father the there (sub.) sent them. they say. There they arrived, they say. Chief his son the (sub.)

ɸijañ'ge gɸă$^{n'}$ ga$^{n'}$ɸai, á-biamá. Gañ'ki wa'ú iɸádi aká gá-biamá: A$^{n'}$ha^{n},
your daughter to marry her wishes, said they, they say. And woman her father the (sub.) said as follows, they say: Yes,

níaci^{n}ga a^{n}wa$^{n'}$qpani ga$^{n'}$ éga^{n} taté ebɸégа^{n}-máji ɸa$^{n'}$ctí, á-biamá. Ga$^{n'}$
man I am poor as so it shall be I did not think formerly, said he, they say. And

ɸa'éɸĕ ga$^{n'}$ ca$^{n'}$ hă, á-biamá. Ga$^{n'}$ 'í-biamá wa'ú ɸiñké nú ɸiñké. Ga^{n}
he pities her as enough . said he, they say. And gave to him, they say woman the man the. And

gɸă$^{n'}$-biamá. Wa'ú ctĩ t'a$^{n'}$-biamá, jí t'a$^{n'}$-biamá nújiñgá aká Gañ'ki
he married her, they say. Woman too he had, they say, lodge he had, they say boy the (sub.). And

níaci^{n}ga ájiaɻáta^{n} wénaxiɸá-biamá. Wénaxiɸá-bi ɻĩ íkiɸitañ'ga ákikiɸaí tĕ.
people from a different (place) rushed on them, they say. They rushed on them, they say when here and there they attacked one another.

Kĩ ĕ'di t'éɸa-biamá nújiñga ĩ$^{n'}$tca^{n} miñ'gɸă^{n} aká. (Híga^{n} tĕ áhigi uctć
And there they killed, they say boy just now married a woman the (sub.). (Myth the much remains

ca$^{n'}$ja agísiɸa-máji hă.)
though I do not remember it .)

NOTES.

189, 5–6. cañge aka na^{n}qa iũg¢añ-gă. Sanssouci reads, cañge aka na^{n}qahi canakag¢e iũg¢a^{n}i-gă, place ye for me the saddle on the horse's backbone.

189, 11. weahide, pronounced we+ahide.

189, 13. wakandi¢ĕqtia^{n}-biama, pronounced waka^{n}+di¢ĕqtia^{n}-biama.

189, 15. tateska^{n}b¢ega^{n}, in full, tate eska^{n} eb¢ega^{n}.

190, 5. uda^{n}qti akama, pronounced u+da^{n}qti akama.

190, 10–12. The Snake-woman told him that she would leave him if he ever courted another woman.

190, 16. The young man had a lodge for himself, apart from that occupied by his father and the rest of the family.

193, 2; **193**, 5; **193**, 17. uda^{n}qti, pronounced u+da^{n}qti.

194, 2. i^{n}c'ageqtci akama, pronounced i^{n}c'a+geqtci akama.

195, 11. hau-ha+! This is retained in the text, as it was given by Cange-skă; but Frank La Flèche says that it is obsolete, huhu+! having taken its place.

197, 18; **198**, 3. hegabajĭ, pronounced he+gabajĭ.

198, 14. hegactĕwa^{n}jĭ, pronounced he+gactĕwa^{n}jĭ.

198, 16. wa¢aha uda^{n}qti, pronounced wa¢aha u+da^{n}<qti, showing *emphasis* as well as *prolongation*.

198, 17. sabĕqti, pronounced sa<bĕqti.

199, 4. b¢ugaqti, pronounced b¢u+gaqti.

199, 19. Sanssouci gave as the old man's reply, ă, ca^{n} hă. Gáqta^{n} pĕ'ji-ɔna^{n}'i hă wa'ú-ma. Ucka^{n} ega^{n} ckaxe te wika^{n}b¢a ga^{n} wi'i. Gaqta^{n} pĕji-ɔna^{n}i hă wa'ú-ma (said in condemnation), "The women are always doing just that way".

200, 5. F. La Flèche agreed with the collector in doubting the correctness of "g¢i tí." He inserted "wi^{n}," *one*, between niaci^{n}ga and waqpani, omitting "g¢i," and also "ĕdí", in line 6, the latter word being superfluous.

TRANSLATION.

The father was a chief. He said as follows: "My child, travel. Either hunt or work. I am a chief. When I sat doing nothing I was not a chief. I worked; I did my best in walking, so I hunted. I am not a great man without cause. So I desire for you. If you do so, you are a great man. If you sit doing nothing, you will not be a chief." The boy said, "Come, father, I will go hunting. Saddle the horse for me." And he went hunting. At length he found some elk. He stationed the horse with his feet tied, and he went thither on foot. He went creeping up on the elk, crawling on his hands and knees. He reached them. When very near he shot at them. And he wounded one slightly. He chased it. As it went along with him after it, it took him a great distance; and the horse, too, stood far off. And having been taken to a very great distance, he was impatient from thirst, and was coming back running to his horse. Thought he, "If I do not drink water, I shall surely die." When he was very impatient from thirst, behold, a spring was there. And he prayed to the Deity. "Ho! Wakanda, it will do; I live. Wakanda, I thought heretofore that I would die. You being the cause, you have made life for me; so I will live, Wakanda." Well,

when he went wishing to drink, a snake emerged from the water. It scared him off. He fled. "Alas, Wakanda, I thought heretofore that I would live; but I stand about to die!" He went again to the water to drink. The snake came in sight again. Again he cried and fled. And when he looked that way again, as there was nothing to be seen, he went to drink the water. The snake came in sight again. Again he fled. And when it was the fourth time, as he looked at the snake, behold, it was a very beautiful woman. And the woman filled a small drinking-vessel which she gave to him. "I am very impatient from thirst," said the youth. "Surely I shall not get enough! The water is indeed a little!" thought he. At length the woman made him have the greatest abundance. The youth drank just as much as he could drink. And when the youth looked at the woman he loved her. "A very beautiful woman!" he thought. And when this youth went homeward, the woman gave him a ring. "Wear that ring as you go homeward. And when you will eat, you shall put it on a seat, and say, 'Come, let us eat,'" said the woman. And the man went homeward, running back to the horse. He reached the horse again. Sitting on it, he went homeward. He ran back to the lodge. When he reached home, his father said, "Cook ye for him. He has come back very hungry." And they cooked for him. "Bring ye much food to me," said the son. And they took much food to him. He pulled off the ring. Having pulled it off, he placed it there "Come, we will eat," said he. Behold, the Snake-woman sat right with him. And when she ate with him, she swallowed the food. When the Snake-woman had swallowed it, behold, she disappeared suddenly. And the youth put on the ring again. And the youth said as follows: "O father, I wish to see the women dance." And his father said as follows: "Ho! my child wishes the women to dance. They shall do so." And an old man went to tell them. He said as follows: "Ye women, the chief's son says that you are to dance." And when he saw the women dancing, he did not find the Snake-woman. He made them stop. "You shall stop the dance," said the old man. And they stopped. He reached home at the lodge. "Come, O father, let my mother cook. I am hungry," he said. And she cooked. "This way! Bring ye it. Bring ye hither much of what is cooked," he said. And when they caused it to be cooked, they took it to him. When it was taken to him, he pulled off his ring, which he placed near him. Having said, "Come, we will eat," behold, the Snake-woman sat right with him. And she ate with him. Again they went so far as to romp with each other, as she had married the man. Again the Snake-woman was missing. The man wore his ring again. Again he said, "O father, I wish to see the women and the very small young women dance." And his father said as follows: "Ho! my child wishes the women and the very small young women to dance. They shall do so." And an old man went to tell them. He said as follows: "Ye women, and ye very small young women also, he wishes to see you dance. He says, 'You shall dance.'" And they danced. When the youth looked around, he did not find the Snake-woman. When he did not find her, he said, "Come, O father, let the women stop dancing." "Ye shall stop the dance," said the crier. And they stopped. He reached home at the lodge. "Come, O father, let my mother cook. I am hungry," he said. And she cooked. "This way! Bring ye it. Bring ye hither much of what is cooked," he said. And when they caused it to be cooked, they took it to him. When they had taken it to him, he pulled off his ring, saying, "Come, we will eat." Behold, the Snake-woman sat right with him. And she ate with him. They romped with each

other again. Again the Snake-woman was missing. And the man put the ring on again. Again he said, "Come, O father, let the women and the grown maidens dance." "Ye grown maidens in motion, ye are to dance. The chief's son wishes to see you dance," said the crier. And they danced. And he looked around for the woman. She was not found. Thought he, "I have not found her!" He made them stop, and he went homeward. When he reached home, he commanded one to cook. "Come, O father, let my mother cook. I am hungry," he said. And she cooked. "This way bring ye it. Bring ye hither much of what is cooked," said he. And when they caused it to be cooked, they took it to him. When they took it to him, he pulled off his ring, and said, "Ho! we will eat for the last time in private." Behold, the Snake-woman sat with him suddenly, and ate with him. They continued talking to each other. When they talked, his father heard it. Said he, "With whom is he talking? See ye." A girl went to see. And she said as follows: "O father, my elder brother sits with a very beautiful woman." And it was manifest that the Snake-woman had married him. The Snake-woman went nowhere.

At length the man (*i. e.*, her husband) departed. He found a very beautiful woman, to whom he said, "I will marry you. Tell your father and mother." And the woman reached home to tell it. She said, "O father and mother, the chief's son has promised to marry me." And her father said, "He made fun of you." And when her husband desired another woman, the Snake-woman disappeared in a bad humor. And when she disappeared, he said, "I wish to eat. Let my mother cook." And she cooked. "This way! Bring ye it. Bring ye hither much of what is cooked," he said. And when they caused it to be cooked, they took it to him. When they took it to him, he pulled off his ring, and said, "Come, we will eat." Behold, it was not so (*i. e.*, she did not appear as before). As it was not so, he did not eat. He was displeased because he did not find his Snake-woman. "Take it. I am grieved. I do not desire food," he said. "Come, O father, I will go hunting Put ye a saddle on the horse's back for me," said he. He put on very good clothing. The horse too was very good. The saddle too was very good. He departed. As he went, behold, he found the trail of the Snake-woman. She had gone back to the spring. He followed the trail of his wife. When he followed the trail of his wife, behold, the trail went through and beyond the spring. He went following the trail of his wife, following, following, following, till at length there was a very unsightly lodge. Having thought, "She may have arrived at this place," he went thither. When he arrived there, behold, a person, a very aged man, was there; his clothing was very much torn in shreds. When this man arrived, he made the old man put on his clothing. The old man was sacred. "Ho! grandchild, you think that you pity me (*or*, are kind to me) in giving me clothing, yet I pity you. I will talk to you. The woman whom you have been following went that way. She went across the great water. Ho! you shall put on this very bad clothing and go." Having said it, the old man gave it to him. He gave him the hat, too. He gave him a sword, too. He gave him the bad, lame horse, too. And he said, "Come, you shall go. The woman reached a village which is there." "Yes," said the young man. "When you get across," said the old man, "you shall talk to some persons who are there. If they do not obey your words, you shall send them away." "Yes, grandfather," he said, having thanked him.

And he departed. When he reached the big water, the water was wide. The old man having performed a sacred rite, as he sat with closed eyes, sent him over the water

at a stride. When he opened his eyes, behold, the young man reached the other side. The lodge was there; and the smoke arose in a straight column. "This is the lodge of which my grandfather told heretofore. This is it," said he. Having arrived there, he entered. Behold, two old men sat there, and they were aged Thunder-men. The rest had gone hunting. When he pushed down on his head the hat which the old man had given him, the old men did not detect him. And behold, the Thunders were eating men like us. Yet, when they sat without discovering him, the youth sat thinking, "They behave very wrong! My grandfather meant these when he said that I should talk to them." And when they filled a pipe, he made himself visible, having pulled off his hat. He snatched the pipe from them. When the pipe was hot, he held it against the other aged Thunder-man. "I am burnt!" said the old man. And when the young man pushed on his hat, he was missing. "Why! A man brought himself hither very easily heretofore. Why was he not destroyed?" said one. The other said as follows: "When I said that I left him for you, why was he not destroyed? Those who are coming home will blame us. They will scold us because a man went away again who had come hither very easily." At length one came home carrying a man whom he had killed. "Take ye that object," said he. Having taken it, they laid it by the side of the lodge. "Well-a-day! You will surely blame us. A man went away again who had brought himself hither very easily," they said. "Fie! What were you about that you let him go homeward and did not kill him? We have always gone a very great distance. When he came hither with no trouble to you, and you let him go homeward instead of killing him, you did wrong. I hate you. Come, fill ye the pipe, simpletons!" said he. And having filled the pipe, they gave it to him who had brought back the man. When the old man had taken a whiff from the pipe, the youth snatched it from him, and pressed it against him. "I am burnt!" said he. "It was not I," said one. The other said, "It was not I." The youth pulled off his hat. He sat suddenly with them. "What thing did you say?" said he. "We said nothing," said they. "You were speaking," said the youth. "Come, do ye as ye wish to do." They denied it. "Friend, it is not so. We were not speaking," said they. When the three looked at him, behold, the youth pushed on his hat very suddenly, and was missing.

"Why! younger brother, you blamed us formerly," they said, as they scolded him. "Younger brother, why did you let the man go homeward instead of killing him? You blamed us heretofore. Those who are coming home will surely blame us," said the first ones. At length one came home. He brought an infant home on his back. "Take ye that," said he. They laid it by the wall. Said he, "I went very far, and I have brought this home on my back." They said as follows: "Younger brother, a man came hither very easily heretofore. We did not kill him, and he went homeward. Yonder one blamed us, but he was just as unsuccessful. We left it to him to kill the man, so we did not kill him." He said as follows: "Why! I suffered very much formerly in going a great distance. When one came hither very easily, and you let him go homeward instead of killing him, you did wrong. If *I* see him, *I* will kill him at all events." When they were scolding each other, the youth pulled off his hat, and sat suddenly just like them. "What did you say?" said he. "We did not speak," they said. "Friend, we said nothing." They denied it. The boy was feared. "You were speaking. Speak ye what thing ye said." "Friend, we spoke not of anything whatsoever," said they. When he put on his hat, behold, he disappeared suddenly. "Younger

brother, what were you doing that you let him go homeward instead of killing him? You blamed us heretofore. A man has been coming regularly heretofore, and we have missed doing to him what we wished. We have not killed him. Now, it is very difficult for one of those who are coming home to love us. They will scold us," said they. Again one came home. He carried a woman and a girl. "Ho! younger brother, you will hate us. A man came hither very easily heretofore, but we sent him back again instead of killing him," they said. "Well-a-day!" said he. "Why did you not kill him? We have always gone very far when hunting. We usually suffer very much in reaching there. Why did you not kill him? I hate you." "Yes, younger brother, it is so. Notwithstanding we saw him, we were always so. He always went home again. You tell the truth. He will come," said they. "If *I* see him *I* will kill him. Fill ye the pipe," said he who had just come home. And having filled the pipe, they gave it to him who had brought back the slain woman and girl. When he drew a whiff from the pipe, the youth snatched it from him and pressed it against him. "I am burnt! You burn me," he said. "It was not we," they said. The youth having pulled off his hat, sat with them suddenly. He was visible. They looked repeatedly at one another. "O ye who do thus as he told of you, I will talk to you," said the youth. "Though I will talk to you, if you do not obey the words, you shall surely depart. If you obey, you shall not go. You make these men suffer. Why do you kill them?" "We will eat them," said they. "And who are these that you eat? You do wrong. You must stop killing these," said he. "Yes, friend," said they. "Have you seen them that have horns," said he, meaning the buffalo. "Yes, there are a great many," they said. "Wakanda made these for food for all people. When you eat these human beings, you do wrong. Put a stop to it," said the youth. "Have you seen those too?" said he, meaning the elk. "Yes," said they. "Eat such," said the youth. "Have you seen those too?" said he, meaning the deer. "Yes, we have seen a great many," they said. "You shall eat such animals. Let these human beings alone. You make them suffer without just cause. If you will do as I command, I will talk to you." "Yes, friend, we will do so," said they. "You will surely stop it?" said he. "Yes, friend, we will stop it," said they. "And you will surely eat these animals which I have commanded you to eat?" said he. "Yes, friend, we will eat them," said they. "Ho! I will depart. Though I will depart, I will pass here on my return home. Those of you who tell not the truth, shall surely depart. Those of you who tell the truth, shall remain continually. Ye who eat these animals when I return, shall surely be here continually. Ye who are not so when I return, shall surely depart," said the youth. And he departed.

He went following again the woman's trail as it went along. Having gone following the trail as it went along, and went, and went, at length there was a populous village. And the Snake-woman had arrived there. When the youth approached very near to the lodges, he decorated himself (*i. e.*, painted his face, stuck feathers in his hair, etc.). Having performed a sacred rite, he made the clothing very good which the old man had given him. He made the horse very black. And he wore the sword in his belt. He went thither. The horse went along running and leaping very far. When the people saw them, they became suddenly amazed. "A man has come, and his clothing is very good. He also sits on a very good horse," they said. As he had come seeking his wife, the Snake-woman, he went round about among the lodges. He sat looking around for his wife. At length when he found the Snake-woman, behold, she had taken a man

for her husband. He who came to seek her hated her; he was jealous of her. When he was jealous, he took the sword the old man had given him, and brandished it. At the fourth time he killed all in the village. He killed the Snake-woman too. The youth went homeward. As he went homeward, he came again to those with whom he had talked. Behold, they had not told the truth when they promised to stop it. "You are indeed disobedient! Though I said that you were to stop it, you have not obeyed. You shall surely depart. If you remained here, I am afraid that you would treat the human race very wantonly; so you shall depart on high. When you who kill men go on high, whenever the day is very warm, you shall make the men cool again," said he, referring to the rain. And he said, "Come, depart ye." And he sent them on high. And he went homeward. He reached the big water. "Ho! venerable man, I am going back to you," said he. When the old man sat with closed eyes, he sent the youth across the water at one stride. He got across, when the old man opened his eyes. He came again to the old man. "Ho! grandfather, I have come back. I talked to the persons to whom you said that I was to talk; but they did not obey my words, therefore I sent them on high," said he. "Ho! It will do," said the old man. "It was right for you to send them away." "And this one whom I went following after, I reached when she had taken another husband; therefore I killed all in the village. I did the deed just as you commanded me to do it," said he. "Yes, it will do. As I desired you to do the deed, so I gave it to you," said the old man, referring to the sword. "Come, grandfather, I will go homeward. I wish to see my father," said the youth. He went homeward. The horse was very lame; the clothing was very bad; the hat was very bad; it was very much torn. And his father regarded him as dead. "He died!" thought he. The youth reached home. When he reached home at the village, the people did not know him. "A very poor person has come," said they. He went to the lodge of the head-chief. Having returned to his father's lodge, he entered. His father, too, did not recognize him. "O father, it is I. I have come home," said he. "Yes, it is well. You have come home. As I thought that you were dead, I sat sorrowful. As you have come home, it is well. When I was young, my child, I traveled regularly over large tracts of land. I always came home very poor, having given away all that I had, so I am a great man. Ho! You shall take a wife. You shall have a woman," said he. He said as follows: "O father, I love a woman in that place. Is she unmarried?" "Yes, she is unmarried," said his father. "Then, O father, send them thither." And his father sent them thither. They arrived there. "The chief's son wishes to marry your daughter," said they. And the woman's father said as follows: "As I am poor, I did not think that it would be so. But as he pities her, it is well." And he gave the woman to the man. And he married her. The boy had a woman, and he had a lodge. And people from a different place rushed on them. When they rushed on them, they attacked each other here and there (*i. e.*, not in regular order). And the boy who had just married was killed there. (Though there is much more of the myth, I do not remember it.)

TWO-FACES AND THE TWIN BROTHERS.

TOLD BY ʇA¢Iⁿ-NAⁿPAJÍ.

Égi¢e níaciⁿga wiⁿ′ wa‘ú júgig¢e g¢iⁿ′-biamá ɻígɸe. Wa‘ú ¢iñké
At length man one woman he with his sat they say dwelt in a lodge. Woman the

watézug¢aⁿ′-biamá. Újawaqti g¢iⁿ′-biamá, ɻáqti t‘éwa¢á-bi egaⁿ′. Égi¢e
pregnant they say. Having a very good time they sat they say, deer he killed them, they say having. At length

nú aká ɻúha-biamá. Égi¢e úkiza wiaⁿ′b¢a b¢é ɻĭ′jĭ níkaciⁿga tí cté- 3
man the (sub.) feared unseen danger, they say. Beware no one at home I leave you I go if person come not-

ctewaⁿ′, daⁿ′bajĭ-gă, á-biamá. Názugáq¢e g¢iñ′-gă, á-biamá. Égi¢e nú
withstanding, look not at him, said he, they say. With your back to him sit, said he, they say. At length man

aká a¢á-biamá. Égi¢e níaciⁿgă wiⁿ′ a-í-biamá. Wúlu‘á! júg¢e ¢iñgĕ′qti
the (sub.) went they say. At length person one was approaching, they say. Really! with her none at all

iñ′g¢iⁿ ¢iñké-ána, á-biamá. Dádaⁿ úgine iⁿ′ju-ɔnaⁿ′. ɻĴjć́be ubáha íjaⁿ- 6
she is sitting for me ! said he, they say. What seeking them I am invariably fortunate. Door the side of she lay by

biamá. Daⁿ′ba-bají-biamá wa‘ú aká. Égi¢e nú amá ‘ábae tĕ agí-biamá.
they say. Did not see him they say woman the (sub.). At length man the (sub.) hunting the was coming back, they say.

Ag¢á-biamá iⁿc‘áge ahí aká. Nú aká akí-biamá. ‘Aⁿ′ ă, á-biamá. ₵¢u
Went homeward, they say old man arrived the (sub.). Man the (sub.) reached home, they say. How ! said he, they say. Hero

ecé te ¢égaⁿ iⁿc‘áge wiⁿ′ tí éde ɻaⁿ′ba-máji hĕ, á-biamá. Wackaⁿ′ ¢iⁿhé, 9
you said the thus old man one came but I did not look at him . said she, they say. To try be sure,

wígaq¢aⁿ′. Tí-hnaⁿ taté ¢aⁿ′ja daⁿ′bajĭ caⁿcañ′-gă, á-biamá. Cĭ a¢á-biamá
O my wife. Come regularly will surely though not seeing him be always. said he, they say. Again went they say

nú amá ‘ábae. Cĭ dúbaⁿ-biamá. Égi¢e cĭ iⁿc‘áge amá ahí-biamá. Cĭ
man the (sub.) hunting. Again four times, they say. At length again old man the (sub.) arrived, they say. Again

atí hă, winaú, á-biamá. Daⁿ′ba-bají-biamá. Cĭ nú amá agí-biamá ‘ábae 12
I have come , O first daughter, said he, they say. She did not look at him. they say. Again man the (sub.) was coming home, they say hunting

tĕ. Cĭ ag¢á-biamá iⁿc‘áge aká. ‘Aⁿ′ ă, á-biamá. Cĭ iⁿc‘áge aká atí hĕ,
the (ob.). Again went homeward, they say old man the (sub.). How was it ? said he, they say. Again old man the (sub.) came .

á-biamá. Daⁿ′bajĭ ¢iⁿhé, á-biamá nú aká. Wédubaⁿ′ tĕdíhi ɻĭ iⁿc‘áge
said she, they say. Not to see him be sure, said, they say man the (sub.). The fourth time arrived at the when old man

aká ag¢á-bi tĕ′di, wa‘ú aká ugás‘iⁿ-biamá. Daⁿbá-hi egaⁿ′ ćgi¢e Ĭndé- 15
the (sub.) went homeward, they say when, woman the (sub.) peeped they say. She saw him, they say when behold Face-

naⁿ′ba é amáma. Wa‘ú kĕ t‘é i¢é amá. Hahá! gawć‘aⁿ ataⁿ′he-ɔnaⁿ′,
two it was he who was moving, they say. Woman the dead had gone they say. Ha! ha! doing that to them I always stand,

á-biamá iⁿc‘áge aká. Wa‘ú níxa ¢aⁿ máb¢azá-bi egaⁿ′, ciⁿ′gajiⁿ′ga naⁿ-
said, they say old man the (sub.). Woman stomach the (cv. oh.) cut open, they say having. infant two

bída¢e akáma; núǰiñga akíwa. Ámą kĕ hahi$^{n'}$t'a^{n} ubéta^{n}-bi ega$^{n'}$ nan'da$_{4}$a
born they were, they say: boy both. The one (ob.) the skin with the hair on wrapped in, they say having by the wall

ihé¢a-bi ega$^{n'}$, áma kĕ a¢i$^{n'}$ ag¢á-biama. Ja^{n}¢a$^{n'}$qa ukíba égih i¢é¢a-biamá.
laid it, they say having, the other the (ob.) he took homeward, they say. Log a crack in he sent headlong into, they say.

3 Nú ¢i^{n} akí amá. Égi¢e wa'ú kĕ t'é ákiágɋa-bitéama, níxa kĕ mábɸaze
Man the reached home, they say. Behold woman the (ob.) dead (see note) had gone again, they say, stomach the (lg ob.) cut open

ké amá. Giqéga^{n} waii$^{n'}$ ugíƉeta^{n} ga$^{n'}$ ɬan'de kĕ giqé amá. ᒧí tĕ'ɬa
she lay, they say. He buried his, so robe he wrapped his in and ground the he buried his, they say. Lodge to the

akí-biamá nú aká. Kí ɬí'ǰí égi¢e nan'da$_{4}$a ciñ'gajiñ'ga xagé amá. Hé!
reached home, they say man the (sub.). He reached home when beheld by the wall infant was crying, they say. Alas!

6 síǰi^{n}qtei¢é, é amá. Ĕ'di a¢á-bi ega$^{n'}$ g¢íza-biamá ciñ'gajiñ'ga kĕ. Égi¢e
my dear little child, said he, they say. There went, they say having he took his, they say infant the (ob.). Behold

núǰiñga akáma. Núǰiñgá-bi ega$^{n'}$ g¢i$^{n'}$ wakan'dagí-biamá. ᒧa$^{n'}$¢i^{n} wakan'-
boy he was, they say. Boy, they say being to sit it was forward they say. To run it was for-

dagí-biama. Ma^{n}¢ída^{n} wakan'dagíqtia$^{n'}$-biamá. Dadíha, man'dĕ jiñ'ga
ward, they say. To pull the bow it was very forward they say. O father, how small

9 iñgáxa-gă. Hídeɬáce giáxa-biamá. Wajiñ'ga ga$^{n'}$ wakíde-hua$^{n'}$-biamá.
make for me. Blunt arrows he made for him, they say. Bird so he used to shoot at them, they say.

Iɸádi aká 'ábae a¢é ta-bi, gia$^{n'}$ze-hma$^{n'}$-biamá. ᒧanúɬa jógɸa^{n} ɬĭ nin'de
His father the (sub.) hunting go will, he said, taught him they say. Fresh meat cooked on the fire when done

ɬĭ hmáte-hna^{n} ɸaja$^{n'}$ te, á-biamá. Wéahide ckáde ɸáǰi-hnañ'-gă, á-biamá.
when you eat it regularly you sleep will, said he, they say. Far away to play go not always, said he, they say.

12 Iɸádi ɸi^{n} ɸé amá 'ábae. Égi¢e núǰiñga wi$^{n'}$ a-í átiágɋa-biamá. Wa'a$^{n'}$
His father the (mv. one) went they say to hunt. At length boy one was coming suddenly, they say. Song

gáxe a-í-biamá:—
making he was coming, they say:—

Kagé, ¢í iɸádi ɸat'a$^{n'}$ ega$^{n'}$
Younger brother, you his father you have since

15 ᒧaní úɸize hmáte ɸáta^{n}cé.
Soup rations you eat you who stand.

Wí iɸádi a^{n}¢iñ'ge ga$^{n'}$
I his father I have none as

Ha^{n}bɸí-si-ɬañ'ga bɸáte áɸi^{n}hé,
"Turkey pease" I eat I who move,

18 á-biamá. ɸiádi i¢é ă, kagéha, á-biamá. A$^{n'}$ha^{n}, ji^{n}¢éha, i^{n}dádi i¢é hă.
said he, they say. Your father has gone I younger brother, said he, they say. Yes, elder brother, my father has gone

Í-gă. ɸékĕ wabásna^{n} kĕ hégactĕwa$^{n'}$ǰĭ a^{n}¢áte taí. Í-gă hă, á-biamá.
Come. This (ob.) roasting piece the (ob.) many let us eat. Come said he, they say.

Kagé, ¢iádi cé¢iñké, á-biamá. Náji! ji^{n}¢éha, i^{n}dádi i¢é hă, á-biamá.
Younger brother, your father that one, said he, they say. For shame! elder brother, my father has gone said he, they say.

Égi¢e égih áiá¢a-biamá ɪ́ tĕ. Ahí-bi ega$^{n'}$ ɪanúʞa basna$^{n'}$ kĕ ¢até
At length right in he went, they say lodge the (ob.). Reached it, they say having fresh meat stuck on sticks to roast the (ob.) ate

júgig¢á-biamá Ckáde júgig¢e g¢i$^{n'}$-biamá. Kagé, ¢iádi cugí, á-biamá.
he with his they say. Played he with his he sat they say. Younger brother, your father yonder he comes, said he, they say.

ʞu'ĕ'qti ákiág¢a-biamá. Wég¢a^{n}¢i$^{n'}$, á-biamá iji$^{n'}$¢e aká. Nă! wabásna^{n} 3
With a sudden rush he had gone again they say. He is bewildered, said, they say his elder brother the (sub.). Why! roasting-pieces

áhigi wídaxe-hna^{n}-ma$^{n'}$ ¢a$^{n'}$ctī, ɔnásni^{n} áha^{n}, á-biamá i¢adi aká. Wí,
many I made for you heretofore, you have swallowed them ! said, they say his father the (sub.). I,

dadíha, é amá. Gisí¢ajī amá íe tĕ. Hau! cī 'ábae b¢é tá miñke.
O father, he said, they say. He forgot they say words the. Ho! again hunting I go will I who.

Gakéga^{n} wídaxe b¢é tá miñke. á-biamá i¢ádi aká. Cī núјiñga amá 6
Like those I make for you I go will I who, said, they say his father the (sub.). Again boy the (sub.)

a-í-biamá. ¢iádi i¢é ă, á-biamá. A$^{n'}$ha^{n}, ji^{n}¢éha, i^{n}dádi i¢é. Í-gă hă, á-biamá
was coming, they say. Your father has gone ? said he, they say. Yes, elder brother, my father has gone. Come . said, they say

isañ'ga aká. Cī ɪanúʞa ¢até júgig¢á-biamá núјiñga ¢iñké isañ'ga ¢iñké.
his younger brother the (sub.). Again fresh meat ate he with his they say boy the one who his younger brother the one who.

Kagé, ¢iádi cugí, á-biamá. Ag¢á-biamá ci. Wég¢a^{n}¢i$^{n'}$, á-biamá iji$^{n'}$¢e 9
Younger brother, your father yonder he comes, said he, they say. He went homeward again. they say. He is bewildered, said, they say his elder brother

aká. Nă! wa¢áte hégactĕwa$^{n'}$jī wídaxe-hna^{n}-ma$^{n'}$ ¢a$^{n'}$ctī. Hnásni^{n}-hna^{n}-ja$^{n'}$
the (sub.). Why! food a great deal I made for you heretofore. You have done naught but swallow it

hă, á-biamá i¢ádi aká. Wí, dadíha, é amá. Gisí¢ajī amá. Cī éga^{n}
. said, they say his father the (sub.). I, O father, he said, they say. He forgot they say. Again so

wídaxe tá miñke, á-biamá. Wabásna^{n} hégactĕwa$^{n'}$jī giáxa-biamá. Cī 12
I do for you will I who, said he, they say. Roasting-pieces a great many he made for him, they say. Again

núјiñga amá a-í-biamá. ¢iádi i¢é ă, á-biamá. A$^{n'}$ha^{n}, ji^{n}¢éha, i^{n}dádi
boy the (sub.) was coming, they say. Your father has gone ? said he, they say. Yes, elder brother, my father

i¢é. Í-gă hă, á-biamá isañ'ga aká Cī ɪanúʞa ¢até júgig¢á-biamá
has gone. Come . said, they say his younger brother the (sub). Again fresh meat ate he with his, they say

núјiñga ¢iñké isañ'ga ¢iñké. Kagé, ¢iádi cugí, á-biamá. Cī wég¢a^{n}¢i$^{n'}$, 15
boy the one who his younger brother the one who. Younger brother, your father yonder he comes, said he, they say. Again he is bewildered,

á-biamá iji$^{n'}$¢e aká. ʞu'ĕ'qti ákiág¢a-biamá. Nă! wa¢áte hégactĕwa$^{n'}$jī
said, they say his elder brother the (sub.). With a sudden rush he had gone back they say. Why! food a great deal

wídaxe-hna^{n}-ma$^{n'}$ ¢a$^{n'}$ctī. Hnásni^{n}-hna^{n}-ja$^{n'}$ hă, á-biamá i¢ádi aká. Dadíha,
I made for you formerly. You have done naught but swallow it . said, they say his father the (sub.). O father,

wíji^{o}¢e tí-hna^{n} hă, á-biamá núјiñga aká. Hé, síji^{n}qtci¢é! Nisíha, ¢iha$^{n'}$ 18
my elder brother comes regularly . said, they say boy the (sub.). Alas. my dear little child! My child, your mother

watézu¢íg¢a^{n} ɪí'jī Índé-na$^{n'}$ba ¢iha$^{n'}$ t'é¢ai hă. Má¢ib¢ázai éga^{n} waqpániqti
proguaot with you when Face-two your mother killed her . He cut you open as very poor

uɸíhi hă. ɸijiⁿ′ɸe tí ɤī uɔnaⁿ′ te hă, á-biamá. Dadíha, wijiⁿ′ɸe
you were raised (you grew up) . Your elder brother comes when you hold him will . said he, they say. O father. my elder brother

ubɸaⁿ′, ecé te hă, á-biamá. Hau, wéduⁿbaⁿ′ tĕ′di núǰiñga amá a-í-biamá.
I hold him, you say will . said he, they say. Well, the fourth time when boy the (sub.) was coming, they say.

3 ɸiádi iɸé ă, á-biamá. Aⁿ′haⁿ, jiⁿɸéha, iⁿdádi iɸé. Í-gă hă, á-biamá
Your father has gone ? said he, they say. Yes, elder brother, my father has gone. Come . said, they say

isañ′ga aká. Iɸádi aká ɬeƋáhi násageɋti ɤiɤáxe jaⁿ′-biamá. ⅃ijébe
his younger brother the (sub.). His father the (sub.) buffalo neck dried very hard made himself he lay, they say. Door

maⁿtáɬa jaⁿ′-biamá. Jiⁿɸéha, hé añgúkine té, á-biamá. Aⁿ′haⁿ, á-biamá.
inside he lay, they say. Elder brother, lice let us hunt for each other, said he, they say. Yes, said he, they say.

6 Hé uína-bi ɤī′jĭ ásku naⁿbé iɸábetaⁿtaⁿ′-biamá. Dadíha, wijiⁿ′ɸe ubɸaⁿ′
Lice he hunted for him, they say when scalp-lock hand he wrapped round and round it they say. O father, my elder brother I hold him

hă, á-biamá. ɸijiⁿ′ɸe ɸictaⁿ′ajī-gă, á-biamá. Ƌáhaⁿ átiaɸá-biamá. Núǰiñga
. said he, they say. Your elder brother do not let him go, said he, they say. He arose suddenly they say. Boy

gɸé gaⁿ′ɸaqtiaⁿ′. Égiɸe ckaⁿ′ajĭ iɸaⁿ′-biamá. Nisíha, wíebɸiⁿ áɸa! á-biamá.
to go homeward wished very much. At length motionless he became, they say. My child, it is I indeed! said he, they say.

9 ɸijiⁿ′ɸe amégaⁿ uɸákikíji, á-biamá. ɸihaⁿ′ tézuɸígɸaⁿi ɤī′jĭ Ĭndé-naⁿ′ba
Your elder brother he likewise you are near relations to each other, said he, they say. Your mother pregnant with you when Face-two

amá t′éɸai égaⁿ waqpániɋti akíɸaha uɸíhi, á-biamá.
the (sub.) killed her as very poor both you grow up, said he, they say.

Dadíha, kagé mégaⁿ, manⁿ′dĕ jiⁿ′ga wegáxai-gă, á-biamá. Wajiⁿ′ga
O father, younger brother likewise, how small make ye for us, said he, they say. Bird

12 aⁿwañ′kide-hmaⁿ tábacé, á-biamá ijiⁿ′ɸe aká. Wajiⁿ′ga kíde ahí-hmaⁿ′-
we shoot at them regularly must, said, they say his elder brother the (sub.). Bird to shoot at they arrived regularly

biamá. Égiɸe, ɸisañ′ga mégaⁿ, gátēdi nihañ′ga teɸanⁿ′di, égiɸe ĕ′di hné tai,
they say. Beware, your younger brother likewise, in that place spring at the, beware there you go lest

á-biamá iɸádi aká. Kagé, ɸiádi nihañ′ga uɸá teɸanⁿ′di añgáɸe tĕ, á-biamá
said, they say his father the (sub.). Younger brother, your father spring told of at the let us go, said, they say

15 ijiⁿ′ɸe aká. Náji! jiⁿɸéha, iⁿdádi ɸájĭ wágaji, á-biamá. Égiɸe Ƌahiⁿ′ kĕ
his elder brother the (sub.). For shame! elder brother, my father not to go commanded us, said he, they say. Then hair the (ob.)

iⁿ′iɸá-gă, á-biamá ijiⁿ′ɸe aká. Hĭn′degaⁿ′! á-biamá isañ′ga aká. Aɸá-biamá
hand back to me, said, they say his elder brother the (sub.). Let us see! said, they say his younger brother the (sub.). Went they say

nihañ′ga tĕ′di akíɸa. Égiɸe nihañ′ga tĕ wĕ′s′ă kĕ ɸéɡaⁿɋtiaⁿ′ akáma (saɸú).
spring to the both. Behold spring the (ob.) snake the (lg. ob.) just this way they were, they say (rattling).

18 Kagé, wanágɸe údaⁿ hégajĭ weaⁿ′ɸĕ, á-biamá ijiⁿ′ɸe aká. Kagé, waŋ′ga-
Younger brother, pet animal good not a little we have found them, said, they say his elder brother the (sub.). Younger brother, we having

ɸiⁿ añgágɸe te, á-biamá. Sindé gĕ máwasá-bi egaⁿ′ ubétaⁿ-bi egaⁿ′ aɸiⁿ′
them let us go homeward, said he, they say. Tail the (ob.) cut them off, they say having wrapped up, they say having they took

agɸá-biamá. Akí-bi ega$^{n/}$ ɮíjébe égaxe ugácka-biamá. Iɸádi aká ɮáqti
them homeward, they say. Reached home, they say having door around they tied (them), they say. His father the (sub.) deer

wi^{n} ‘i$^{n/}$ akí-biamá. ɮíjébe tĕ′di ɮáqti kí ihéɸĕ ɬí wasáɸu éga^{n} amá. Píäĭĭ
one carrying it reached home, they say. Door at the deer reached home he laid it when a slight rattling they say. Bad

hégajĭ ckáxe. Ĕ′di weágaɸi^{n} ma^{n}ɸi$^{n/}$i-gă, á-biamá. Égiɸe weágaɸi^{n} aɸá- 3
not a little you do. There having for them walk ye, said he, they say. At length having for them they went

biamá. Ĕ′di ahí-biamá. Égiɸe sĭndé gĕ wíugibáda^{n}da$^{n/}$-biamá. Cĭ
they say. There they arrived, they say. At length tail the (pl. ob.) they pushed each down on its own, they say. Again

iɸádi aká ‘ábae aɸá-bi tĕ′di, Égiɸe ɮíqĭnde ĕ′di hmé tai, á-biamá. Kagé,
his father the (sub.) to hunt went, they say when, Beware gorge there you go lest, said he, they say. Younger brother,

ɮíqĭnde ɸiádi uɸá teɸan′di añgáɸe taí, á-biamá iji$^{n/}$ɸe aká. Náji! ji^{n}ɸćha, 6
gorge your father told of to the let us go, said, they say his elder brother the (sub.). For shame! elder brother,

i^{n}dádi ɸájĭ wágaji, á-biamá. Égiɸe ɗahi$^{n/}$ kĕ i$^{n/}$iɸá-gă, á-biamá iji$^{n/}$ɸe aká.
my father not to go commanded us, said he, they say. Then hair the hand back to me, said, they say his elder brother the (sub.).

Hĭn′dega$^{n/}$! á-biamá isañ′ga aká. Aɸá-biamá ɮíqĭnde kĕ′di akíɸa. Égiɸe
Let us see! said, they say his younger brother the (sub.). Went they say gorge to the both. Behold

wa‘újiñgáqtci ĕdedí akáma. Ma^{n}ɸiñ′ka néxe gáxe akáma Kagé, ɸiɤa$^{n/}$ 9
a very old woman was sitting there, they say. Earthen kettle she was making, they say. Younger brother, your grandmother

ɸćɸiñké ɸiñké, á-biamá ɤa^{n}há, añgáɸigi-añgáti hă, á-biamá. Skéwa^{n}qti
this (sitting one) the one who, said he, they say. Grandmother, we for you, we have come said he, they say. Many years

ga$^{n/}$miñké-hna^{n}-ma$^{n/}$ ɸa$^{n/}$ja ĕ′be añ′giti, ɮcpáha, a$^{n/}$ɸiqɸúde táda^{n}, á-biamá
I have ever been sitting for some time though who comes for me, grandchild, pull me out shall? said, they say

wa‘újiñga aká. ‘A$^{n/}$ i^{n}ɸć′i^{n} áwibɸaskábe ɬí ca$^{n/}$ca^{n} áwibɸaskábe taí, á-biamá 12
old woman the (sub.). How you carry me I stick to you if without stopping I stick to you will, said, they say

wa‘újiñga aká. Ké, ɸiɤa$^{n/}$ gí‘iñ-gă hă, á-biamá. ɸiádi wákidawákiɸĕ ga$^{n/}$
old woman the (sub.). Come, your grandmother carry her said he, they say. Your father causes us to watch (the lodge) ae

ɸiɤa$^{n/}$ juañ′gɸe añgɸi$^{n/}$ te, á-biamá iji$^{n/}$ɸe aká. Cégĕ néxe gĕ d‘úba
your grandmother we with her we sit will, said, they say his elder brother the (sub.). Those kettles the some

gaqíxa-gă, á-biamá iji$^{n/}$ɸe aká Gaqíqixá-biamá. Égiɸe gí‘i^{n} agɸá-biamá 15
break in, said, they say his elder brother the (sub.) He broke in repeatedly, they say. At length carrying her he went homeward, they say

ɪí tĕ′ɮa. Ké, ɤa^{n}há, tiɸá-gă hă, á-bi ega$^{n/}$, Añ′kajĭ ćɸĕ, cpaɸa$^{n/}$. ‘A$^{n/}$
lodge to the. Come, grandmother, pass on said, they say having, Not so indeed, grandchild. How

wábɸaskábe ɬí ca$^{n/}$ca^{n} wábɸaskábe ćɸĕ, á-biamá ɸiɤa$^{n/}$ cíbe ɸi‘íɸa-gă,
I stick when continually I stick indeed, said she, they say. Your grandmother bowels tickle her,

kagé, á-biamá. Cíbe ɸi‘íɸa ctéctewa$^{n/}$ ca$^{n/}$ca^{n} gɸi$^{n/}$-biamá. l^{n}wéti^{n} ɸa^{n} 18
younger brother, said he, they say Bowels tickled notwithstanding without stopping she sat they say. Stone-hammer the

ɸiɤa$^{n/}$ sĭndéhi ítiñ-gă hă, á-biamá. Sĭndé-qɸu‘a uti$^{n/}$-bi ega$^{u/}$ ugáqpaɸ iɸćɸa-
your grandmother tail-bone hit her on said he, they say. Hollow of back hit her, they say having he made her fall suddenly by hitting her

biamá. Égiɸe iɸádi amá akí-biamá cī. Dadíha, wiɴa$^{n'}$ i$^{n'}$'i^{n} añgágɸi,
they say. At length his father the (sub.) reached home, they say again. O father, my grandmother we carried her we have come home,

á-biamá. Wúhu'á! píājīqti ckáxe. ɸiɴa$^{n'}$ iɸa$^{n'}$ɸě ma^{n}ɸi$^{n'}$i-gă, á-biamá.
said they, they say. Really! very bad you did. Your grandmother to put her walk ye, said he, they say.

3 Gí'i^{n} aɸá-biamá. ⊥íqīnde pahañ'ga ɸizaí tě'di cī gí'i^{n} ahí-biamá. Ké,
Carrying her they went, they say. Gorge before took her at the again carrying they arrived, they say. Come,

ɴa^{n}há, tiɸá-gă, á-bi ega$^{n'}$, Añ'kajī ɸěɸě, cpaɸa$^{n'}$. 'A$^{n'}$ wábɸaskábe ɴī ca$^{n'}$ca^{n}
grandmother, pass on. said they, they say having, Not so indeed, grandchild. Hew I stick if without stopping

wábɸaskábe ɸěɸě, á-biamá wa'újiñga aká Égiɸe sīndé-qɸu'a uti$^{n'}$-bi ega$^{n'}$
I stick indeed, said, they say old woman the (sub.). At length the lower part of the back hit, they say having

6 ugáqpaɸ iɸɸa-biamá
he made her fall suddenly by hitting her, they say.

Cī akí-biamá. Égiɸe, ɖahé ma$^{n'}$ciadi áɖaɸage kě'di qɸabé wi$^{n'}$ naji$^{n'}$
Again they reached home, they say. Behold, hill high headland at the tree one stands

amá. Égiɸe ě'di ɔné tai, á-biamá iɸádi aká. Kī 'ábae aɸá-biamá. Kagé,
they say. Beware there you go lest, said, they say his father the (sub.). And to hunt he went, they say. Younger brother,

9 qɸabé ɸiádi uɸá teɸan'di añgáɸe taí, á-biamá iji$^{n'}$ɸe aká Nă! ɸájī
tree your father told of to the let us go, said, they say his elder brother the (sub.). Why! not to go

wágaji ɸa$^{n'}$ctī, á-biamá Égiɸe ɖahi$^{n'}$ kě i$^{n'}$iɸá-gă, á-biamá iji$^{n'}$ɸe aká.
he commanded us formerly, said he, they say. Then hair the hand back to me, said, they say his elder brother the (sub.).

Ĭn'dakć! añgáɸe te, á-biamá (isañ'ga aká). Égiɸe qɸabé tě wéɴugɸe
Let us see! let us two go, said, they say (his younger brother the). Behold tree the nest

12 tě'di Iñgɸa$^{n'}$ jiñ'ga ɴiɖáda gɸi$^{n'}$-biamá. Dúba akáma. Kagéha, ɸcaká
in the Thunder-bird small drilling holes in their shells sat they say. Four they were, they say. O younger brother, this (one col.)

wanágɸe djúba weáɸě, á-biamá. ɸiádi wanágɸe iñ'gaɸi^{n} añgáki taté,
pet animal a few I have found them, said he, they say. Your father pet animal we have for him we reach home shall,

á-biamá. Áne wági-ma^{n}ɸiñ'-gă, á-biamá. Ubɸí'age, ji^{n}ɸéha. ɸí ma^{n}ɸiñ'-gă,
said he, they say. Climbing go for them, said he, they say. I am unwilling, O elder brother. You walk,

15 á-biamá isañ'ga aká. Ké, wáɖibɸe tá miñke, á-biamá iji$^{n'}$ɸe aká Áne
said, they say his younger brother the (sub.). Come, I go for them will I who, said, they say his elder brother the (sub.). Climbing

aɸá-biamá. Ě'ɬa ahí-biamá paháciaɬa. Kagé, wanágɸe ɸéɸañká úda^{n}
he went, they say. At it he arrived, they say above. Younger brother, pet animal these good

hégajī ɸañká, á-biamá. Ubɸíqpaɸě cuɸéaɸě ɴī wáqɸi-gă hă, á-biamá
not a little the ones who, said he, they say. I make (them) fall I send to you when kill them . said he, they say.

18 Gá-hmiñkě'ce, ɴdáda^{n} ijáje almi$^{n'}$. ⊥i-úɸia$^{n'}$ba ijáje abɸi$^{n'}$ (á-biamá Iñgɸa$^{n'}$
That you who are, what name you have. Lodge-lightens in name I have (said, they say Thunder-bird

jiñ'ga aká). Hau! kagé, ⊥i-úɸia$^{n'}$ba cuɸé. Áda^{n}bá-gă hă, á-biamá. Ě'di
young (the). Ho! younger brother. ⊥i-úɸia^{n}ba goes to you. Look after him . said he, they say. There

uɸíqpaɸ̌ĕ xɪ̄ gaqɸí-biamá. Kī gá-hniīnkĕ́ce, ĭndádaⁿ ijáje ahniⁿ́ ă, á-biamá.
he made fall when he killed him, they say. And that you who are, what name you have ? said he, they say.

ɸigɸíze-maⁿ́ɸiⁿ ijáje abɸiⁿ́, á-biamá. Hau! kagé, ɸigɸíze-maⁿ́ɸiⁿ cuɸé.
Forked-lightning-walking name I have, said he, they say. Ho! younger brother, ɸigɸize-maɸiⁿ goes to you.

Áda[n]bá-gă hă, á biămá. Ĕ́di uɸíqpaɸ̌ĕ xɪ̄ gaqɸí-biamá. Kī gá-hniīnkĕ́ce, 3
Look after him . said he, they say. There he made him fall when he killed him, they say. And that you who are,

ĭndádaⁿ ijáje ahniⁿ́ ă, á-biamá. ɸiaⁿ́ba-tígɸe ijáje abɸiⁿ, á-biamá. Hau!
what name you have ? said he, they say. Sheet-lightning-appears-suddenly name I have, said he, they say. Ho!

kagé, ɸiaⁿ́ba-tígɸe cuɸé Áda[n]bá-gă hă, á-biamá. Ĕ́di uɸíqpaɸ̌ĕ xɪ̄ gaqɸí-
younger brother, ɸiaⁿba-tigɸe goes to you. Look after him . said he, they say. There he made him fall when he killed him

biamá. Kī gá-hniīnkĕ́ce, ĭndáda[n] ijáje ahniⁿ́ ă, á-biamá. Zí-gɸihé ijáje abɸiⁿ́, 6
they say. And that you who are, what name you have ? said he, they say. Yellow-here-in-a-line-again name I have.

á-biamá. Hau! kagé, Zí-gɸihé cuɸé. Áda[n]bá-gă hă, á-biamá Ĕ́di uɸíqpaɸ̌ĕ
said he, they say. Ho! younger brother, Zí-gɸihe goes to you Look after him . said he, they say. There he made him fall

xɪ̄ gaqɸí-biamá. Úti[n] xɪ̄ wágɸa[n]ɸá-biamá. Ga[n]ʹ qɸabé tĕ ma[n]ʹciaxáqti hí
when he killed him, they say. He hit at them when he missed them, they say. And tree the at a very great height arrived

amá, wéahidĕ́qti. Kagé, wacka[n]ʹ egañ́-gă hau! á-biamá. Ji[n]ʹɸe-hau! 9
they say, very far away. Younger brother, do make an effort O! said he, they say. Elder brother O!

á-biamá, xagé ictábɸi ga[n]ʹ ínaji[n]ʹ-biamá. Wacka[n]ʹ-egañ́-gă hau! kagé,
said he, they say, crying tears so he stood when, they say. Do make an effort O! younger brother,

á-biamá. Égiɸe isañ́ga aká íxiɸá-biamá. I[n]wéti[n] ɸa[n] ja[n]ʹ tĕ íti[n]-bi xɪ̄,
said he, they say. At length his younger brother the (subj.) aroused they say. Stone hammer the wood the hit with it. when, they say

Ja[n]ʹ ɸé-tĕ tcĕ́-cka-ɸa ɸé, tcĕ́-cka-ɸa ɸé, 12
Wood this the short of its own accord goes, short of its own accord goes,

á-biamá Ga[n]ʹ-ite-hma[n]ʹ amá. Wacka[n]ʹ-egañ́-gă hă, kagé, á-biamá (iji[n]ʹɸe
said he, they say. So it became only they say. Do make an effort . younger brother, said he, they say (his elder brother

aká). Cí égaⁿ-biamá Ja[n]ʹ ɸétĕ tcĕ́cka ɸa ɸé, tcĕ́cka ɸa ɸé, á-biamá xɪ̄,
the). Again it was so, they say. Wood this one short of its own accord goes, short of its own accord goes, said he, they say when,

égiɸe qɸabé tĕ ga[n]ʹ-ite-hma[n]ʹ amá. Wéduba[n]ʹ tĕdíhi qɸabé tĕ égiga[n] amá, 15
behold tree the so it became only they say. The fourth time it arrived at tree the was as before, they say.

ɸétĕ éta[n] naji[n]ʹ tĕ éta[n] gɸité amá. Kagé, ca[n]ʹ hă, á-biamá. Iūgɸa[n]ʹ jiñ́ga
this (std. ob.) so long stood the so long stood as before again they say. Younger brother, enough . said he, they say. Thunder-bird young

wáɸiza-bi ega[n]ʹ wáɸi[n] agɸá-biamá. Wáɸi[n] akí-biamá. Jíma[n]ʹte iɸa[n]ʹwaɸá-bi
took them, they say having them having them they went homeward, they say. Having them they reached home, they say. Within the lodge placed them, they say

ega[n]ʹ uɸia[n]a[n]bá-biamá. Íqa gɸi[n]ʹ-biamá nújiñga amá akíɸa. Ji[n]ɸéha, i[n]dádi 18
having it flashed repeatedly in it, they say. Laughing sat they say boy the (pl. sub.) both. Elder brother, my father

g¢í ᵶī qtáwa¢ĕ héga u¢íciqti áha^{n}, á-biamá. I¢ádi ¢iñké kí amá ⌊Ljíbe
come when home to love them a little very difficult ' said he, they say. His father the one who reached home, they say. Door

¢a^{n} ¢íkiáha^{n} ᵶī ¢ia$^{n'}$a^{n}bá-biamá. Píäjtäji′qtci ckáxe. Ĕ′di wá¢i^{n} ma^{n}¢i$^{n'}$i-gă,
the he lifted up when flashed repeatedly, they say. Not bad at all you have done. There having them walk ye,

á-biamá. Wá¢i^{n} ahí-biamá ᵶī wé^{n}g¢e cī ĕ′ɬa i¢a$^{n'}$wa¢á-biamá, wiúgiji-
said he, they say. Having them they arrived, they say when nest again in it they placed them, they say, they put in for them

biamá. Núji^{n}ga aká akí-biamá. Égi¢e, ¢isañ′ga mégа^{n}, niú¢ica^{n} ɬañ′ga
they say Boy the (sub.) reached home, they say. Beware, your younger brother likewise, lake big

ke¢an′di ¢íq¢e uji ke¢an′di ĕ′di hmé tai, á-biamá i¢ádi aká. I¢ádi amá
at the canes filled (with) at the there you go lest, said, they say his father the (sub.). His father the (nav. sub.)

tábae a¢á-biamá. Kagé, ¢iádi niú¢ica^{n} ¢ájī wágaji ke¢a$^{n'}$ ĕ′di añgá¢e taí,
hunting went they say. Younger brother, your father lake not to go told us the, in the past there let us go,

á-biamá iji$^{n'}$¢e aká. Nā! ji^{n}¢éha, i^{n}dádi ¢ájī wágaji ¢a$^{n'}$ctī, á-biamá.
said, they say his elder brother the (sub.). Fie! elder brother, my father not to go told us formerly, said he, they say.

Égi¢e ɖahi$^{n'}$ kĕ i$^{n'}$i¢á-gă hā, á-biamá iji$^{n'}$¢e aká. Ĭn′dakć! añgá¢e te,
Then hair the hand back to me said, they say his elder brother the (sub.). Let us see! let us two go,

á-biamá isañ′ga aká. Ĕ′di a¢á-biamá Ĕ′di ahí-bi ᵶī′jī égi¢e ní kĕ ɖizá
said, they say his younger brother the (sub.). There they went, they say. There they arrived, when they say behold water the sand

kĕ b¢á¢aqti ja$^{n'}$ ke amá. Wag¢ícka hi-dúba ákicúgaqti ĕdedí-máma.
the very level was lying, they say. Reptile feet four standing very thick there were moving, they say.

Wanág¢e úda^{n} tcábe wea$^{n'}$¢ĕ, kagé, á-biamá. Akí¢a sĭn′de waka$^{n'}$ta^{n}-bi
Pet animal good very we have found them, younger brother, said he, they say. Both tail tied them, they say

ega$^{n'}$, baqtá-bi ega$^{n'}$, gánaqti wá¢i^{n} ag¢á-biamá. Wá¢i^{n} akí-biamá ɻí tĕ′ɬa.
having, made into packs, they say having, just that many having them they went homeward, they say. Having them they reached home, they say lodge at the.

Wá¢i^{n} akí-bi ega$^{n'}$ nan′de ɻijébe ¢éga^{n} gĕ′ ctĕ b¢úga ugáca^{n} ma^{n}¢i$^{n'}$-biamá
Having them reached home they say having wall (of lodge) door thus the even all traveling walked they say

i$^{n'}$je-wasníbe amá. Ga$^{n'}$ núji^{n}ga ckáde ma^{n}¢i$^{n'}$-bi ᵶī′jī sí tĕ sĭn′de gĕ
lizards the (sub.). And boy playing walked, they say when foot the tail the

wáta^{n}-bi ᵶī wana$^{n'}$huta^{n}-hna$^{n'}$-biamá. I¢ádi ɻáqti wi$^{n'}$ ′i$^{n'}$ agí-biamá, ɻí
trod on them, they say when they made them cry by treading inva- riably they say. His father deer one carry- ing was coming, lodge they say,

giɻáɖe agí-biamá. ⌊Ljíbe tĕ′di ngáqpa¢ĕ ᵶī′jī ágaspá-bi ega$^{n'}$ wáhuta^{n}
when near he was coming, he was coming, they say. Door at the he threw it down when pressed down on, they say having crying out

ihé amá. Píäji tcábe. Águdíta^{n} wáhni^{n} ckí cí^{n}te, ĕ′di wá¢i^{n} ma^{n}¢i$^{n'}$i-gă,
in a line they say. Bad very Whence you had them you came back it may be there having them walk ye,

á-biamá. Wá¢i^{n} a¢á-biamá. Wá¢i^{n} a¢á-bi ega$^{n'}$ ca$^{n'}$qti niú¢ica^{n} ngíji
said he, they say. Having them they went, they say. Having them went, they say having in spite of lake put them in their

ga$^{n'}$ ¢é¢a-biamá. Akí-biamá.
so they sent suddenly, they say. They reached home, they say.

NOTES.

208, 2. ja^{n}ɕa^{n}qa, etc. ʤaɕi^{n}-na^{n}pajĭ also said, Ĭnteañ′ga uhíɕa-biama, the inteañga (either ground-mice or field-mice) brought him up.

209, 3. wegɕa^{n}ɕi^{n}. Sanssouei said that this meant, "He has forgotten everything." The younger brother forgot the words that he wished to tell his father about his brother.

210, 1. ɕiji^{n}ɕe ti ɲĭ, etc. The father said to the son, "If your brother comes again, get him to lie down, and pretend to hunt for lice. Steal a hair out of his head, and he cannot leave you."—Sanssouei.

210, 9. ɕiji^{n}ɕe amega^{n} uɕakikiji. This was addressed to the son who had been brought up by the field-mice, and who is called "elder brother" by the other son. Yet that other son is here termed "Your *elder* brother." Perhaps we should read, ɕisañ′ga, your younger brother.

210, 15. pahi^{n} kĕ i^{n}′i iɕa-gă, Let the hair come back to me, the owner—ʤaɕi^{n}na^{n}-pajĭ. I^{n}′i iɕa-gă is from "gi′i iɕĕ," to give an object back to the owner by sending it in this direction.

210, 16. hĭndega^{n} implies consent to go with the elder brother.—Sanssouei.

211, 4. wiugibada^{n}da^{n}. The tails were fastened again to their respective snakes.

211, 10. skewa^{n}qti ga^{n}-miñke-hna^{n}-ma^{n}, etc. It is explained by the following, given by ʤaɕi^{n}-na^{n}pajĭ. Cka^{n}′ajĭ agɕi^{n}′ ɲĭ júga kĕ a^{n}wa^{n}′-dĭndĕ′qti-ma^{n}′, jíbe kĕ′ etĭ a^{n}′badĭn′-
Motionless I sit when body the me very rigid I have (?) leg the too me distended
dĕqti ma^{n}′: "When I sit motionless, my body becomes very rigid, my legs, too, are very
very I have (?)
much distended."

213, 6. zi-gɕihe. Lion said that the fourth Thunder-bird was called ɕia^{n}′ba-gí-hna^{n} (Sheet-lightning-is-always-coming-back), instead of Zi-gɕihe.

TRANSLATION.

Once there was a man who dwelt in a lodge with his woman. The woman was pregnant. As he killed deer, they dwelt very happily. At length the husband feared some unseen danger. "Beware, when I leave you, lest you look at any one who comes. Sit with your back to him," he said. At length the man departed. At length a person was approaching. "Really! she is sitting for me, her relation, without any one at all with her! I am always fortunate in searching for things." The woman lay by the side of the door, and did not look at him. At length the husband was coming home from the hunt. The old man went homeward. The husband reached home. "How was it?" said he. "It was thus as you said here. An old man came, but I did not look at him," said she. "O my wife, be sure to do your best. Though he will surely come regularly, never look at him," said he. The husband went hunting again. And it was so four times. At length the old man arrived. "I have come again, O first daughter of the household," said he. She did not look at him. The husband was coming home again from the hunt. The old man went homeward again. "How was it?" said the husband. "The old man came again," said she. "Be sure not to look at him," said the husband. When the fourth time came, and the old man went homeward, the woman peeped. When she looked at him, behold, it was Two-faces that was moving along. The woman lay dead. "Ha! ha! I always do that to them," said the old man. Having slit the stomach of the woman with a knife, the infants were twins; both were boys. Having wrapped one in a skin with the hair on, he laid it by the side of

the lodge, and he took the other homeward. He thrust it headlong into a crack in a log. (See Note 1.) The husband reached home. Behold, the woman was dead, and she lay with her stomach cut open. He wrapped his wife in a robe, and buried her in the ground. The husband reached his home at the lodge. When he reached home, behold, a child was crying by the side of the lodge. "Alas! my dear little child," said he. Having gone thither, he took his child. Behold, it was a boy. Being a boy, he was quick to sit alone. He was very forward in learning to run and to pull the bow. "O father, make me a small bow." The man made blunt arrows for him. And he used to shoot at birds. The father used to teach him, when about to go hunting. "When the fresh meat is cooked on the fire, and is done, you may eat it; and then you may sleep. Never go far away to play," said he. The father went to hunt. At length a boy was approaching suddenly. He was approaching, making a song. "Younger brother, as you have a father, you are standing at home eating rations of soup. I, as I have no father, am eating turkey-pease as I walk," he said in his song. "Younger brother, has your father gone?" "Yes, elder brother, my father has gone. Come, let us eat many of these roasting-pieces. Come," said the younger. "That sitting one is your father, younger brother," said the elder. "For shame! elder brother, my father has gone," said the younger. At length he went right into the lodge. Having gone in, he ate with him the pieces stuck on sticks to roast. He sat playing with his brother. "Younger brother, yonder comes your father," he said. He had gone with a sudden rush. "He has forgotten everything," said the elder brother. "Why! I prepared many roasting-pieces for you heretofore. You have swallowed them!" said the father. "I, O father," said he, having forgotten the words which he wished to say. "Ho! I will go hunting again. I will make pieces like those for you, and then I will go," said his father. The boy was approaching again. "Has your father gone?" said he. "Yes, elder brother, my father has gone. Come," said the younger brother. And the boy sat with his younger brother again, eating fresh meat. "Younger brother, yonder comes your father," said he. He went homeward again. "He has forgotten everything," said the elder brother. "Why! I prepared for you heretofore a great quantity of food. You have done naught but swallow it," said his father. "I, O father," said he, forgetting it. "I will do so for you again," said the father. He prepared for him a great many roasting-pieces. The boy was approaching again, after the father departed. "Has your father gone?" said he. "Yes, elder brother, my father has gone. Come," said the younger brother. And the boy sat again with his younger brother, eating fresh meat. "Younger brother, yonder comes your father," he said. "Again has he forgotten everything," said the elder brother. He had gone back again with a very sudden rush. "Why! I prepared for you heretofore a great quantity of food. You have done naught but swallow it," said the father. "O father, my elder brother comes regularly," said the boy. "Alas! my dear little child! My child, when your mother was pregnant with you, Two faces killed her. As you were cut out of her, you grew up very poor. When your elder brother comes, you shall take hold of him. You shall say, 'O father, I have hold of my elder brother,'" said he. Well, when it was the fourth time, the boy was approaching. "Has your father gone?" said he. "Yes, elder brother, my father has gone. Come," said the younger brother. The father had changed himself into a buffalo neck that was dried very hard. He lay inside the door. "Elder brother, let us hunt lice for each other," said the younger.

"Yes," said the elder. When he hunted lice, he wrapped his elder brother's scalp-lock round and round his hand. "O father, I have hold of my elder brother," said he. "Do not let your elder brother go," said the father. The father arose suddenly. The boy wished very much to go homeward. At length he ceased struggling and became motionless. "My child, it is I. You and your younger brother are near relations to each other. When your mother was pregnant with you, Two-faces killed her, and both of you grew up very poor," said he. "O father and younger brother, make a small bow for me. We must shoot at birds regularly," said the elder brother. They used to go to shoot at birds. "Beware lest you and your younger brother go thither to the spring in that unseen place," said the father. After he left, the elder brother said, "Younger brother, let us go to the spring of which your father told." "For shame! elder brother, my father commanded us not to go," said the younger. "Then hand the hair back to me," said the elder brother. "Let us see!" said the younger. Both went to the spring. Behold, the snakes were shaking their rattles just in this manner, at the spring. "Younger brother, we have found many pretty pets. Younger brother, let us take them homeward," said the elder brother. Having cut off the tails and wrapped them up, they took them homeward. When they reached home, they tied the tails around the door. The father reached home, bringing a deer. When he laid down the deer at the door on reaching home, there was a slight rattling. "You have done very wrong. Go and take the tails back to the snakes," said he. At length they went to take them back. On their arrival, they thrust each tail on its own snake. When the father went hunting again, he said, "Beware lest you go to the deep ravine." "Younger brother, let us go to the gorge of which your father told," said the elder brother. "For shame! elder brother, my father commanded us not to go," said the younger brother. "Then hand the hair back to me," said the elder brother. "Let us see!" said the younger brother. Both went to the gorge. Behold, a very old woman was sitting there, making pottery. "Younger brother, this one who is sitting is your grandmother. Grandmother, we have come for you," said he. "Though I have been sitting thus for many years, grandchild, who can pull me out of this to which I am sticking? If I stick to you when you carry me, in that way will I always stick to you," said the old woman. "Come, carry your grandmother. As your father causes us to take care of the lodge, let us sit with your grandmother. Break some of the kettles," said the elder brother. The younger brother broke in many. At length he went homeward, carrying her to the lodge. "Come, grandmother, get off," he said. "No, grandchild, I always stick in the way that I stick," she said. "Tickle your grandmother in the ribs," said the elder brother. Notwithstanding he tickled her in the ribs, she continued sitting. "Hit her on the hip-bone with the stone-hammer," said the elder brother. Having hit her on the lower part of the back, he made her fall off suddenly. At length the father reached home. "O father, we carried my grandmother, and brought her home," said the younger brother. "Really! you have done very wrong. Go, and put your grandmother down." They went, carrying her. They took her again to the gorge whence they had brought her. "Come, grandmother, get off," said the younger brother. "No, grandchild, I always stick in the way that I stick," said the old woman. At length, having hit her on the lower part of the back, he made her fall off suddenly. They reached home again. The father said, "A tree stands on the headland of the high bluffs. Beware lest you go thither." And he

went hunting. "Younger brother, let us go to the tree of which your father told," said the elder brother. "Why! elder brother, he commanded us not to go," said the younger. "Then hand the hair back to me," said the elder brother. "Let us see! Let us go," said the younger brother. Behold, young Thunder-birds sat hatching in the nest in the tree. They were four. "O younger brother, I have found these few pet animals. We will take the pet animals home to your father. Go and climb after them," said the elder brother. "I am unwilling, elder brother. Do you go," said the younger. "Come, I will go for them," said the elder brother. He went climbing. He arrived there above. "Younger brother, these pet animals are very pretty. When I throw them down to you, kill them. You who are that, what is your name?" said he. "ɻi-uɸia^{n}ba is my name," said the young Thunder-bird. "Ho! younger brother, ɻi-uɸia^{n}ba goes to you. Look after him," said he. When he threw him down, the younger brother stunned him. "You who are that, what is your name?" said the elder brother. "ɸig¢ize-ma^{n}¢i^{n} is my name," said he. "Ho! younger brother, ɸig¢ize-ma^{n}¢i^{n} goes to you. Look after him," said he. When he threw him down, the younger brother stunned him. "And you who are that, what is your name?" said he. "ɸia^{n}ba tig¢e is my name," said he. "Ho! younger brother, ɸia^{n}ba-tig¢e goes to you. Look after him," said he. When he threw him down, the younger brother stunned him. "And you who are that, what is your name?" said he. "Zi-g¢ihe is my name," said he. "Ho! younger brother, Zi-g¢ihe goes to you. Look after him," said he. When he threw him down, the younger brother knocked him senseless. When he hit at them, he missed killing them. And the tree shot up very high, very far away from the ground. "O! younger brother, do make an effort to rescue me," said the elder, calling from the distance in a loud voice. "O! elder brother," said he, standing crying, with tears in his eyes. "O! younger brother, do make an effort," said the elder. At length the younger brother came to himself. When he struck the tree with the stone-hammer, he sang, "This tree shortens of its own accord, shortens of its own accord." It became shorter. "Do make an effort, younger brother," said the elder. It was so again. When he said "This tree shortens of its own accord, shortens of its own accord," behold, the tree became so. When the fourth time came, the tree was as before; it stood as tall as it had been before the accident. "Younger brother, that will do," said he. Having taken the young Thunder-birds, they carried them homeward. They reached home with them. Having placed them inside the lodge, there were frequent flashes in there. Both boys sat laughing. "Elder brother, when my father comes home, he cannot love them only a little," said the younger. The father reached home. When he pulled up the door-flap, there were frequent flashes. "You have done very wrong indeed. Carry them thither," said he. When they arrived there with them, they placed them in the nest again. The boys reached home. "Do you and your younger brother beware lest you go to the big lake whose shore is filled with canes," said the father. The father went hunting. "Younger brother, let us go to the big lake to which your father commanded us not to go," said the elder brother. "Fie! elder brother, my father commanded us not to go," said he. "Then hand my hair back to me," said the elder brother. "Let us see! Let us go," said the younger brother. They went thither. When they arrived there, behold, the sandy beach lay very level by the water. Four-footed reptiles were there, moving while standing very thick. "Younger brother, we have found very pretty pet animals," said the elder. Both brothers having tied their tails, and having made them into packs, they carried just that

many homeward. They got home to the lodge with them. The lizards walked about by the door and sides of the lodge. And when the boys walked as they played, and their feet trod on the tails of the lizards, they made them cry out. The father came home bringing a deer; he was coming from a place near by. When he threw it down by the door, and it pressed down on the door, they were crying out in a long line. "It is very bad. From whatever place you have brought them, take them thither," said he. They went with them. Having gone with them, in spite of their desire to keep them, they threw them suddenly into the lake where they belonged. They reached home.

THE BROTHERS, THE SISTER, AND THE RED BIRD.

Told by Joseph La Flèche.

Ukíkiji dubá-biamá. Enáɋtci ɻigɸa-biamá. Iha$^{n'}$ iɻañ'ge ctĭ wi$^{n'}$
Brethren four they say. Only they dwelt in a lodge, they say His mother his elder sister too one

ɸiñgá-biamá. Égiɸe iji$^{n'}$ɸe ɸábɸi^{n} amá 'ábae aɸá-biamá. Isañ'ga aká
they had none, they say. At length his elder brother three the (sub.) hunting went, they say. His younger brother the (sub.)

ɻiaɻa gɸi$^{n'}$ ɸiñké amá Égiɸe ja$^{n'}$jiñga sí tĕ íniɸá-biamá. Kĭ ja$^{n'}$jiñga 3
at the lodge was sitting they say. At length splinter foot the he hurt it by means of they say. And splinter

ɸionúda-bi ega$^{n'}$ hi$^{n'}$t'a^{n} ubéta^{n} nan'daɻa ihéɸa-biamá, ja$^{n'}$jiñga íniéɸai
pulled out, they say having fine hair he wrapped up in by the wall he laid it, they say, splinter hurt by means of

kĕ' iji$^{n'}$ɸe da$^{n'}$be wégan^{n}ɸá-bi ega$^{n'}$. Égiɸe íbizá-bi ega$^{n'}$ ní agíaɸá-
the his elder brother to see it wished them, they say having. At length thirsty, they say being water went for,

biamá nújiñga aká. Kĭ ɻí tĕ kañ'gĕɋtci akí-bi ɻī ciñ'gajiñ'ga wi$^{n'}$ 6
they say boy the (sub.). And lodge the very near to he reached home, they say when child one

xagé amá ɻí ma$^{n'}$taɻa. Agɸá-bi ɻī ja$^{n'}$jiñga íniɸaí keɸa$^{n'}$ égiɸe
crying they say lodge inside. He went homeward, they say while splinter hurt by the (in the past) beheld

é akáma ciñ'gajiñ'ga akáma. C'a$^{n'}$ cī ubéta^{n}-bi ega$^{n'}$ nan'daɻa ihéɸa-
that was it, they say child it was, they say. Yet again wrapped up, they say having by the wall he laid it,

biamá Akí-bi ɻī iji$^{n'}$ɸe ɸañká úwagiɸá-biamá. Gañ'ki, Ji^{n}ɸćha, sí 9
they say. Reached home, when they say his elder brother the ones who he told them they say. And, Elder brother, foot

nia$^{n'}$ɸĕ teɸa$^{n'}$ ja$^{n'}$jiñga a^{n}ɸa$^{n'}$nićɸĕ kĕ' bɸíze édega^{n} ciñ'gajiñ'ga kĕ', á-biamá.
hurt me which (past) splinter which hurt me I took but a child it lies, said he, they say.

Hĭndá! kagé, ɸizá-gă. A^{n}da$^{n'}$be tábacé, á-biamá. Kĭ ɸizá-bi ɻī égiɸe
Stop! younger brother, take it. We see it must, said they, they say. And he took it, they say when beheld

miⁿ'jiñga ké amá Kagé, ciñ'gajiñ'ga ctĕwa$^{n'}$ waɸiñ'gai ɸa$^{n'}$ctī; úda^{n}qtia$^{n'}$ 12
a girl it lay they say. Younger brother, child soever we had none formerly; very good

uhía^{n}ɸĕ taí, á-biamá. Kĭ, Ji^{n}ɸćha, edáda^{n}a$^{n'}$ɸĕ taí éda^{n}, á-biamá isañ'ga
let us bring it up, said they, they say. And, Elder brother, what shall we regard her ? said, they say his younger brother

aká. Kī wi$^{n'}$ gá-biamá: Ciñ'gajiñ'ga añgúꞱa taí, á-biamá. Kĭ, Añ'kajĭ há.
the (sub.). And one said as follows, they say: Child our will, said he, they say. And, Not so .

IꞱañ'ge waɸiñ'gai. IꞱañ'gea$^{n'}$ɸĕ taí, á-biamá. A$^{n'}$ha^{n}, á-bi ega$^{n'}$, wañ'giɸĕqti
Sister we have none. Let us have her for a sister, said they, they say. Yes, said, they say having, all

3 iꞱañ'geɸá-biamá. Gañ'ki ciñ'gajiñ'ga gaxá-bi ega$^{n'}$ uhiɸĕ ga^{n}ɸá-bi ega$^{n'}$
had her for a sister they say. And child made, they say being to rear her wished, they say having

a$^{n'}$ɸĕqtci aɸi$^{n'}$-biamá. Kī wa'ú na$^{n'}$ amá. Égiɸe dúba wañ'giɸe 'ábae
very carefully had her, they say. And woman grown they say. At length four all hunting

aɸá-biamá. Wa'ú ɸiñké e hma$^{n'}$ ɸájĭ amá. Wa'ú ɸiñké ɸa'éɸĕqti-hna$^{n'}$-
went, they say. Woman the one who she only went not, they say. Woman the (ob.) always very kind to her

6 biamá nú dúba aká. Égiɸe níaci^{n}ga wi$^{n'}$ ɻí tĕ'di ahí-biamá. Ga$^{n'}$
they say man four the (sub.). At length person one lodge at the arrived, they say. And

wa'ú ɸiñké júgɸe agɸá-biamá. Júgɸe agɸá-biamá ʞĭ égiɸe iꞱínu amá
woman the one who with her he went homeward, they say. With her he went homeward, they say when behold her elder brother the (sub.)

wañ'giɸe akí-biamá Égiɸe iꞱañ'ge ɸiñké ɸiñgé té amá. Ugína-bi ʞĭ
all reached home, they say. Behold his sister the had disappeared they say. Sought his own, they say when

9 ígiɸa-bají-biamá. Kĭ ucté amá ugíne aɸá-bi ʞĭ, jiñgá aká ugíne
found not his own, they say. And the rest the (sub.) to seek his own went, they say when, small the (sub.) to seek his own

ahí-bi ʞĭ'jĭ ca$^{n'}$ ígiɸa-bájĭ akí-biamá. Ca$^{n'}$ na$^{n'}$ aká ugíne aɸá-biamá
arrived, they say when yet not finding his own he reached home, they say. And grown the (sub.) to seek his own went, they say

wañ'giɸe. Égiɸe Ʇimaⁿ'te tĕ edáda^{n} ugájidĕqtia$^{n'}$ amá Edáda^{n} éda^{n},
all. At length in the lodge the what shone very red through it, they say. What can it be?

12 eɸéga^{n} éga^{n} ugás'i^{n}-bi ʞĭ égiɸe wajiñ'ga akáma. Ga$^{n'}$ man'de ɸizá-bi
thought he as he peeped, they say when behold a bird it was, they say. And bow took, they say

ega$^{n'}$ kída-biamá. Kī múɔna^{n}-hna$^{n'}$-bi ega$^{n'}$ ma$^{n'}$ hégajĭqti aɸi$^{n'}$-bi
having he shot at him, they say. And missed him regularly, they say having arrow a very great number he had, they say

éi^{n}te ma$^{n'}$ wañ'giɸĕqti íkidá-biamá. Égiɸe ma$^{n'}$ tĕ múɸingá-bi ega$^{n'}$
it may be arrow all shot at with, they say. At length arrow the expended by shooting, they say having

15 ma$^{n'}$ wi^{n}áqtci waqúbe gáxai ɸizá-bi ega$^{n'}$ íkidá-biamá. Í'u-biamá ma$^{n'}$
arrow one sacred thing made took it, they say having he shot at with it, they say. He wounded with, they say arrow

kĕ waqúbe kĕ; í'u-biamá wajiñ'ga ta^{n}. Ga$^{n'}$ wajiñ'ga aká ma$^{n'}$ kĕ
the (ob.) sacred the (ob.); wounded with, they say bird the (ob.). And bird the (sub.) arrow the (ob.)

uɸáha agɸá-biamá. Gañ'ki núǰiñga aká, Wiji$^{n'}$ɸe aká ma$^{n'}$ kĕ téqiɸĕ
sticking to him went homeward, they say. And boy the (sub.), My elder brother the (sub.) arrow the (ob.) prizes his

18 ínahi^{n} ɸa$^{n'}$ja uqpáɸeáɸĕ tá miñke áha^{n}, eɸégaⁿ-bi ega$^{n'}$ uɸúhe aɸá-biamá.
truly though I lose it will I who ! thought, they say having following him went, they say.

Kĭ égiɸe ta$^{n'}$wañgɸa^{n} áhigiqti wi$^{n'}$ ĕdedíɸa^{n} amá. Ga$^{n'}$ ĕ'di ahí-biamá
And at length village a great many one there it was, they say. And there arrived, they say

núǰiñga aká. É'di ahí-bi ʞĭ níaci^{n}ga amá íbaha$^{n'}$-biamá Cénujiñ'ga dúba
boy the (sub.). There he arrived, they say when people the (sub.) knew him, they say. Young man four

21 ukíkijí biamá ɸa$^{n'}$etĭ jiñgá ɸiñké tí áha^{n}. Wakídepi úɸai ɸa$^{n'}$etĭ é wi$^{n'}$
brethren they said heretofore small the one who has come ! Good marksman about them told formerly that one

tí, á-biamá. Kĭ níkagahi ¢iñké uíça ahí-biamă. Cénujiñ'ga dúba ukíkijí-
has said they, come, they say. And chief the (ob.) to tell him they arrived, they say. Young man four brothren

biamá ¢a$^{n'}$ctī jiñgá ¢iñké tí áha^{n}. Wakídepi úçai ¢a$^{n'}$ctī é wi$^{n'}$ tí, á
they said formerly small the one who has come ! Good marksman told about them formerly that one has said come, they

biamá. Kĭ níkagahi úju aká, Wiŋan'de i^{n}¢i$^{n'}$¢i^{n} gíi-gă hă, á-biamá. Ga$^{n'}$ 3
they say. And chief principal (sub.), My son-in-law having him for me he ye coming back . said he, they say. And

agíahí-bi ega$^{n'}$ júg¢e akí-biamá níkagahi ¢iñkĕ'di. Ga$^{n'}$, ⊥andéha, ¢ć¢iñké
went for him, they say having with him they reached home, they say chief at the. And, Son-in-law, this one

mi$^{n'}$jiñga ¢iñké ¢ag¢ă$^{n'}$ te hă. ⊥í edábe wi'í te hă, á-biamá. Ga$^{n'}$, hau,
girl the (ob.) you will marry . Lodge also I give to you will . said he, they say. After a while, well,

ja$^{n'}$-biamá. Mi$^{n'}$jiñga ja$^{n'}$'a^{n}há-biamá nújiñga aká. Kĭ nújiñga aká 6
they lay down, they say. Girl lay on they say boy the (sub.). And boy the (sub.)

wa'ú wawćmaxá-biamá. Wajiñ'ga edáda^{n} ctécte ¢é íhe g¢é cta$^{n'}$bajĭ ă,
woman qnestioned they say. Bird what soever this way pass- ing going homeward have you seen it not ?

á-biamá. A$^{n'}$ha^{n}, sídadi ha$^{n'}$ega^{n}tcĕ'qtci wajiñ'ga jíde wi$^{n'}$ íhe ag¢í, ma$^{n'}$
said he, they say. Yes, yesterday early in the morning bird red one passing had come back, arrow

u¢ás'i^{n} a¢aí hĕ, á-biamá. Ga$^{n'}$, ¢íadi u¢ćona te hă. Wig¢ă$^{n'}$ ¢a$^{n'}$ja wagáca^{n} 9
sticking to it it went . said she, they say. And, Your father you tell him will . I marry you though traveling

b¢éĕ hă. Ag¢í tá miñke hă. Ga$^{n'}$ a¢á-biamá nújiñga aká. I¢ádi ¢iñké
I go . I come back will I who . And went they say boy the (sub.). Her father the (ob.)

uí¢a-biamá. Dádihá, wagáca^{n} a¢aí hĕ. Ag¢í 'í¢ai hĕ, á-biamá. Ga$^{n'}$
told him, they say. O father, traveling he went . To come back he promises . said she, they say. And

a¢á-biamá nújiñga. Égi¢e ta$^{n'}$wañg¢a^{n} hégactĕwa$^{n'}$jĭ ĕdedí¢a^{n} amá. Ĕ'di 12
went they say boy. At length village a very great many there it was they say. There

ahí-biamá. Níaci^{n}ga dúba úçai amá ¢a^{n} wi$^{n'}$ tí hă, á-biamá. Kĭ níkagahi
he arrived, they say. Person four whom they told about come one has . said they, they say. And chief

aká na'a$^{n'}$-biamá. Níkagahi ¢éaká ctĭ ijañ'ge ¢iñké 'íi-biamá hă. Ta$^{n'}$wa^{n}
the (sub.) heard it, they say. Chief this one too his daughter the one who he gave to him, they say . Town

na$^{n'}$ba átandí ctĕwa$^{n'}$ égа^{n}-biamá ¢a$^{n'}$ja wa'ú ¢añká waŋ$^{n'}$¢a-hna^{n} a¢á- 15
two at what distance soever it was so, they say though woman the ones who he left them regularly he went

biamá hă. Iŋañ'ge ¢iñké ugíne-hna$^{n'}$ a¢á-biamá hă. Neú¢ica^{n} ⊥añgáqti
they say. . His younger sister the one who seeking his regularly he went, they say . Lake very large

wi$^{n'}$ wajiñ'ga jíde ní ma^{n}táha áiá¢a-bitéama. Ta$^{n'}$wa^{n} wéduba ¢a^{n} gaqá
one bird red water beneath he had gone, they say. Town the fourth the aside from

a¢á-bi xĭ ĕ'di ahí-biamá nújiñga amá. Kĭ égi¢e iŋañ'ge aká é¢a^{n}be ati- 18
he went, they say when there arrived, they say boy the (mv. sub.). And behold his sister the (sub.) in sight came

biamá. ⊥ínuhá, ¢é í-ă hĕ, á-biamá. Kĭ na$^{n'}$pe-hna$^{n'}$-biamá nújiñga ní
they say. O elder brother, this (way) he coming . said she, they say. And feared it always they say boy water

kĕ. Ĕ'di ¢é amá xĭ ní aká akí¢ahá-biamá. Égi¢e ŋijébe é te amá.
the (ob.). There went they say when water the (sub.) separated they say. Behold door that it was they say.

Ma$^{n'}$ta ahí-bi ɻī égiɸe waqpáni-ctéwa$^{n'}$-bájĭ aká, wa'ú egɸañ'ge eɸa$^{n'}$ba.
Inside they arrived. when behold they were not poor at all the (sub), woman her husband too.

Edáda^{n} t'a$^{n'}$qti akáma. Ga$^{n'}$ iɻañ'ge ɸiñké giɻa$^{n'}$be ɻī gíɸĕqtia$^{n'}$-biamá.
What they had plenty of, they say. And his sister the (ob.) saw his when he was very glad, they say.

3 Kĭ iɻañ'ge ctī gíɸĕqtia$^{n'}$-biamá. Iɻáha^{n} aká ctī gíɸĕqtia$^{n'}$-biamá. Ma^{n} í'ni kĕ'
And his sister too was very glad they say. His sister's husband the (sub.) the too was very glad they say. Arrow he had wounded him with

iɻañ'ge aká ubátihéɸĕ akáma ɸipí ihéɸa-bikéama. Égiɸe ɻáci jiñ'ga
his sister the (sub.) had hung it up, they say. Skillfully it had been laid up, they say. At length some time little

naji$^{n'}$i ɻī iji$^{n'}$ɸe ɸañká wagísiɸá-biamá. Hau! wihé, agɸé ka$^{n'}$bɸa hă.
he stood when his elder brother the ones who he remembered them, they say. Ho! my sister, I go homeward I wish .

6 ɸiɲínu awágisíɸĕ hă, á-biamá. Kĭ nú ɸiñké uíɸa-biamá wa'ú aká.
Your elder brother I remember them . said he, they say. And man the (ob.) she told him, they say woman the (sub.).

ɸiɲáha^{n} gɸé 'íɸeĕ hĕ, á-biamá. Ga$^{n'}$ iɻáha^{n} aká mandé jiñ'ga dúba giáxa-
Your wife's brother going homeward speaks of . said she, they say. And his sister's husband the (sub.) boat small four made for him

biamá, jiñgáqtci-hma$^{n'}$i ɻaha$^{n'}$, gátĕ aɔni$^{n'}$ ɸagɸé te hă, á-biamá ɻaha$^{n'}$,
they say, very small only. Wife's brother, that (ob.) you will take homeward . said he, they say. Wife's brother,

9 edáda^{n} cka$^{n'}$ɔna ɻī, Wat'a$^{n'}$ ga$^{n'}$ ka$^{n'}$bɸa áha^{n}, ecé-de ga$^{n'}$ ní uɸá'a^{n}he
what you desire when, Goods of such a kind I desire ! you say when and water you put it in

te hă, á-biamá. Ga$^{n'}$ agɸá-biamá. Ma$^{n'}$ í'ni keɸa$^{n'}$ ctĭ agɸáɸi^{n} agɸá-
will . said he, they say. And he went homeward, they say. Arrow wounded with the one (in past time) too having his he went homeward

biamá, mandé jiñ'ga aɸi$^{n'}$-bi ega$^{n'}$. Agɸá-biamá kĭ égiɸe ɻí háci ɻíi
they say, boat small had, they say having. He went homeward, they say when at length lodge last village

12 ɸan'di akí-biamá. Ga$^{n'}$ mandé kĕ wi$^{n'}$ watcícka wi$^{n'}$ ĕ'di kéi^{n}te ní
at the (ob.) he reached home, they say. And boat the (ob.) one creek one there it lay, perhaps water

u'a$^{n'}$ha-biamá mandé kĕ. Mandé kĕ ní u'a$^{n'}$ha-bi ɻī, edáda^{n} wat'a$^{n'}$
he put it in, they say boat the (ob.). Boat the (ob.) water he put it in, they say when, what goods

ájiɸa$^{n'}$ɸa^{n} mandé kĕ ugípiqtia$^{n'}$ amá; mandé kĕ ɻañgáqti gaxá-biamá.
different kinds boat the (ob.) very full of they say; boat the (ob.) very large made it they say.

15 Ga$^{n'}$ ɸicta$^{n'}$-bi ɻī gañ'ki ɻíi ɸan'di agɸá-biamá. Wa'ú ɸiñkĕ'di akí-biamá
And he finished, they say when and village to the he went homeward, they say. Woman to the he reached home, they say.

Ga$^{n'}$ gá-biamá: Wiɻáha^{n} mandé gátĕdi abɸi$^{n'}$ agɸí. I^{n}c'áge égiaɸé tai,
And he said as follows, they say: My sister's husband boat in that place I had it I have come. Old man let them go after it for him.

á-biamá Ga$^{n'}$ agíahí-bi ega$^{n'}$ aɸi$^{n'}$ akí-biamá. Ga$^{n'}$ iɻíga^{n} ɸiñké mandé
said he, they say. And arrived there for it, they say having it having they reached home, they say. And his wife's father the one who boat

18 aɸi$^{n'}$-biamá, wat'a$^{n'}$ ugípiqti aɸi$^{n'}$-biamá iɻíga^{n} aká. Ga$^{n'}$ ha$^{n'}$ ɻī ja$^{n'}$-
had they say, goods very full of had it they say his wife's father the (sub.). And night when they lay down

biamá. Ja$^{n'}$-bi ɻī gá-biamá nú aká: Gasáni ɸíci'é awágiɻa$^{n'}$be ka^{n}bɸé'ga^{n}
they say They lay down, they say when said as follows, they say man the (sub.): To-morrow your husband's brother I see them my own I wish so

agɸé tá miñke, á-biamá. Kĭ wa'ú aká gá-biamá: Dádihá, agɸé 'íɸai hĕ,
I go homeward will I who, said he, they say. And woman the (sub.) said as follows, they say: O father, going homeward he speaks of .

á-biamá Iji$^{n'}$ɸe wágiɲa$^{n'}$be ‘íɸai éga^{n} agɸé ‘íɸai hĕ, á-biamá. Ga$^{n'}$, Nú
said she, they say. His elder brother to see them his own he speaks of as going homeward he speaks of . said she, they say. And, Man

áɸixai ɔ̨ĭ wíuhe-ɔna$^{n'}$i hă. Uɸúha-gă, á-biama níkagahi aká. Ga$^{n'}$ wa‘ú
they marry when they always follow them . Follow him, said, they say chief the (snb.). And woman

aká júgɸe agɸá-biamá nú ɸi^{n}. Kĭ hebádi akí-ja^{n}-bi ɔ̨ĭ nú cənáqtci ja$^{n'}$- 3
the (sub.) with him went homeward, they say man the (nv. oh.). And on the way reaching again, they lay down, they say when man alone lay

biamá, wa‘ú aká ctĭ cənáqtci ja$^{n'}$-biamá. Ja$^{n'}$‘a^{n}ha-bájĭ-hma$^{n'}$-biamá.
they say, woman the (snb.) too alone lay they say. He did not lie on her at all they say.

(The rest of the myth was obtained from Frank La Flèche.)

Kĭ wa‘ú aká, Eáta^{n} éda^{n}, eɸú‘ga^{n}-biamá hă. Égiɸe iji$^{n'}$ɸe wagísi
And woman the (sub.), Why is it? thought they say . Behold his elder brother he was saying her

akáma hă. Êga^{n}-hma$^{n'}$-bi ɔ̨ĭ ta$^{n'}$waũgɸa^{n} wúduba ɸan'di akí-bi ɔ̨ĭ, níkagahi 6
for him, they say . So regularly they say when village the fourth at the again, they say he arrived when, chief

ijañ'ge ɸiñké gɸă$^{n'}$-biamá hă, na$^{n'}$wa^{n}zi-ájĭ amá ga^{n}, qtáɸĕctea$^{n'}$-biamá
his daughter the one who he married her, they say . she was not jealous they say as, he also loved her they say

ga^{n}. Wa‘ú uctú aká na$^{n'}$wa^{n}zi-hma$^{n'}$-biamá hă. Akí-bi ɔ̨ĭ wa‘ú uctú
as. Woman the rest they were all jealous they say . He reached home, they say when woman the rest

ɸañká iji$^{n'}$ɸe wagí‘i-biamá hă, Áda^{n} wañ'giɸe ni$^{n'}$gɸă^{n}-biamá hă. Ceta$^{n'}$ hă. 9
those who his elder brother he gave them to his, they say . Therefore all took wives they say . So far .

NOTES.

Another version of part of this myth, given by F. La Flèche, is as follows: When his brothers reached home he told them what had happened. But they ridiculed his story as an impossibility. When he unwrapped the bundle, they exclaimed: "Brother, you spoke the truth. It is indeed an infant. She will grow up and be our sister. She can then keep the lodge for us." She was not long in reaching womanhood, although, when found she was tiny, just the size of the splinter. When she was grown a red bird came to see her. It was not a real bird, but a man who took the form of a bird. One day, when the brothers were absent, the red bird carried her away. When the brothers returned, lo! their sister was missing. So they started in search of her. In the mean time, the red bird flew back to the lodge, his intention being to lead them to the place whither he had taken the girl. When he reached the lodge, the younger brother was there. As soon as he spied the bird, he tried to shoot him. But though he emptied his quiver, he could not hit the bird. At last he made a sacred arrow, which he shot at the bird, wounding him. But the bird flew off with the arrow sticking to him. The young man followed the bird.

Cénujiñ'ga dúba níkaci^{n}ga bɸúga waná‘a^{n}-biamá úɸai tĕ. Kĭ ɸé núji̇ñga ɸi^{n} č'di
Young man four people all heard their, they say the report about them. And this boy the there grooving one

hí ɔ̨ĭ íbaha^{n}-biamá. Gá-biamá, níaci^{n}ga dúba úɸai amá ɸa$^{n'}$ wi$^{n'}$ tí amá hă, á-biamá.
arrived when they knew him, they say. Said as follows, they say, person four they of whom it is reported, they say one has come they say . said they, they say.

All people had heard of the four young men by report. And when the boy reached there, they knew him. They said as follows: "One of the four persons, who, as they say are famous, has come hither, it is said."

219, 10. ciñgajiñga ke. Here "ke" denotes the horizontal attitude of the infant.

220, 11. ugajideqtia^{n}, from ugajide. Jide means "red;" u-, "in," and ga- implies the effect of striking, falling, of the wind blowing or of light shining through a red medium, as through colored water in the window of a drug store.

220, 13. hégajiqti, pronounced he+gajiqti.

220, 21. úɸai ɸa^{n}etī: "They used to be famous (but they are not so now)"; but úɸai ama ɸa$^{n'}$ refers to a class: "They who are famous, it is said." See last line of p. 223.

222, 11. ɟi haei ɟii ɸandi. In going to the lake, his last stopping-place was the fourth village. On his return homeward, it was the first place which he reached. As he had a wife at the lodge, and as the lodge had been given him, he could call it his home.

222, 16. wiɟaha^{n} mandé gatědi abɸi^{n} agɸi. This is an elliptical expression. It should read, wiɟaha^{n} aka mandé a^{n}'íi kĕ gátědi abɸi$^{n'}$ agɸí, I have brought back to that place out of sight (that is, to the creek) the boats which my sister's husband gave to me.

222, 19. ka^{n}bɸéga^{n}, a contraction here of ka$^{n'}$bɸa and éga^{n}.

223, 3. hebádi aki-ja^{n}. Hebadi shows that they had gone but part of the way home; and aki-ja^{n}, means "they lay down, having gone that far on their way home."

TRANSLATION.

There were four brothers who dwelt by themselves. They had neither mother nor sister. One day three of them went hunting, and the youngest one remained at the lodge. He chanced to hurt his foot with a splinter. Having pulled out the splinter, he wrapped it up in some fine buffalo hair, and placed it at the side of the lodge. He wished his elder brothers to see the splinter that had caused him pain. By and by the boy went for water, as he was thirsty. And when he had come very near to the lodge again, a child was crying inside the lodge. While he went homeward, behold, it was the splinter which had hurt him; it had become a child. And having wrapped it up again, he laid it at the side of the lodge. When his elder brothers reached home, he told them. "Elder brothers, my foot was hurt, and I took the splinter which hurt me; but it is an infant." Said they, "Stop! Younger brother, get it and show it to us. We must see it." And when he got it, behold, it was a girl. "Younger brother, heretofore we have had no children. Let us bring her up very well," said they. And the younger brother said, "Elder brothers, what relation shall we consider her?" And one said, "Let her be our child." And they said, "No. We have no sister. Let us have her for a sister." Having said, "Yes," all had her for a sister. And as she was an infant, and they wished to bring her up, they took very great care of her. And she became a grown woman. At length all four went hunting. The woman alone did not go. The four men were always very kind to the woman. At length a man arrived at the lodge. And he went homeward with the woman. When he went homeward with her, behold, all of her elder brothers reached home. Behold, their sister had disappeared. When they searched for her, they did not find her. And when the rest went to hunt for her, the youngest brother had been to hunt for her, but he reached home without finding her. Then all the grown ones went to search for her. (That is, the youngest brother went first, alone; but he could not find her. After his return, the three grown brothers went for the same purpose, leaving him at the lodge.) At length something very red was shining through the lodge from the inside. When he peeped in, after thinking, "What can it be?" behold, it was a bird. And seizing a bow

he shot at him. And he missed him every time, till he had shot at him with all the arrows, though he had a great many of them. He shot away all the arrows but one, which had been made sacred; and finally he shot with it. He wounded him with the sacred arrow; with it he wounded the bird that stood. And the bird went homeward with the arrow sticking to him. And the youth went following him, having thought, "Though my elder brothers prize the arrow very highly, I shall lose it." And there was a very populous village. And the youth arrived there. When he reached there, the people recognized him. "The youngest of the four young men who are said to be brothers, has come! One of those who were indeed famous marksmen has come," said they. And they went to tell it to the chief. "The youngest of the four young men who are said to be brothers, has come! One of those who were indeed famous marksmen has come," said they. And the head-chief said, "Bring ye my daughter's husband to me." And having gone thither for him, they returned with him to the chief. And the chief said, "My daughter's husband, you will marry this girl. And I will also give you a lodge." Well, after a while, they lay down. The youth lay with the girl. And the youth questioned her. "Have you not seen some kind of bird passing here on its way home?" said he. "Yes," said she; "very early yesterday morning a red bird passed by on its return, and it went with an arrow sticking to it." And he said, "You can tell your father that, though I have taken you as my wife, I go traveling. I will come back." And the youth departed. She told it to her father. "O father, he has gone traveling. He has promised to return," she said. And the youth went on. And there was a very large village. He arrived there. "One of the four men who are famous has come," they said. And the chief heard it. This chief, too, gave him a daughter for a wife; and so did the chiefs of two other villages. But he left his wives, and continued the search for his sister and the red bird. After leaving the fourth village, he came to a great lake. The red bird had gone into the water of a very large lake. The boy went thither. And behold, his sister came in sight (*i. e.*, she came up out of the water). "O elder brother, come this way," said she. But the youth continued to fear the water. As he went thither, the water separated, leaving a passage between. And that served as an entrance. When they arrived inside, behold, the woman and her husband were far from being poor. They had a great abundance of possessions. And the youth was very glad to see his sister. And his sister too was very glad. His sister's husband, too, was very glad. His sister had hung up the arrow with which he had wounded the red bird, who was her husband. It had been well placed in a horizontal position, in which it still remained. And when he had been there a little while, he remembered his elder brothers. Said he, "Well, my little sister, I wish to go homeward. I remember your elder brothers." And the woman told her husband. "Your wife's brother speaks of going homeward," said she. And his sister's husband made him four small boats, each one very small (*i. e.*, about six inches in length). "Wife's brother, you shall take those things homeward with you. Wife's brother, when you desire anything, after you say, 'Such and such goods I wish!' put a boat into the water," said he. And the young man went homeward. Having had the small boats, he also took homeward his arrow with which he had wounded the red bird. When he went homeward, he reached at length his lodge in the last village. And he put one boat in the water of a creek that was there. When he put the boat in the water, the boat was very full of different kinds of goods; the boat was made very large. And when he

finished, he went homeward to his lodge. He got home to the woman. And he said as follows: "I have brought back from my sister's husband a boat which is in that place. Let some one go after it for the venerable man, your father." And they went after it, and reached home with it. And his wife's father had a boat; his wife's father had it very full of goods. And when it was night, they lay down. When they lay down, the man said as follows, "I will go homeward to-morrow, as I wish to see your husband's brothers." And the woman said as follows, "O father, he speaks of going homeward. He speaks of seeing his elder brothers, hence he speaks of going homeward." And the chief said, "They who take men for husbands always follow them. Follow him." And the woman went homeward with the man. And when they lay down for the night on the homeward way, the man lay alone; the woman too lay alone. He never lay with her.

(F. La Flèche told the following conclusion:

The woman wondered why he did so; but he was reserving her for one of his brothers. So he did with the daughters of the chiefs of the third and second villages. But when he reached the first village, he kept the daughter of the chief as his wife, as she was not jealous; and, besides, he loved her. The other women were jealous. When he arrived at home, he gave the other women to his brothers; and so all found wives. The End.)

THE ADVENTURES OF HAXIGE.

ɗAɸI^{n}-NA^{n}PAJĬ'S VERSION.

Háxige isañ'ga ɸiūkė enáqtei ɻigɸe júgigɸá-biamá. Iji$^{n'}$ɸe aká 'ábae
Haxige his younger brother the one who only dwelt he with his, they say. His elder brother the (sub.) hunting

aɸé-hna$^{n'}$-biamá. ⌊áqti wakíde-hna$^{n'}$-biamá. Égiɸe iji$^{n'}$ɸe aká ɻúha-biamá.
went regularly they say. Deer he shot at them regularly they say. At length his elder brother the (sub.) feared they say.

3 Ni-úwagi tĕ'ɻa núxe kĕ edáda^{n} waníɻa jiñ'ga uhá ctéctĕwa$^{n'}$ ca$^{n'}$ɸi^{n}é^{n}ɸa-gă,
Where they get water at the ice the what animal small follows it soever let it alone,

á-biamá. Iji$^{n'}$ɸe aká 'ábae aɸá-biamá. Isañ'ga aká néxe ɸizá-bi ega$^{n'}$ ní
said he, they say. His elder brother the (sub.) hunting went they say. His younger brother the (sub.) kettle took, they say having water

agíaɸá-biamá núxe kĕ'ɻa. Égiɸe Nuɔna$^{n'}$ na$^{n'}$ba atí-biamá. Núxe kĕ uhá
went for they say ice at the. At length Otter two have come, they say. Ice the (ob.) following

6 wénaxiɸá-biamá isañ'ga aká, ja$^{n'}$-jiñga áigáɸa aɸá-biamá. Ĕ'di ahí-bi
attacked them they say his younger brother the (sub.), stick carried on his arm he went, they say. There arrived, they say

ega$^{n'}$ úti^{n}-hna$^{n'}$-biamá. Gañ'ki ca$^{n'}$ca^{n} wáɸi^{n} aɸá-biamá. Égiɸe Wakañ'-
having he hit them regularly they say. And without stopping having them he went, they say. At length Water-men-

dagi ma^{n}can'de eɲá tĕ égihe ma^{n}táha aɸi$^{n'}$ akí-biamá. ⌊ijébe ánasá-biamá.
ster den his the headlong into having him they reached home they say. Deer they shut on him, they say.

Ljiⁿ′ɕe ɕiⁿ ɬáqti wiⁿ′ ɕixábaji-qti ʻiⁿ′ gɕí amá. ʻIⁿ′ agɕí-bi egaⁿ′ ɬijćbe
his elder brother (mv. one) the deer one without at all chasing carrying came home, they say. Carrying came home, they say having door

ɕanʻdi ɬáqti uqpáɕĕ ɕéɕa-biamá. Isañʻga céɕectĕwaⁿ′jĭ. Dúaka! ɕizá-gă,
at the deer falling he sent it suddenly, they say. His younger brother stirred not at all. This way! take it,

kagé, á-biamá. Ía-bají-biamá. Ɬajaⁿ′ éjaⁿmiⁿ′, á-biamá. ɬijćbe ɕiáza-bi 3
younger brother, said he, they say. He spoke not, they say. You sleep I suspect, said he, they say. Door pulled open, they say

egaⁿ′ égiɕe ɕiñgé te amá isañʻga ɕiūké. Hé, wisaⁿ′jiⁿqtciɕé! gaⁿ′qti taté
having behold had disappeared, they say his younger brother the one who. Alas, my dear little younger brother! just so shall

ebɕégaⁿ ɕaⁿ′ctī égaⁿqti áhaⁿ, á-biamá. Ni-úwagi tĕʻɬa gídaⁿbe ɬaⁿ′ɕiⁿ aɕá-
I thought heretofore just so ! said he, they say. Where they get water to the him to see (for) running he went

biamá. Ni-úwagi tĕ ahí ɻĭʻjĭ, égiɕe isañʻga sigɕé ɕé te amá. Uɕúgihe ɕé 6
they say. Where they get water the he reached when, behold his younger brother trail had gone, they say Following his he went

ɻĭ égiɕe Nuonaⁿ′ naⁿ′ba atí-bi egaⁿ′ útiⁿ-hnaⁿ′ te amá. Útiⁿ úckaⁿ tĕ
when behold Otter two come, they say having he hit them regularly they say. Ho hit them deed the

ígiɗahaⁿ′-bi egaⁿ′, He-í! á-biamá. Néxe tĕ utaⁿ′nadi ɕictaⁿ′ te amá. Ijiⁿ′ɕe
knew his, they say having, Alas! said he, they say. Kettle the (ob.) in a place between he had dropped it, they say. His elder brother

amá uɕúgihe aɕá-biamá. Ígiɕa-bají-bi ɻĭ xagá-biamá. Hiⁿ′sañga+! hiⁿ′- 9
the (sub.) following his went they say. Found his not, they say when he cried, they say. My younger brother! my

sañga+! hiⁿ′sañga+! hiⁿ′sañga+! wayé wigísiɕe-daⁿ′ axáge áɕiⁿhé no+! Hé!
younger brother! my younger brother! my younger brother! (see note) I remember thee, my own while I am crying as I walk Alas!

misañʻga, hé! misañʻga, wíebɕiⁿ′ ctĕ káge-sañʻga, agɕí tćiⁿte, á-biamá. Majaⁿ′
my younger brother, alas! my younger brother, it is I even (if) friend younger brother, I come home would have said he, they say. Land

ɕaⁿ bɕúga ɻúwiⁿxe ugíne aɕá-biamá. Xagá-bi ɻĭ watcícka ɬañgáqti ní kĕ 12
the all wandering around seeking his he went, they say. He cried, they say when creek very large water the

gasúsĕqti iháha gaxá-biamá, ictábɕi é ní gĕ é amá. Ní ɻaⁿ′ha kĕ qáde
flowing very rapidly in long lines made they say, tears that stream (pl.) the that they say. Stream border (ob.) the grass

údaⁿ ké amá. Ĕʻdi jaⁿ′-biamá. Jaⁿ′-bi egaⁿ′ gañʻki Miⁿ′xa-jiñʻga naⁿ′ba
good lay they say. There he lay, they say. Lay, they say having and Goose small too

atí-biamá. Gɕañʻga aɕá-biamá. Égiɕe éɕaⁿbe agɕí-biamá. Gă-biamá: 15
came, they say. Diving they went, they say. At length in sight they came back, they say. (One) said as follows, they say:

Kagćha, Háxige isañʻga tʻéɕai tĕʻdi iⁿ′ujawa héga-máji, á-biamá. ɕí cʻaⁿ′
Friend, Haxige his younger brother killed when pleasant for me a little I not, said he, they say You how

ɔniⁿ ăʻ, á-biamá. Kagćha, wí iⁿ′ujawa-máji. Naⁿbćhiujiñʻga aⁿɕaⁿ′waⁿqɕéʻgaⁿ
you ? said he, they say. Friend, I it was unpleasant for me. Little finger fell to me as my share, since

ataⁿ′qti ɬanʻbe etécte uɕíwabɕá te, ehć, á-biamá. Kī Háxige aká naʻaⁿ′- 18
when indeed I see him soever I tell him about his will, I said, said he, they say. And Haxigo the (sub.) heard it

biamá. Háxige aká jaⁿ′ʻabe gaxá-biamá. Ní kĕʻdi uqpáɕa-bi egaⁿ′
they say. Haxige the (sub.) leaf made they say. Water in the fell, they say having

ngáha aɕá-biamá. Utaⁿ′na tĕ jaⁿ′ʻabe ngáha aɕá-biamá. Ĕdiʻqti ahí-bi ɻĭ
floating it went, they say. Space between the leaf floating went they say. Right there he arrived, they say when

Miⁿ′xa-jiñ′ga đahí kĕ úɸaⁿ-biamá. Níkaciⁿga naⁿ′ba, edéce ɸáɸiⁿcé ă, á-biamá
Duck neck the he held them, they say. Person two, what are you saying as you move ? said, they say

Háxige aká. Aⁿ′haⁿ, jiⁿɸćha, égaⁿ, á-biamá Jiⁿɸćha, úbɸa te, ehé áɸiⁿhé
Haxige the (sub.). Yes, elder brother, so, said he, they say. Elder brother, I tell the news will, I have been saying

3 áɸa, á-biamá. Jiⁿɸćha, aⁿwaⁿ′ɸiqɸaqɸégañ-gă. Uɸíwibɸá te, ehé áɸiⁿhé áɸa,
indeed, said he, they say. Elder brother, do loosen your hold on me. I tell you of your will, I have been saying indeed,

á-biamá. Jiⁿɸćha, maja naⁿ′ gáɸuha maⁿá maⁿ′ciadí′qti ɸaⁿɸan′di ɸisañ′ga ĕ′di
said he, they say. Elder brother, land in that direction cliff very high by a succession of your younger brother there

aɸiⁿ′ akí, á-biamá. Miⁿ′xa-jiñ′ga áma ɸiñké ɸibɸábɸazá-bi egaⁿ′ aⁿ′ɸa ɸéɸa-
having him reached home, said he, they say. Duck the other (ob.) pulled and tore to pieces, they say having threw away suddenly

6 biamá. Ímaxá-biamá: ‘Aⁿ′ ɪ̨ī éɸaⁿbaí ă, á-biamá. Miⁿ′ɸumaⁿ′ci cúdemahaⁿ
they say. He asked they say: How ? when they emerge said he, they say. Noon fog

ugáť′iⁿze mactĕ′qti ɪ̨ī ɪ̨ehúqɸabe nádīndīñgíɸe jaⁿ′-lmaⁿi, á-biamá. Aⁿ′ba
blows thick very warm when tripe (see note) to stiffen their own by heat they lie regularly, said he, they say. Day

tĕ égaⁿ, á-biamá.
the so, said he, they say.

9 Gañ′ki qiɸá gáxe aɸá-biamá. Égiɸe ɪ̨ehúqɸabe maⁿ′aɸa jaⁿ′-biamá.
And eagle made he went, they say. At length tripe on the back lay they say.

Eɪ̨átaⁿ wćnaxíɸa agí-biamá. Háxige amá ca-í, á-biamá. Wáɸi‘a. ɪ̨imaⁿ′te
Thence to attack them he was returning, they say. Haxige the (sub.) is coming to you, was said, they say. He failed with them. Within the lodge

ákiágɸa-biamá. Agɸá-biamá cĭ Háxige amá. Akí-bi egaⁿ′, Eátaⁿ áⁿaⁿ ɪ̨ī
they had gone again, they say. Went homeward, they say again Haxige the (sub.). Reached home, they say having, How I do if

12 égaⁿ-ewć‘aⁿ etćdaⁿ? eɸégaⁿ-biamá. Hau, cĭ aɸá-biamá aⁿ′ba tégaⁿ gaⁿ′.
so I do to them apt ? thought he, they say. Well, again he went, they say day the, like it so.

Maⁿ′cialáqti ahí-bi ɪ̨ī, cĭ jaⁿ′‘abe gaxá-biamá. Eɪ̨átaⁿ jaⁿ′‘abe gáxe tĕ cĭ
Very far on high he arrived, they say when, again leaf made they say. Thence leaf made the again

wćnaxíɸa agí-biamá. Háxige amá ca-í, á-biamá. Cĭ wćnaxíɸa wáɸi‘a, cĭ
to attack them he was returning, they say. Haxige the (sub.) is coming to you, was said, they say. Again to attack them he failed, again

15 ɪ̨imaⁿ′te ákiágɸa-biamá. Cĭ wáɸi‘a gɸé amá Háxige amá. Cĭ aⁿ′ba tégaⁿ
within the lodge they had gone back, they say. Again failed went homeward they say Haxige the (sub.). Again day like the

amá. Gañ′ki wajiñ′ga-waɸize nañ′ka ɪ̨ú-ma ɸaⁿ′ é wiⁿ′ gaxá-biamá. Eɪ̨átaⁿ
they say. And chicken-hawk back the blue ones the (class) that one he made they say. Thence

wajiñ′ga-waɸize nañ′ka ɪ̨ú-ma égaⁿ gáxe cĭ wćnaxíɸa agí-biamá. Háxige
chicken-hawk back the blue ones so made again to attack them he was returning, they say. Haxige

18 amá ca-í, á-biamá. Cĭ wćnaxíɸa wáɸi‘a. Cĭ ɪ̨imaⁿ′te ákiágɸa-biamá. Cĭ
the (sub.) is coming to you, was said, they say. Again to attack them he failed. Again within the lodge they had gone back, they say. Again

wáɸi‘a gɸé amá Háxige amá. Égiɸe wćduba jaⁿ′ ĕdíhi ɪ̨ī wĕ′s‘ă-nídeka
failed went homeward they say Haxige the (sub.). At length the fourth sleep reached there when grass-snake

gaxá-biamá. Qáde kĕ ma$^{n'}$tihĕ'qti aɸá-biamá. Ma^{n}á kĕ éɸa^{n}be abí-bi ɔɟĭ
he made, they say. Grass the passing far under he went, they say. Cliff the in sight he arrived, when they say

égiɸe ɹchúqɸabe nádĭndiñgíɸě ma$^{n'}$aɸa ja$^{n'}$-biamá. Man'de kĕ gɸíza-biamá.
behold tripe to stiffen their own by heat on the back they lay, they say. Bow the he took his, they say.

Ma^{n}-ítaxe-jañ'ka ugɸá-bi ega$^{n'}$ gasnin'dĕqti ída^{n}bĕqti ɸéɸa-biamá, na$^{n'}$ba 3
Arrow end forked fit in, they say having slipped far when bit right in the middle he sent it forcibly, they say, two

t'éwaɸá-biamá. A^{n}+! ígat'a$^{n'}$qti ɹima$^{n'}$te kigɸé amá. Agɸá-biamá Háxige
it killed them they say. Ah! grunting very much within the lodge they had gone again they say. Went homeward, they say Haxige

amá. Akí-biamá. Gíɸĕqtia$^{n'}$-biamá. Éga^{n}-ewé'a^{n}, á-biamá. Ha$^{n'}$ega^{n}tce
the (sub.). He reached home, they say. Very glad they say. So I have done to them, said he, they say. Morning

ɔɟĭ 'ábae aɸá-biamá Háxige amá. Agí-bi ɔɟĭ égiɸe níaci^{n}ga ujañ'ge kĕ 6
when hunting went they say Haxigo the (sub.). He was coming home, they say when behold person road the (ob.)

áɸiɹa ɸé te amá. Cĭ ha$^{n'}$ega^{n}tce ɔɟĭ cĭ 'ábae aɸá-biamá. Cĭ agí-bi ɔɟĭ
cutting across had gone, they say. Again morning when again hunting he went, they say. Again he was coming home, they say when

égiɸe níaci^{n}ga ujañ'ge kĕ áɸiɹa ɸé te amá. Cĭ ha$^{n'}$ega^{n}tce ɔɟĭ cĭ 'ábae
behold person road the cutting (ob.) across had gone, they say. Again morning when again hunting

aɸá-biamá. Cĭ agí-bi ɔɟĭ égiɸe níaci^{n}ga ujañ'ge kĕ áɸiɹa ɸé te amá. Wé- 9
he went, they say. Again he was coming home, they say when behold person road the cutting (ob.) across had gone, they say. The

duba$^{n'}$ tĕdíhi ɔɟĭ bispé ja$^{n'}$-biamá Háxige aká. Égiɸe í ɸi^{a} éga^{n} gɸadi$^{n'}$
fourth time arrived at the when crouching lay they say Haxige the (sub.). Behold, coming the one who so across

ja$^{n'}$-biamá Háxige aká. ɸutíqti ɔɟĭ naji$^{n'}$ átiáɸa-biamá. Huhu'á! i^{n}c'áge
lay they say Haxige the (sub.). He had come straight to him when stood he started up suddenly, they say. Really! old man

'a$^{n'}$ ma^{n}ɸi$^{n'}$ éga^{n} áha^{n}, á-biamá, íkitá-bi ega$^{n'}$. A$^{n'}$ha^{n}, éga^{n}qti áɸa, á-biamá. 12
what is the matter walks like it ! said he, they say, cheated him, they say having. Yes, just so indeed, said he, they say.

É ceta$^{n'}$qti ɸaná'a^{n}jĭ áqta^{n} ɸáɸi^{n}cé ă, á-biamá. Tĕnă'! i^{n}c'áge, 'a$^{n'}$ i^{n}té'
That so very far you have not heard how possible you who move ? said he, they say. Why! old man, whatever may be the matter

dáda^{n} ctĕwa$^{n'}$ aná'a^{n}-májĭ ma^{n}bɸi$^{n'}$ áɸi^{n}hé, á-biamá Háxige aká. A$^{n'}$ha^{n},
what soever I heard not I was walking said, they say Haxigo the (sub.). Yes,

Háxige amá isañ'ga t'ékiɸai tĕ Wakan'dagi ciéwasañ'giɸabĭ'qti ɸañká na$^{n'}$ba 15
Haxige the (sub.) his younger brother killed for him when Water-monster most dearly beloved children the ones who two

t'éwaɸaí. Zćawaɸě pí áta^{n}hé, á-biamá. Huhu'á! i^{n}c'áge, éga^{n} i^{n}té aná'a^{n}
he killed them. I powwow over them I am about to go thither, said he, they say. Really! old man, so it may be I hear

ctĕwa$^{n'}$-májĭ áɸi^{n}hé, á-biamá. Huhu'á! i^{n}c'áge, wazéɸě tĕ'di ágiɒána^{n} ga$^{n'}$-
in the least I not I who move, said he, they say. Really! old man, to powwow over them when to gaze on his always

ɸaqti-ɬma^{n} ći^{n}te, á-biamá Háxige aká. A$^{n'}$ha^{n}, éga^{n}, á-biamá Hégа aká. 18
very desirable it may be, said, they say Haxige the (sub.). Yes, so, said, they say Buzzard the (sub.).

Ábana^{n} a^{n}ɸiñ′gĕqti-hna^{n}-ma$^{n′}$ hă, á-biamá. Huhu‘á! i^{n}c‘áge, áwigiɖána^{n}
To gaze on it I never have any one at all . said he, they say. Really! old man, I gaze on you, my relation

téi^{n}te. Wí ctī ‘ábae ma^{n}bɸi$^{n′}$, á-biamá Háxige aká. Han! i^{n}c‘áge, íɣigɸa-
may. I too hunting I walk, said, they say Haxige the (sub.). Ho! old man, try it for

3 gaska$^{n′}$ɸa-gă. Áwigiɖána^{n} bɸícta^{n} xī ónḗ te hă, á-biamá, A$^{n′}$ha^{n}, éga^{n} hă,
yourself. I gaze on you, my own I finish when you go will . said he, they say, Yes, so .

á-biamá. A$^{n′}$cpana$^{n′}$ te, á-biamá. Ca$^{n′}$, i^{n}c‘áge, úcka^{n} dáda^{n} ‘a$^{n′}$ ckáxe tĕ
said he, they say. You gaze on me will, said he, they say. Yet, old man, deed what how you do it the

bɸúgaqti winá‘a^{n} te, á-biamá Háxige aká, gactañ′ka-bi ega$^{n′}$. A$^{n′}$cpana$^{n′}$
every one I hear it will, said, they say Haxige the (sub.), tempted him, they say having. You gaze on me

6 taté, á-biamá Héga aká. Wa‘a$^{n′}$ tĕ gi‘a$^{n′}$-bi ega$^{n′}$ wateígaxá-biamá:
shall surely, said, they say Buzzard the (sub.). Song the song his, they say having he danced they say:

Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke tá-ko, hé-ke hé-ke tá-ko,

á-biamá. Han! i^{n}c‘áge, éga^{n}qti-hna^{n} éi^{n}te i^{n}ɸi$^{n′}$wa^{n}ka$^{n′}$pi ínahi^{n}, i^{n}c‘áge,
said he, they say. Ho! old man, always just so if it be it looks nice to me truly, old man,

9 á-biamá. Gañ′ki, I^{n}c‘áge, ‘a$^{n′}$-hna^{n} ája^{n} tĕ bɸúgaqti wigína‘a^{n} ka$^{n′}$bɸa,
said he, they say. And, Old man, how regularly you do it the all I hear from you I wish,

á-biamá Háxige aká. ɸé pí xī níaɸĕ te, ché, á-biamá. Baxú dúba wéduba
said, they say Haxige the (sub.). This time arrive I when I will heal it, I said, said he, they say. Peak four the fourth

gákĕ ĕ′di pí xī añ′gi-hna^{n}-atí, á-biamá. Wéduba é¢a^{n}be pí xī ana$^{n′}$te
that (lg. one) there arrive I when they come for me regularly said he, they say. The fourth in sight I arrive when I dance

12 anáji^{n} xī añ′gi-hna^{n}-atí, á-biamá. Waii$^{n′}$ ugɸa$^{n′}$ gahá a$^{n′}$ɸi^{n} ɸé-hna^{n}i. ɸé
I stand when they always come for me, said he, they say. Robe they put in it on it having me they always go. This (time)

pí xījī, Ní nákade naji$^{n′}$ te hă, ché. Ma$^{n′}$ze na$^{n′}$ba nájide ihéaɸĕ xī úi
I arrive if, Water hot please let it stand . I say. Iron too red hot I place when wounds

tĕ íɖistásta xī, ni$^{n′}$ja té, á-biamá. ɸábɸi^{n}a$^{n′}$-qtiéga^{n} wateígaxekiɸá-biamá.
the I press repeatedly against it, alive will be, said he, they say. About three times he made him dance they say.

15 Cka$^{n′}$ ma^{n}ɸi$^{n′}$ tĕ bɸúga ɸipí ga$^{n′}$ɸa gɸi$^{n′}$-bi ega$^{n′}$. Wéduba$^{n′}$ tĕ′díhi na^{n}té
Manner walking the all to do well wishing sat, they say having. The fourth time at it arrived dancing

na^{n}cta$^{n′}$-biamá. Han! ca$^{n′}$ hă. A$^{n′}$cpana$^{n′}$ íɸibɸa$^{n′}$qti éja^{n}mi$^{n′}$, á-biamá
he stopped, they say. Ho! enough . You gaze on me you have had your fill I suspect, said, they say

Héga aká. A$^{n′}$ha^{n}, i^{n}c‘áge, ca$^{n′}$ hă, á-biamá. ‘A$^{n′}$-macĕ′ ctéwa$^{n′}$ Háxige
Buzzard the (sub.). Yes, old man, enough . said he, they say. What sort of person are you Haxige

18 hnájiñgaí ă, á-bi ega$^{n′}$ gaqíxa-biamá, t‘éɸa-biamá. Ca$^{n′}$ wáɸaha bɸúgaqti
you think little of him I said, they say having he hit and broke in (the skull), they say, he killed him, they say. And clothing all

ɸizá-bi ega$^{n′}$ áɸaha-biamá. ɖéxe ctī áigáɸa ma^{n}ɸi$^{n′}$-biamá. Úɸka^{n} íɣigɸa-
took they say having he put it on, they say Gourd too carrying on the arm he walked they say. Deed he tried

gaska$^{n'}$ɕa-biamá. Bɕípi tcábe áha^{n}, eɕégа^{n}-biamá. Aɕá-bi ega$^{n'}$ baxú wé-
for himself they say. I do it well very I thonght he they say. Went, they say having peak the

duba kĕ ĕ'di ahí-biamá. Watcígaxá-biamá. Hé-ke tá-ko, hé-ke hé-ke
fourth there he arrived, they say. He danced they say.

tá-ko. Hé-ke tá-ko, hé-ke he-ke tá-ko. Huhu'á! i^{n}c'áge uɕúka^{n}pi ínahi$^{n'}$- 3
Really! old man nice-looking truly

hna^{n} édega^{n} ábana^{n} ɕiñgé ínahi^{n} áɕa, á-biamá. Huhú! i^{n}c'áge, wazéɕĕ ɕi^{n}
always but to gaze on him had none truly indeed, said he, they say. Oho! old man, doctor the

éɕa^{n}be tí, aí áɕa, á-biamá. Wagáqɕa^{n} hnañkáce, ké, agíma^{n}ɕi$^{n'}$i-gă,
in sight has he come, says he indeed, said they, they say. Servants ye who, come, walk ye for him,

á-biamá. Hau, agíaɕá-biamá. Ĕ'di ahí-bi ega$^{n'}$ waii$^{n'}$ ɕa^{n} gíɕibɕá-biamá. 6
said he, they say. Well, they went for him, they say. There arrived, they say. having robe the (ob.) they spread out for him, they say.

Ugɕi$^{n'}$ gɕi$^{n'}$-bi ega$^{n'}$ gahá aɕi$^{n'}$ aɕá-biamá wagáqɕa^{n} amá. ⊥ijébe ma$^{n'}$ciá-
Sitting in it sat, they say having on it having him went, they say servant the (sub.). Door away

ꞌaha gíɕika$^{n'}$i-gă, á-biamá. ⊥ijébe ágaha ɕicíba-biamá. ʠicíba-bi ɔɾĭ égiɕe
from make ye room for him, said they, they say. Door outer they pulled open, they say. They pulled open, they say when behold

ma^{n}táꞌa ꞌijébegɕa^{n} gaxá-bita$^{n'}$amá isañ'ga kĕ há kĕ bɕúga ɕixába-bi ega$^{n'}$. 9
underneath door-flap had been made (standing) they say his younger brother the skin (ob.) the whole played, they say having.

⊥ijébe ukíbaqɕa na^{n}té naji$^{n'}$-biamá. Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke
Door facing it dancing he stood, they say.

hé-ke tá-ko, á-biamá. Na^{n}cta$^{n'}$-bi ega$^{n'}$ ɔɾí uʠá-biamá. Isañ'ga há kĕ uɕa$^{n'}$-
said he, they say. Stopped, they say having lodge he entered, they say. His brother skin the (ob.) took hold of

biamá. ⊥ijébegɕa$^{n'}$ ɕiáza iɕéɕĕ ta$^{n'}$ amá. Hé, wisa$^{n'}$ji^{n}qtciɕé! á-biamá, jijí-bi 12
they say. Door-flap he pulled open sud-denly as he stood they say. Alas, my dear little younger brother! said he, they say, whispered, they say

ega$^{n'}$. Wagáqɕa^{n} amá ubésni^{n}-biamá. Huhu'á! kagéha, i^{n}c'áge edéga^{n} ă,
having. Servant the (sub.) found him out, they say. Really! friend, old man what has he said ?

jijí ukía-biamá. Kagé, i^{n}c'áge-hna^{n}, Hé, wisa$^{n'}$ji^{n}qtciɕé! é égа^{n} hă, á-biamá.
whis-pering one talked with, they say. Friend, old man only, Alas, my dear little younger brother! said like it said he, they say.

Nă! kagé, uɕáde ɕiñgé ínahi^{n}. I^{n}c'áge wazéɕĕ skéwa^{n}qti tí-hma^{n} ɕa$^{n'}$ctĭ, 15
Psha! friend, cause for complaint there is none truly. Old man doctor for a very long time has come regularly heretofore,

á-biamá. Hau! á-biamá. ʠé ɔɾí ca$^{n'}$ te, ehé áɕa, á-biamá. Hau! wagáqɕa^{n}
said they, they say. Ho! said he, they say. This when enough will, I said indeed, said he, they say. Ho! servant

hnañkáce, néxe ꞌañgáqti na$^{n'}$ba ní uji aɕi$^{n'}$ gíi-gă, á-biamá. Agíahí-bi
ye who are, kettle very large two water fill bring it back, said he, they say. Reached there for it, they say

ega$^{n'}$ ꞌi$^{n'}$ akí-biamá. Ugácka-bi ega$^{n'}$ nákadĕqti ɗéde tĕ'di ábixĕqti 18
having carry-ing it they reached home, they say. Fastened the kettlea on, they say having very hot fire on the boiling hard

naji$^{n'}$-biamá. Máhi^{n} na$^{n'}$ba ɕipá-iqti ihéɕai-gă. Ma$^{n'}$ze nájide ɕékĕ 'ú tĕ
they stood, they say. Knife two made very sharp lay ye down. Iron red hot this (ob.) wound the

ídistásta ɔɾĭ ni$^{n'}$ꞌa taité, á-biamá. Hau! ké, i$^{n'}$ɕika$^{n'}$igă, á-biamá. Égiɕe
I press against repeatedly when alive shall (pl.), said he, they say. Ho! come, get out of my way, said he, they say. Beware

ácka·ha uɸágas'i$^{n'}$s'i^{n} tai hă. Égiɸe ɸia$^{n'}$ɸa ɸé tai, á-biamá. Baxú dúba
close at hand you peep in repeatedly lest Beware leaving you go lest, said he, they say. Peak four

é·ɸa^{n}be atí-hma^{n}-ma^{n} ɻilá guáɸica$^{n'}$ɻa ma^{n}ɸi$^{n'}$i-gă bɸúga, á-biamá. ɻí ují
in sight I come regularly downward to the other side of walk ye all, said he, they say. House-hold

3 ɸañká wañ'giɸĕqti aɸá-biamá. Iɸá-bi ega$^{n'}$ ɸi'úda-biamá. Ní tĕ ábixĕqti
the ones who all went, they say. Had gone, they say since they left him solitary, they say. Water the boiling hard

naji$^{n'}$ amá. Hau! sakíba ga$^{n'}$qti ja$^{n'}$i-gă. Ma$^{n'}$ze nájidĕqti 'ú tĕ uɸúwiƉáxa^{n}
stood they say. Ho! side by side just so lie ye. Iron very red hot wound the (ob.) I push into you with

ɻĭ ɸani$^{n'}$ɻa taté. Égiɸe ɸacka$^{n'}$ te hă. ɸié gazíqti ja$^{n'}$i-gă, á-biamá. Éga^{n}
when you alive shall surely (be). Beware you stir lest Side stretched very stiff lie ye, said he, they say. So

6 ja$^{n'}$-bi ega$^{n'}$ agɸañ'ka^{n}ha$^{n'}$ 'ú tĕ ubáxa^{n} ɸéɸa-biamá, Tcu+! Cka$^{n'}$ajĭ jañ'-gă.
lain, they say having on both sides wound the pushed into he sent suddenly, they say, (sound of the hot irons.) Still lie.

Ha^{n}+! á-bi ega$^{n'}$, akíɸa náť'a-biamá. Máhi^{n} kĕ ɸizá-bi ega$^{n'}$ ús'u wáxa-
Ah! said, they say having, both the heat killed, they say. Knife the took, they say having strips he made them

biamá. Máwaqa$^{n'}$-bi ega$^{n'}$ ní tĕ ábixe naji$^{n'}$ tĕ uji naji$^{n'}$-biamá. Nin'de
they say. Cut them apart, they say having water the boiling stood the filling it he stood, they say Cooked

9 tĕ' eti gacíbe itéɸĕ naji$^{n'}$-biamá.
the too ont of piling it he stood, they say.

Gáamá, Hau! i^{n}e'áge wazéɸĕ gata$^{n'}$ajĭ-hma^{n} ɸa$^{n'}$etĭ. ɻáci hégajĭ,
Those not seen. Ho! old man doctor not so long regularly heretofore. A great while ago very,

á-biamá. Wĕ's'ă-núdeka, edécega^{n} á amá ɸa$^{n'}$etĭ. A$^{n'}$ha^{n}, égiɻe hă.
said they say they say Grass-snake, what were you saying he was saying heretofore. Yes, I said it

12 ɻijébe ubáɻa^{n} aɸaí tĕ ɻijébegɸa^{n} uɸa$^{n'}$i tĕ'di, Hé, wisa$^{n'}$ji^{n}qteiɸé! é égaⁿi hă,
Door side of went when door flap took hold of when, Alas, my dear little younger brother! said like it

á-biamá Wĕ's'ă-núdeka. Wĕ's'ă-núdeka, ĕ'di ɸagɸé te. Da^{n}bá-gă, á-biamá.
said, they say Grass-snake. Grass-snake, there you go homeward will. Look at him, said they, they say.

Náda^{n} ietá Ɖa tĕ júgɸe gáxa-gă. ɸibɸáckaqteí-gă Ɖá ɸa^{n}, á-biamá.
Extra (1) eye nose the (ob.) with it make. Flatten and make very oval head the (ob.), said they, they say.

15 Qádo ma^{n} tihó ga$^{n'}$ ma^{n}ɸi$^{n'}$-biamá Wĕ's'ă-núdeka. Ĕ'di ahí-bi ega$^{n'}$ ɻí tĕ
Grass passing under so walked they say Grass-snake. There arrived, they say having lodge the (ob.)

ukíba wi$^{n'}$ ĕ'di ugás'i^{n}-biamá. Íɸa-biamá Háxige aká. Gí-gă! gí-gă! gí-gă!
crack one there he peeped, they say. Detected him, they say Haxige the (sub.) Come! come! come!

á-biamá. Gíba^{n}-bi ega$^{n'}$ ĕ'di agí-biamá. Wénandeɻiɸá-gă, á-biamá
said he, they say Called to him, they say having there he was coming back, they say. Make yourself full of food, said, they say

18 Háxige aká. Gañ'ki ús'u ɸéta^{n}qti núde kĕ ukíɸatáqti úiga^{n}há-biamá.
Haxige the (sub.). And strip just this long throat the (ob.) sticking in very tight he put in for him, they say.

Háxige é akédega^{n} ɻáciqti Wakan'dagi náɲuhewáɸĕ, ecé cí te, uɸá
Haxige that the one, but very long ago Water-monster cooked them to pieces, you say you arrived will, to tell

ɲuñgɸiñ'-gă, á-biamá. Wĕ's'ă-núdeka aká uɸa ɸé amá. Háxuɻa! Háxuɻa!
begone said he, they say Grass-snake the (sub.) to tell went they say Haxige! Haxige!

hú ɸaiⁿ′ãjī ɸé amá. Huhuʻá! gáɸiⁿ edégaⁿ ã, á-biamá. Égiɸe ɸutí amá,
voice not sending far was going, they say. Really! that one what says he ? said they, they say. At length he had come directly to them, they say.

qáde maⁿ′tihĕqtci. Háxuɯa! Háxuɯa! á-biamá. Huhuʻá! Háxige éĕ hã,
grass passing altogether under it. Haxige! Haxige! said he, they say. Really! Haxige he says .

á-biamá. Wáciⁿ′ hébe íuʻaⁿhe-tʻaⁿ′ gíɸizáü-gã, á-biamá. Huhuʻá! gaⁿ′qti 3
said they, they say. Fat meat piece put in the mouth he has take ye for him, said they, they say. Really! just so

taté. Wackaⁿ′i-gã, á-biamá. Iénaxíɸa agɸá-biamá. Kañ′gĕqti gɸí-bi
shall (be). Make ye an effort, said they, they say. To attack him they went homeward, they say. Very close they came home, they say

ɯī Háxige aká ɯuʻé′ agɸá-biamá. Isañ′ga taⁿ áigigɸáɸa agɸá-biamá.
when Haxige the (sub.) rushing went homeward, they say. His brother the (sub.) carried his on his arm he went homeward they say.

Agɸá-bi te gaⁿ′ iénaxíɸa aɸá-biamá. Caⁿ′ eáda ⁿ waníɯa aⁿ′sagi-má bɸúga 6
He went homeward, they say when so to attack him they went, they say. Yet what animals the swift ones all

égaⁿ gaxá-bi ctĕwaⁿ′ úqɸa-bají-biamá. Edáda ⁿ baskíɸĕ! Wackaⁿ′ egaⁿ′i-gã.
like they made, they say notwithstanding they did not overtake them, they say. What angry! Make an effort do ye.

ɔníʻa etégaⁿi, á-biamá. Aɸiⁿ′ aɸá-biamá. Égiɸe maⁿá ɖahé maⁿ′ciadí′qti
You fail are apt, said they, say they. Having him they went, they say. At length cliff hill very high

íɸitiⁿ iɸaⁿ′ɸĕ tĕ′di qɸabé ákicugáqti nihañ′ga múbaju iɸáɸa Háxige (amá) gi- 9
concave precipice placed where tree standing very thick spring shot up suddenly and frequently Haxige (the sub.) near

ɯáde ahí-biamá. Wackaⁿ′ egaⁿ′i-gã. ɸáɸuháqtci uɸáqɸe-lmaⁿ′i, á-biamá.
it again he arrived, they say. Make an effort do ye . Very nearly you have overtaken him, said they, they say.

Égiɸe Háxige aká maⁿ′ze-maⁿ gaxá-biamá. Ní égih ákiágɸe amá, Tcʻu+!
At length Haxige the (sub.) bullet he made, they say. Water right into he had gone they say, (sound of bullet)!

Iⁿ′ʻĕ tígɸe ɯiɯáxa-biamá ní maⁿtáɯa. Gaⁿ′ wawćnaxíɸa wáɸiʻa agɸá-biamá. 12
Stone suddenly he made himself they say water beneath. And to attack they failed they went homeward, they say.

Úɸaⁿí-biamá ɸaⁿ′ja iⁿ′ʻĕ sagí ɯiɯáxa-bi egaⁿ′ ɸiʻá agɸá-biamá. Ké, caⁿ′-
They were taken hold of, they say though stone tight made himself. they say having failing they went homeward, they say. Come, let

añgáxe taí. Aⁿɸíʻai áɸa, á-biamá.
us stop. We have failed indeed, said they, they say.

Agɸá-biamá. Agɸá-biamá ɯī, gañ′ki Háxige aká áci éɸaⁿbe agɸí- 15
They went homeward, they say. They went homeward, they say when, after a while (!) Haxige the (sub.) out in sight came back

biamá. Éɸaⁿbe agɸí-bi ɯī isañ′ga há kĕ áigigɸáɸa agɸá-biamá. Égiɸe
they say. In sight he came back, they say when his brother skin the (ob.) carrying his on his arm he went homeward, they say. At length

ɯí tĕ′ɯa aki-biamá. Iⁿ′añgúde taté, kagé, á-biamá. Iⁿ′ʻĕ gáɸaⁿska dúba
lodge at the he reached home, they say. We enter a sweat-lodge will surely, younger brother, said he, they say. Stone that size four

agíaɸá-biamá. ɖaɸáge maⁿ′ciaɯíʻqti iⁿ′ʻĕ ɯañgá-lmaⁿ wiⁿ′ ɸizá-biamá. Hau! 18
he went for, they say. Headland very lofty stone large only one he took, they say. Ho!

iⁿcʻáge, awíɖi-atí wazúɸaɸĕ tégaⁿ, á-biamá Cí wiⁿ′ ɸizá-biamá. Hau!
old man, I have come for you pow wow in order that, said he, they say. Again one he took, they say. Ho!

iⁿc'áge, wazéaⁿɸáɸě tégaⁿ, awíɗi-atí, á-biamá. Cĭ waiiⁿ′ ugɸaⁿ′-biamá. Cĭ
old man, you pow-wow over me in order that, I have come for you, said he, they say. Again robe he put in they say. Again

wiⁿ′ ɸizá-biamá ɣĭ, Hau! iⁿc'áge, níkaciⁿga hiɸáɸakiɸé tégaⁿ, awíɗi-atí hă,
one he took, they say when, Ho! old man, person you make him bathe in order that, I have come for you .

3 á-biamá. Wéɗubaⁿ′ tědíhi, Hau! iⁿc'áge, níkaciⁿga wiⁿ′ bɸúgaqti íɸihíɸa
said he, they say. The fourth time arrived at it, Ho! old man, person one all over to bathe by means of you

tégaⁿ awíɗi-atí hă, á-biamá. Hau! iⁿc'áge, íwihíbɸa tégaⁿ awíɗi-ati áɸa!
in order that I have come for you . said he, they say. Ho! old man, I bathe by means of you in order that I have come for you indeed!

Wacige pĭáiĭ bɸúgaqti gacíbe iⁿɸéaⁿhna tégaⁿ awíɗi-atí áɸa! Aⁿ′b ájiɸaⁿ-
Affection (disease!) bad all out of you throw away for me in order that I have come for you indeed! Day about

6 ɸaⁿ′qtiégaⁿ éɸaⁿbe pí te áɸa! Baxú dúba, iⁿc'áge, éɸaⁿbe pí te áɸa!
different ones in sight I arrive may indeed! Peak four, old man, in sight I arrive may indeed!

jiñgá juáwagígɸe. Wakan′da ɟaⁿ′ga agɸañ′kaⁿhaⁿ hniñkéce, wíbɸahaⁿ.
young I with them my own. Deity great on each side you who are, I pray to you.

Aⁿ′ba ájiɸaⁿɸaⁿ′qti jiñgá juáwagígɸe éɸaⁿbe pí te aɸá! á-biamá. 'Iⁿ′
Day different ones young I with them, my own in sight I arrive may indeed! said he, they say. Carrying

9 akí-biamá. Ɗéde tě ují-biamá. Ɫíci náne bɸé te, á-biamá. Aɸiⁿ′
he reached home, they say. Fire the he filled, they say. Tent-pole I seek it I go will, said he, they say. Having it

akí-biamá. Iⁿ′'ĕ-basí ɗáxe te, á-biamá. Unéɸe ɟaⁿ′ha kĕ′di ihéɸa-biamá.
he reached home, they say. Stone-pushers I make will, said he, they say. Fire-place border by the he laid them, they say.

(Ní tĕ′ ctĭ agíaɸá-biamá.) Hau! ní hniñkéce, waqúbe wíɗaxe tégaⁿ
(Water the too he went for, they say.) Ho! water you who are, sacred thing I make of you in order that

12 awíɗi-atí hă, á-biamá. Ní tĕ′ ctĭ itéɸa-biamá ɟijébe. Iⁿ′'ĕ tě cuɸéaɸé
I have come for you . said he, they say. Water the too he put it down, they say door. Stone the (ob.) I send to you

tá miñke, kagé, á-biamá, isañ′ga ha qɸú'a ɟimaⁿ′te gɸiñ′kiɸá-bi ɸiñké é
will I who, younger brother, said he, they say, his brother skin hollow in the lodge caused to sit the one that who

waká-bi egaⁿ′. Iⁿ′'ĕ tě baɸútaⁿ ɸéɸa-biamá. Uɸéwiⁿqti gaⁿ′ itéɸa-biamá.
meant, they say having. Stone the he pushed straight sent suddenly, they say. Collected altogether so he placed them, they say.

15 Nájiɗéqtiaⁿ′-biamá Ní tě ɸizá-bi egaⁿ′ ɟimaⁿ′te ní tě iɸéɸa-biamá. Gátě
Very red-hot they say. Water the he took, they say having in the lodge water the he sent suddenly, they say. That

ní tě cuɸé hă, á-biamá. Hau! cubɸé tá miñke, á-biamá Háxige aká.
water the goes to you . said he, they say. Ho! I go to you will I who, said, they say Haxigo the (sub.).

Ɫimaⁿ′te ahí-biamá. Iⁿ′'ĕ nájide gɸiⁿ′-biama. Hau! iⁿc'áge, íwihíbɸa
In the lodge he arrived, they say. Stone red-hot they sat, they say. Ho! old man, I bathe by means of you

18 tégaⁿ awíɗi-atí, á-biamá. Makaⁿ′ áɸi'á-biamá. Nádadáze ɸégaⁿ amá.
in order that I have come for you, said he, they say. Medicine he dropped on, they say. Fire sent out sparks thus they say.

Isañ′ga ɸiñké gɸizá-bi egaⁿ′ ní ágigɸáqtaⁿ hiɸákiɸá-biamá. Égigaⁿ giɟáxa-
His brother the one who took his, they say having water he poured on his he caused him to bathe, they say. As before he made his

biamá. Caⁿ′ hă, kagéha, á-biamá. Aⁿ′haⁿ, jiⁿɸéha, caⁿ′ hă, á-biamá
they say. Enough . younger brother, said he, they say. Yes, elder brother, enough . said, they say

isañ'ga aká. Isañ'ga ɸicta$^{n'}$ ɤĭ ɸé ɤĭ ca^{n}ca$^{n'}$ ma^{n}ciáha ɸé amá, wanáxi
his brother the (sub.). His brother finished when he went when without stopping on high he went they say, ghost

amá. (This was done four times.) Égiɸe gá-biamá: Huhu'á! kágе-sañ'ga,
they say. At length he said as follows, they say: Really! friend younger brother,

uϕíhe cka$^{n'}$hma. (ϕéga^{n} agϕáϕ^{i} naji$^{a'}$-biamá, ugíkie naji$^{n'}$-biamá. Hau! kágе- 3
you have your way you wish. Thus having his he stood they say, talking to his he stood they say. Ho! friend

sañ'ga, uϕíhe taté. Uϕíhe taté ɸa$^{n'}$ja, kágе-sañ'ga, akíɸaha añgáɸe taté
younger brother, you have your way shall. You have your way shall though, friend younger brother, apart we go shall

á-biamá. Níkaci^{n}ga jíde ni-úɸnan'da ɸéɸa^{n}ska ɸa$^{n'}$ja ɸé one téga^{n} agϕí-báji
said he, they say. Person red island this size though this you go will, so they not come back

ca^{n}ca$^{n'}$ taité, á-biamá. Aɸá-biamá Háxige amá. Égiɸe Jábe-wá'ujiñ'ga 6
continnally shall, said he, they say. Went they say Haxige the (sub.). At length Beaver old woman

mandé gáxe akáma. Hu+! á-biamá. Háxuɤa bɸa$^{n'}$qtcia$^{a'}$, á-biamá.
boat was making, they say. Hu+! said she, they say. Haxige it smells very much of, said she, they say.

Wá'ujiñ'ga uϕáde ɸiñgé áha^{n}. Gáɸi^{n} Háxige isañ'ga Wakan'dagi t'ékiɸaí
Old woman cause for complaint there is none I That one Haxige his brother Water-monster killed for him

égа^{n} águdí ctĕ xagé ɤúwi^{n}xe ma^{n}ɸi$^{n'}$ te ɤigɸát'e ɸi$^{n'}$, á-biamá. Wá'ujiñ'ga 9
as wherever crying wanderiog about he walks as he kills himself by crying the one who, said he, they say. Old woman

mandé ckáxají'qtci áha^{n}, á-biamá Háxige aká. A, ceta$^{n'}$qti ɸaná'a^{n}jĭ
boat you do not make at all I said, they say Haxige the (sub.). Yes, so very far you have not heard

ɸáɸi^{n}cé ă, á-bíamá wá'ujiñ'ga aká. Háxige amá isañ'ga t'ékiɸaí éi^{n}te
you who move I said, they say old woman the (sub.). Haxige the (sub.) his brother killed for him it may be

Wakan'dagi ńju na$^{n'}$ba t'éwaɸa-báda^{n} t'éɸĕ ɸi'aí égа^{n} maja$^{n'}$ bɸúga ní ují 12
Water-monster princi-pal two he killed them and to kill him failed as land all water filled

gáxe 'íɸai égа^{n} mandéha aɤíɗaxe áta^{n}hé, á-biamá. Gá-biamá: Wá'ujiñ'ga,
to make it spoke of it as a dug-out I stand making for myself, said she, they say. He said as follows, they say: Old woman

Háxige amá wéɸigɸa^{n} t'a$^{n'}$ ga$^{n'}$ɸa-hma$^{n'}$i. Mandéha gáxai édega^{n} mandé-ɗa
Haxige the (sub.) mind to pos-sess desires invariably. A dug-out made but boat-head

tĕ'ɬa ja$^{n'}$ ákast itéɸai ɤĭ'jĭ, ma^{n}ɸiñ'ka ńjíi-de, ɗéde náqɸi^{o}qti gɸi$^{n'}$ dega$^{n'}$, 15
at the wood piled up places if, soil (earth) filled when, with fire burning very brightly sitting when, so

wanína ugáha-má ɸizaí-de, ga$^{n'}$ wáɸate gɸi$^{n'}$ tá aká, á-biamá. Éga^{n} ɸi'aí
animal those that float he takes when, and eating them he will be sitting, said he, they say. So they fail

ɤĭ'ctĕ maja$^{n'}$ bɸúga wĕ's'ă t'a$^{n'}$ wáxe 'íɸai éɸĕ, á-biamá wá'ujiñ'ga aká.
even if land all snakes abound making spoke of indeed, said, they say old woman the (sub.).

ɤehámajíde uɬa$^{n'}$i édega^{n} na^{n}bé tĕ ctĭ éga^{n} uϕíci^{n}-de wĕ's'ă-má waɸaqta 18
Red-breasted (shells) turtle put on his feet but hand the too so covered when the snakes to bite

a-íi ɤĭ'jĭ há cúga ɤiɤáxai éga^{n} wana$^{n'}$qiqíxe wáɸi^{n} ma^{n}ɸi$^{n'}$ tá amá, wana$^{n'}$te
ap-proaching when skin thick made for himself so breaking in to their (heads) having them he will walk, stepping on them

wáɸi^{n} ma^{n}ɸi$^{n'}$ tá amá, á-biamá Háxige aká. Éga^{n} ɸi'aí ɤĭ'ctĕ maja$^{n'}$ bɸúga
having them he will walk, said, they say Haxige the (sub.). So they fail even if land all

ugáhanaᵭaze gáxe ‘íɸai éɸĕ. Ⱡíqĭnde uɣíaⁿɸĕ ɣĭ gat’é te aí éɸĕ, á-biamá
darkness making spoke of indeed. Gorge get himself into if die from the fall will they said (in my hearing) indeed, said, they say

wá‘ujiñ’ga aká. Wá‘ujiñ’ga, gáamá Háxige amá wéɸigɸaⁿ t‘aⁿ’ gaⁿ’ɸa-hmaⁿ’i.
old woman the (sub.). Old woman, that one Haxige the (sub.) mind to possess wishes continually.

3 Ⱡíqĭnde wiⁿ’ ngɸiⁿ’-de jaⁿ ujíi-de ᵭéde úᵭaⁿqti gɸiⁿ’ tá amá. Waniɲa ᵭáᵭaⁿ
Gorge one sit in when wood filled with when fire very good he will sit. Animal what

gɸiⁿ’ akáɲa naⁿ’si hí ɸiⁿ gat’é ké ɸizaí-de gaⁿ’ ɸaté gɸiⁿ’ tá amá, á-biamá.
to the one sitting leaping one that reaches the dies from falling which takes when so eating he will sit, said he, they say.

Égaⁿ ɸi‘aí ɣĭ’etĕ majaⁿ’ ɸaⁿ bɸúgaqti má ckúbe gáxe ‘íɸai éɸĕ. Má
So they fail if even land the all snow deep making it speak of indeed. Snow

6 ágaspe t’é te aí éɸĕ, á-biamá. Gáamá, wá‘ujiñ’ga, Háxige amá wéɸigɸaⁿ
pressing down on him die will they said indeed, said she, they say. That one, old woman, Haxige the (sub.) mind

t‘aⁿ’ gaⁿ’ɸa-hmaⁿ’i. Qáde ɲi ɲañgáqti ɣĭɣáxai-de jaⁿ’ tĕ’ ctĭ ákastáqti itéɣĭɸaí-
to possess wishes continually. Grass lodge very big makes for himself when wood the too in a great heap piles for himself

de séhiⁿbe ɣĭɣáxe tá amá. Waniɲa ᵭáᵭaⁿ má ckúbe gaqɸád iɸé-má íqta
when snow-shoes he will make for himself. Animal what snow deep those that get buried suddenly in it at will

9 t’éwaɸaí-de gaⁿ’ wáɸate najiⁿ’ tá amá, á-biamá Háxige aká. ‘Aⁿ’-macĕ’
he kills them when so eating them he will stand, said, they say Haxige the (sub.). What sort of a

ctĕwaⁿ’ Háxige hmájiñga-hmaⁿ’i áhaⁿ, á-bi egaⁿ’ maⁿ’zepe ígaqiqixá-bi egaⁿ’
person are you Haxige you despise habitually ! said, they say having ax crushed in many times with, they say having

t’éɸa-biamá. Gañ’ki Háxige amá aɸá-biamá. Akí-bi egaⁿ’ iⁿúᵭe-ɲi pí
he killed her, they say. And Haxige the (sub.) went they say. He reached home, they say having sweat-lodge again

12 gaxá-biamá. Azékiɸe taité, pí zeañ’ɣĭɸe taté ă. Pí añɣígɸitaⁿ taté, kagé,
he made, they say. (See note), again we treat ourselves shall ! Again we work on ourselves shall younger brother,

á-biamá. Ugíkie-hmaⁿ’-biamá. Aⁿ’haⁿ, jiⁿɸéha, e-hnaⁿ’, é amá isañ’ga amá.
said he, they say. He talked with his regularly they say. Yes, elder brother, that alone, said, they say his brother (sub.). the

Gaⁿ’ iⁿúᵭe-ɲi pí gaxá-biam égaⁿ gɸítaⁿ-biamá gɸípiqti. Júga kĕ égigaⁿ
And sweat-lodge again he made, they say so he worked on his, they say worked very well on his. Body the well as before

15 giɣáxe ctĕwaⁿ’ gɸíctaⁿ ɸéɸai tĕdíhi ɲan’de kĕ átaⁿjĭ caⁿ’ hébe maⁿ’ciadi
he made his not withstanding he let his go suddenly when ground the he trod not on yet part high from the ground

aɸé-hmaⁿ’-biamá isañ’ga amá. Égiɸe Háxige amá isañ’ga ágimákají-biamá.
went regularly they say his brother the (sub.). At length Haxige the (sub.) his brother he got out of patience with his, they say.

Cañ’gaxe gaⁿɸá-biamá. Hau! káge-sañ’ga, uɸíhe taté, á-biamá. Ni-úɸuaⁿ’da
To stop he wished, they say. Ho! friend younger brother, you have your way shall, said he, they say. Island

18 ɸéɸaⁿska ɸaⁿ’ja ɸé ɸátaⁿcé égijaⁿ égaⁿ taité, á-biamá. Áji añɣíɣaxe añgáɸe
this size though this you who stand you do that so shall (they be), said he, they say. Different we make ourselves we go

taité. Caⁿ’ɲañga núga jiñ’ga ábaɣu hiⁿ’ snédĕqti úqti-ma ɸaⁿ’ égaⁿ níka-
shall Big wolf male young nape of neck hair very long those who are blue so por-

ciⁿga hné te áɸa. Majaⁿ’ bɸúgaqti hú ɸaɣúwiⁿxe maⁿhniⁿ’ te áɸa, á-biamá.
son you go will indeed. Land all over voice crying around you walk will indeed, said he, they say.

Hau!	wí	ete,	kágе-saⁿ′ga,	ʇáqti	núga	ʇaⁿgáqti,	hé	gázazáqti	ɗe	utaⁿ′nadi
Ho!	I for my part,	friend	younger brother,	deer	male	very big,	horn	full of snags	fore-head	space between

hiⁿ′	gĕ	náziɕá-bi	egaⁿ′,	égaⁿ	níkaciⁿga	bɕé	tá	miñke.	Níkaciⁿga	jíde
hair	the	made yellow by heat	having,	so	person	I go	will	I who.	Person	red

aⁿ′ɕate	taité,	á-biamá.	Í	aⁿɕaⁿ′ckaⁿɕĕ	taité	áɕa,	á-biama.	Cetaⁿ′.
me eat	shall,	said he, they say.	Mouth	made to move by me	shall	indeed,	said he, they say.	So far.

NOTES.

226, 3. nuxe kĕ, the ice at the place whither they went for water. Note that water and ice existed before the alleged origin of rivers from Haxige's tears.

226, 7. waɕiⁿ aɕa-biama, he took them along; *i. e.*, he pursued them. This is a common use of aɕiⁿ ɕe.

227, 8. utaⁿnadi ɕictaⁿ te ama. The kettle had been dropped after he left the place for getting water.

227, 9. hiⁿsañga+, etc. Sanssouci suggested "waɟiⁿ wigisiɕe" instead of "waye wigisiɕe." He said that the former could be used if the dead brother was near the size and age of the speaker. "Waye" is Ⱡoiwere in form, and "hiⁿsañga+" may have been intended for the Ⱡoiwere, hiⁿçũñe. "He misañga" is the Dakota "he! misuñka" (he! misuŋka) expressed in ℘egiha notation. Thus we have traces of three languages in the lament of Haxige. Frank La Flèche reads "hiⁿsaⁿɕaⁿ+" instead of "hiⁿsañga+." He thinks that the Omahas used "waye" in former days, and that "no+" should be "aɕa u+!"

227, 17. aⁿɕaⁿwaⁿqɕe-gaⁿ (aⁿɕaⁿwaⁿqɕa, egaⁿ), from uɕuqɕe.

228, 4. maⁿa maⁿciadiqti ɕaⁿ ɕandi. There were several very high cliffs at that place, perhaps very close together. ℘isañga čdi aɕiⁿ aki: Frank La Flèche read, aɕiⁿ aki-biama, instead of aɕiⁿ aki.

228, 7. ʇehuqɕabe nadĭndĭngiɕĕ jaⁿ-hnaⁿi. Sanssouci thought that ʇehuqɕabe, tripe, was a mistake, and that it should be omitted. The Omahas who were in Washington in August, 1881, rejected ʇehuqɕabe, and substituted "níxa waciⁿ′ ágahadi ɕaⁿ, the fat outside the belly."

229, 3. gasninde refers to the impetus given to the arrow when hit by the bow-string.

229, 4. t'ewaɕa-biama means "he wounded them," though its literal rendering is "he killed them."

229, 10. i ɕiⁿ egaⁿ gɕadiⁿ jaⁿ-biama. Haxige crouched down suddenly, and lay across the path of the person who was approaching. It was Ictinike, disguised as Hega, the Buzzard.

229, 17. agiɖanaⁿ. Possessive of abanaⁿ, to witness a person, his relation, performing a ceremony, or engaging in a contest.

230, 9. ʻaⁿ-hnaⁿ aja tĕ, how you do it. Sanssouci said that this was not as correct as, cátaⁿ-hnaⁿ ájaⁿ-hnaⁿ′iⁿte, why you will do it.

231, 8. ʇijebe agaha. It seems that there were two coverings to the entrance: the ʇijebe agaha, the outer one; and the skin of Haxige's brother, the inner one.

231, 9. isañga kĕ. The article pronoun kĕ shows that the brother was dead; but gaxa-bitaⁿ ama denotes that his form (skin) was placed in the position of a standing animate object.

232, 14. nada^{n} ictá da tĕ jugɸe gaxa-gă. Sanssouci said that this meant, "Make extra eyes with the head," so that you may not be detected. "Be more than ever on the alert." But I think that it refers to the nose, and not to the head, if icta and da be separable. On the other hand, the stress (in the words ictá da) seems to bind them together as one word. Frank La Flèche cannot explain this.

233, 7. edada^{n} baskiɸĕ, there is something to be angry about; there is cause for anger. The opposite is uɸade ɸiñge.

233, 9. nihañga mubaju iɸaɸa, the spring shot up repeatedly, forming tiny waves.

234, 5. It appears from the context that wacige means some disease, impurity of the blood, etc., Compare ɸacige, to speak evil of; inɸacige, to slander; and with the root "cige" compare the Winnebago, cicik, bad; and the Dakota, citca (śića), bad. The Dakota final tca (ća) is often equivalent to the ɸegiha final ga *or* ge.

234, 6. baxu duba - - - eɸa^{n}be pi te aɸa. Does this refer to the belief in four worlds above this one?

234, 7. wakanda ɟañga agɸaũka^{n}ha^{n} hniñkĕce, Thou great deity on either side; *i. e.* the earth-god and the sky-god.

234, 15. najidĕqtia^{n}-biama was pronounced na+jidĕqtia$^{n'}$-biama.

235, 4. uɸihe tate, etc. The behavior of Haxige's brother made the elder brother determine that the souls of Indians should never return to this world. "Well, younger brother, as I have failed to keep you here, when red men die, though the earth be this large around, as you go thus, so shall it be with them. They shall never come back."

235, 5. niuɸanda ɸeɸa^{n}ska. In the ⊥ɔiwere myth of Day and his Children, an island in a lake represents the world.

236, 12. azekiɸe taite. Meaning uncertain, especially if spoken by Haxige. If used by the narrator alone, it may mean, "They shall practice again on themselves;" but that is very doubtful. Frank La Flèche doubts its use here.

237, 1. Haxige may be the mythical ancestor of the ⊥aɗa or Deer-head gens; and his brother, of the Ma^{n}ɸiñka-gaxe or Wolf gens. See their position in the Omaha tribal circle. The Beaver-woman and the Grass-snake spoke of the hero as Haxuɟa. This latter is the ⊥ɔiwere form of Haxige.

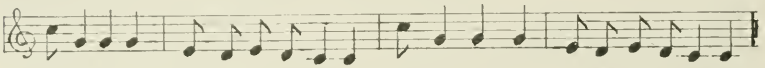
TRANSLATION.

Haxige dwelt in a lodge with no one but his younger brother. The elder brother used to go out hunting. He used to shoot deer. It happened that he feared some unseen danger. Addressing the younger, he said, "Whatsoever small animal passes along on the ice by the place where we get water, let it alone." The elder brother went out hunting. The younger brother took a kettle, and went for water. At length two Otters came. The younger brother passed along on the ice, and attacked them. He carried a stick on his arm. When he reached the place, he hit them repeatedly. And he continued after them. At length they reached their home, the den of a Water-monster, and they went headlong into it with him. They fastened the entrance. The elder brother reached home, carrying a deer which he had not skinned. When he reached home, he threw down the deer by the door. His brother did not stir at all. "Here! Take it, brother," he said. He did not speak. "I suppose that you are asleep," said he. Pulling open the door, behold, his brother was missing. "Alas! my dear little younger brother, I thought that it would be so, and so it is," he said. He ran to the

place for getting water, to see after him. When he reached the place for getting water, behold, the footprints of his brother had gone beyond. When he was following his trail, behold, there was the place where he had struck the Otters. Having known that he hit them, he said, "Alas!" The kettle had been dropped in the space between the two places. The elder brother continued to follow him. When he could not find him, he wept. "My younger brother! My younger brother! My younger brother! My younger brother! When I remember thy disposition (?), I am crying. Alas! my younger brother. Alas! my younger brother. Had it been I, friend younger brother, I would have reached home," he said. Wandering over the whole earth, he went seeking his brother. When he cried, the water flowed very rapidly in many long streams, making very large creeks. His tears were the rivers. On the bank of a stream the grass was lying in good condition. There he lay down. As he lay, two Ducks came thither. They went diving. And they came up again. One said as follows: "My friend, when Haxige's younger brother was killed, I had a great abundance of food. How was it with you?" "My friend, I did not have a good time. Only the little finger was left for me; and I said that no matter when I saw him, I would tell him about his own," said the other Duck. And when Haxige heard it, he became a leaf. Having fallen on the water, the leaf went floating in the space between the Ducks. When he reached the very place, he seized the Ducks by the necks. "You two persons, what have you been saying?" said Haxige. "Yes, elder brother, it is so," said one. "Elder brother, I have been saying that I would tell the news. Elder brother, do loosen your hold on me. I have been saying that I would tell you about your brother. Elder brother, they took your younger brother home by the succession of very high cliffs, to the land in that direction," said he. He tore the first Duck into many pieces, and threw them away. He questioned the other Duck: "On what occasions do they emerge from their den?" "At noon, when the fog is blown very dense, and when it is very warm, they lie to make the fat on their bellies firm by exposure to the heat of the sun. During the day it is so," he said.

And Haxige became an eagle and departed. Behold, the monsters lay flat on their backs. Thence was he coming back to earth to attack them. "Haxige is coming toward you," was said. He failed. They had already gone back into the lodge. Haxige went home again. Having reached his home, he thought, "What shall I do to get even with them?" Well, he went again on a similar day. When he had reached a very great height, he became a leaf again. Thence, having become a leaf, he was coming back again to earth to attack them. "Haxige is coming toward you," was said. Again he failed to attack them, as they had gone back into the lodge. And Haxige went homeward, having failed again. Again there was a similar day. And he became like a blue-backed bird-hawk. Thence, having become like a blue-backed bird-hawk, he was coming back again to attack them. "Haxige is coming toward you," was said. Again he failed to attack them, as they had gone into the lodge. Again Haxige went homeward, having failed with them. At length when the fourth day arrived, he became a grass-snake. Passing along far under the grass, he departed. When he arrived in sight of the cliff, behold, they lay on their backs making their tripe stiff by the heat. He seized his bow. Having fitted the arrow to the bowstring, he sent it with great force, making it strike in the very middle, wounding two. They grunted very hard, "A^{n}+," and had gone back into the lodge. Haxige went homeward.

When he reached home, he was very glad. Said he, "I have done so to them." In the morning Haxige went hunting. As he was returning, behold, a person had gone across the road. He went hunting again in the morning. When he was returning, behold, a person had gone across the road again. On the fourth occasion, Haxige crouched down, and lay across the path of the person who was approaching. When he had come right upon him, Haxige stood up suddenly. "Really! The venerable man walks as if something was the matter," said he, trying to draw him out. "Yes, very much like it," said he. "How can it be that at this late day you have not been hearing it in your travels?" "Why! venerable man, whatever may be the matter, I have been walking without hearing anything at all," said Haxige. "Yes. Haxige's younger brother having been killed, Haxige wounded two of the Water-monster's most dearly beloved children. I have been going thither to powwow over them," said he. "Really! venerable man, so it may be, but I have not been hearing it in the least. Really! venerable man, it may be very desirable to witness the treatment," said Haxige. "Yes, it is so," said the Buzzard. "I make it a rule to have no witnesses at all." "Really! venerable man, I may witness you. I, too, walk hunting," said Haxige. "Ho! venerable man, try it for yourself. When I finish looking at you, you can go." "Yes, it is so. You can see me perform," said the Buzzard. "Yet, venerable man, I will hear from you how you do every one of the deeds," said Haxige, tempting him. "You shall gaze on me," said the Buzzard. Singing his song, he danced, saying:



"Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke tá-ko, hé-ke hé-ke tá-ko." "Well, venerable man, if it be always just so, it looks very nice to me. Venerable man, how do you usually perform it? I wish to hear the whole of it from you," said Haxige. "I said that when I reached there this time, I would perform the cure. There are four peaks which are flat on top. When I reach the fourth, they usually come thither for me. When I come in sight on the fourth peak, I stand dancing; and they usually come thither for me. They put me in a robe, and they carry me on it. When I get there this time, I will say, 'Let the water stand hot. When I heat two irons red-hot, and press them repeatedly against the wounds, they will live,'" said the Buzzard. Haxige made him dance about three times, as he wished to be able to perform all of the ceremony well. After the fourth time, the Buzzard stopped dancing. "Well, it is enough. I suspect that you have had more than enough of gazing at me," said the Buzzard. "Yes, venerable man, it is enough. What sort of a person are you that you despise Haxige?" Having said this, Haxige broke in his head with a blow, and killed him. And he took all his clothing, and put it on. And he carried the gourd-rattle on his arm. He practiced the ceremony. Thought he, "I do it very well!" As he went, he reached the fourth peak. He danced: "Hé-ke tá-ko, hé-ke hé-ke tá-ko. He-ke tá-ko, hé-ke hé-ke tá-ko." "Really! the old man was indeed always nice-looking, but he had no one to gaze on him," said he. "Oho! the old man who is the doctor has come in sight," said the people. "Ye servants, go after him," said the chief. They went for him. When they arrived there, they spread out the robe for him. Having sat in it, the servants carried him on it. "Make room for him by going far away from the door," said they. They pulled open the outside door.

When they pulled it open, behold, the whole of his brother's skin had been stripped off, and made to stand underneath, as a door-flap. Haxige stood at the door, facing it and dancing: "Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke tá-ko, hé-ke hé-ke tá-ko." He stopped dancing and entered the lodge. He took hold of his brother's skin at the wrist. He was pulling open the door-flap with sudden force. "Alas, my dear little younger brother!" said he, speaking in a whisper. The servants found him out. "Really! friend, what has the old man said?" spoke one, in a whisper, to another. "Friend, he said something like 'Alas, my dear little younger brother!'" "Psha! friend, there is really no cause for complaint. The old man has been used to coming hither as a doctor for a very long time heretofore." "Well," said Haxige, "I said that when this time came, it would be enough. Ho! ye servants, bring ye back two very large kettles filled with water." They went for it, and came home, carrying them on their backs. Having been fastened over the fire, the kettles stood by the fire, very hot and boiling very hard. "Make two knives very sharp, and put them down. Put two irons in the fire, and make them very hot. When I press these heated irons repeatedly against the wounds, they shall live. Ho! Come, get out of my way. Beware lest you peep in now and then, when you are near by. Beware lest they go and leave you. Walk ye all down and to the other side of the four peaks from which I am accustomed to come in sight when I come hither," said he. All the households went. Having departed, he was in solitude. The water was continuing to boil very rapidly. "Ho! Lie ye exactly side by side. When I thrust a very red-hot iron into your wounds, you shall improve. Beware lest you stir. Lie ye with your sides stretched very stiff," he said. When they lay so, he pushed into the wound on either side with sudden force, "Tc'u+." "Lie still." Having said, "Ah!" both died from the heat. He took the knives, and cut the bodies into very narrow, long strips. Having cut up their bodies, he was filling the water which was boiling. The cooked meat, too, he was putting out in a pile. Those out of sight said, "The old doctor has not been so long heretofore. He has been a very great while about it. Grass-snake, what were you saying that he was saying?" "Yes, I did say it. When he took hold of the door-flap as he went to the side of the entrance, he said something like, 'Alas, my dear little younger brother!'" said the Grass-snake. "Grass-snake, you shall go thither homeward. See him. Make extra eyes with your nose, and make your head very much flattened out, though curved like a dish," said they. The Grass-snake departed, passing under the grass. When he reached there, he peeped in at a crack in the lodge. Haxige detected him. "Come! Come! Come!" said Haxige. Having called him, the Grass-snake was coming thither again. "Make yourself full of food," said Haxige. And Haxige put a narrow strip of meat, about two feet long, into the throat of the Grass-snake, where it stuck very tight. "Say when you arrive that it is Haxige, and that very long ago he cooked the Water-monsters till the meat fell to pieces. Begone and tell it." The Grass-snake went to tell it. "Haxuɥa! Haxuɥa!" he said in a voice hardly above a whisper. "Really! what says that unseen moving one?" At length he had come directly to them, passing altogether within the grass. "Haxuɥa! Haxuɥa!" he said. "Really! it says 'Haxige.' Take out the piece of fat meat which he has put in his mouth. Really! it shall be just so (*i. e.*, as they suspected). Make ye an effort." They went homeward to attack him. When they had come very close to their home, Haxige went rushing homeward, carrying his brother on his arm. As he

had gone homeward, they went to attack him. But though they became all kinds of swift animals, they did not overtake Haxige and his brother. "There is cause for anger! Make ye an effort. You will be apt to fail," said they. They went along after him. It happened that Haxige, when on his way home, drew near a spring which boiled up repeatedly. It was in a very dense forest at the foot of a cliff, a very high hill, whose perpendicular surface was concave. "Do ye make an effort. You have almost overtaken him," said they. At length Haxige became a bullet. He had gone headlong into the water, "Tc'u+." In a moment he made himself become a stone beneath the water. And they went homeward, having failed in attacking him. Though Haxige and his brother were laid hold of, he had become a stone that was firm, so they failed and went homeward. "Come, let us quit. We have failed," said they.

As they went homeward, Haxige came out again in sight after a while. And he went homeward, carrying the skin of his brother on his arm. At length he reached home. "Brother," said he, "let us enter a sweat-lodge." He went for four stones that were about one foot in diameter. Standing on a very lofty headland, he took up a stone. "Ho! venerable man, I have come for you to powwow." Again he took one. "Ho! venerable man, I have come for you to powwow over me," he said. He put it in his robe. Again he took one, and said, "Ho! venerable man, I have come for you to cause a person to bathe." When the fourth time arrived, he said, "Ho! venerable man, I have come for you, so that by means of you one person may bathe all over. Ho! venerable man, I have come for you that by means of you I may bathe. I have come for you that you may throw out from me all bad affections (*or*, impurities). May I come out in sight on many different days! On the four peaks, venerable man, may I come in sight with my young ones! Thou superior deity on either side, I pray to thee. On different days may I, with my young ones, come in sight!" he said. He carried them to his home. He filled the fire. "I will go for lodge-poles," said he. He brought them home. "I will make sticks for pushing the stones straight." He placed them by the edge of the fire-place. (He went, too, for water.) "Ho! thou water, I have come for you to make a sacred thing of you." He placed the water, too, at the door. "I will send the stones to you, brother," said he, meaning the empty skin of his brother, which had been caused to sit inside the lodge. He pushed the stones straight in a moment. He placed them in a heap. They became very red from the heat. Having taken the water, he sent it very quickly into the lodge. "That water goes to you," said he. "Ho! I will go to you," said Haxige. He went into the lodge. The stones continued red-hot. "Ho! venerable man, I have come hither in order to bathe by means of you," said he. He dropped large drops of medicine on the fire. The fire sent out sparks. Having seized his brother, he caused him to bathe by pouring water on him. He made him as he had been. "That will do, younger brother," said he. "Yes," elder brother, it is enough," said the younger brother. When Haxige let his brother go, the younger brother continued going on high as he went. He was a ghost. (This process was repeated three times without success.) At length Haxige said as follows: "Really! friend younger brother, you wish to have your own way." In this manner he stood holding him and talking to him. "Ho! friend younger brother, you shall have your way. Though you shall have your way, friend younger brother, we shall separate," he said. "Though the island (*i. e.*, the world) be this size, as you go in

this manner, red men shall go and never return." Haxige departed. At length there was an aged Beaver-woman making a boat. "Hu+!" said she, "there is a very strong Haxige odor." "Old woman, there is no cause for complaint. As his brother was killed by the Water-monsters, that Haxige is wandering around at random, and is killing himself by crying," said he. "Old woman, are you not, indeed, making a boat?" said Haxige. "Yes. Have you not been hearing it up to this time?" said the old woman. "As his younger brother was killed, Haxige killed two of the chief Water-monsters; and as they have failed to kill him, they have threatened to make the whole earth full of water. And I am making a dug-out for myself," said she. He said as follows: "Old woman, Haxige ever wishes to have an abundance of sense. He has made a boat (*or*, dug-out), and if he pile up wood at the bow, filling the bottom with earth, he will sit by a fire blazing very brightly; and seizing the animals that come floating along, he will continue eating them." "Even if they fail so, they speak of making an abundance of snakes on the whole earth," said the old woman. "He will put shells of red-breasted turtles on his feet, and will cover his hands in like manner. So when the snakes are coming to bite, having made thick skin for himself, he will continue to crush in their heads by treading on them; he will continue to step on them," said Haxige. "Even if they fail so, they threaten to make darkness over the whole earth. They say that if he get himself into a gorge unawares, he will die from the fall," said the old woman. "Old woman, that Haxige desires to have an abundance of sense. When he sits in a gorge, and fills it with wood, he will sit by a very good fire. What animal reaches him by leaping, will lie dead from the fall, and he will take it and sit eating it." "Even if they fail so, they threaten to make a deep snow over the whole earth. They say that he will die from the snow that will press down on him," said she. "That Haxige, old woman, ever desires to have an abundance of sense. Having made a very large grass-lodge, he will make a very high pile of wood for himself, and then he will make snow-shoes. What animals get buried unawares in the deep snow, having killed them at his pleasure, he will stand eating them," said Haxige. "What sort of a person are you that you despise Haxige?" he said. And crushing in her head many times with an ax, he killed her. And Haxige departed. Having reached home, he made a sweat-lodge again. They will practise again. "Shall we treat ourselves? Shall we work again on ourselves, younger brother?" said he, talking regularly to his own brother. "Yes, elder brother, only that," was his younger brother saying. And having made the sweat-lodge anew, he worked on his own, he did very well with his own. Though he made the body as it had been, when he let him go suddenly, the younger brother went partly on high every time without treading on the ground. At length Haxige got out of patience with his brother. He wished to put an end to the ceremony. "Well, friend younger brother, you shall have your way," said he. "Though the island (*i. e.*, the world) be this large, they shall surely be thus, as you are. We shall change our forms. You shall go as a young male big wolf, with very long blue hair on the space between the shoulders. Well, as for me, friend younger brother, I will go as a very large male deer, with horns full of snags, and with hair which has been made yellow by heat, scattered over the forehead. Red men shall eat me. By means of me mouths shall be caused to move," said he. The End.

THE ADVENTURES OF HAXIGE.

FRANK LA FLÈCHE'S VERSION.

(There were two Water-monsters, who killed the younger brother of Haxige. They flayed the body, and hung up the skin for a door. They invited all the animals to a feast, when they cooked the body, dividing it among the animals, thus bribing them to silence. Haxige missed his brother, and went in search of him. He reached a creek, where two Wood-ducks were swimming. The conversation of the Ducks, and the account of the transformation of Haxige into a leaf, are given in the preceding version. When he caught them —)

Edáda^{n}-hma$^{n'}$ edécai ă, á-biamá. A$^{n'}$ha^{n}, ji^{n}ɸéha, a^{n}wa$^{n'}$ɸiqɸaqɸá-gă,
What only what did you say ' said he, they say. Yes, elder brother, loosen your hold on me,

á-biamá. Íubɸa tá miñké. A^{n}wa$^{n'}$ɸiqɸaqɸá-gă, á-biamá. Kī, Ké, uɸá-gă,
said he, they say. I tell the news will I who. Loosen your hold on me. said he, they say. And, Come, tell it,

3 á-biamá. A$^{n'}$ha^{n}, ji^{n}ɸéha, Háxige isañ'ga t'éɸai tĕ'di na^{n}béhiuji$^{n'}$ga tĕ
said he, they say. Yes. elder brother, Haxige his younger brother killed him when little finger the

enáqtei a^{n}ɸa$^{n'}$wa^{n}qɸéga^{n} ata$^{n'}$qti ɲa$^{n'}$be etéete uɸiwabɸá te, ehé, á-biamá.
only I got for my share, so just when I see him soever I tell him of his will, I said, said he, they say.

Waniɲa dáda^{n}-má etĕwa$^{n'}$ bɸúga íkikúi ega$^{n'}$ ɲa^{n}béhiujiñ'ga tĕ enáqtei
Animal what sorts soever all having been invited little finger the only

6 a^{n}ɸa$^{n'}$wa^{n}qɸé. Ga$^{n'}$, Eáta^{n}-ɔua$^{n'}$i ă, á-biamá. A$^{n'}$ha^{n}, a$^{n'}$batíɸawáqti
I got for my share. And, How regularly ' said he, they say. Yes. each day

Héga aká zéwaɸĕ ahí-hma^{n}i, á-biamá. Ga$^{n'}$ Mi$^{n'}$xa-jiñ'ga ietá-ɸéde tĕ
Buzzard the (sub.) to powwow over them arrives regularly, said he, they say. And Duck next to the corners of the eyes the

sañ'kiɸá-biamá Háxige aká. Hi$^{n'}$ kĕ baxú giáxa-biamá Mi$^{n'}$xa-wagɸa$^{n'}$xe
whitened for him. they say Haxige the (sub.). Feather the crest he made for him, they say. Duck conjuring (?)

9 eɸíge taí Ma^{n}ɸiñ'-gă, á-biamá. Edáda^{n} téqi áɸakipá ɲī a^{n}ɸásiɸĕ te hă.
let them call you. Walk. said he, they say. What difficult you meet it you think of me can .

Uwíka^{n} tá miñke hă, á-biamá Háxige aká. Háxige aɸá-biamá. Xagá-bi
I help you will I who said, they say Haxige the (sub.) Haxige went, they say. He cried, they say

ɲī watecíka ɲañgáqti ní kĕ gasúsĕqti iháha gaxá-biamá Ietábɸi é ní
when creek very large water the flowing rapidly in long lines made it, they say. Tears that streams

12 gĕ é amá. Aɸá-bi ɲī égiɸe Héga amá áiámamá. Ákipá-biamá. Kĭ
the that they say He went they say when behold Buzzard the (sub.) was approaching, they say. He met him, they say. And

Háxige aká gá-biamá: I^{n}eɸáge awádi ɔné, á-biamá. A$^{n'}$ha^{n}, ɲepáha,
Haxige the (sub.) said as follows, they say: Old man where you go, said he, they say. Yes, grandchild,

ceta$^{n'}$qti ɸaná'a^{n}jĭ ɸáɸi^{n}cé ada$^{n'}$, á-biamá. A$^{n'}$ha^{n}, edáda^{n} éi^{n}te ceta$^{n'}$
even so far you have not been hearing it ? said he, they say. Yes, what it may be so far

aná'a^{n}-májĭ hă, á-biamá Háxige aká A$^{n'}$ha^{n}, ɻepáha, Háxige isañ'ga
I have not heard it . said, they say Haxige the (sub.). Yes, grandchild, Haxige his younger brother

t'ćkiɸai éi^{n}te, Háxige amá Wakan'dagi ciéwasañ'giɸabíqti ɸañká na$^{n'}$ba 3
they killed for him it may be, Haxige the (sub.) Water-monster most dearly loved child the ones who two

wé'ni éga^{n}, áda^{n} zéwaɸĕ pí hă, á-biamá Héga amá. I^{n}c'áge, éɸa^{n}be
wounded for them some-what, therefore over them to powwow I have been there said, they say Buzzard the (sub.). Old man, in sight

cí tĕ'di, áwatégija^{n}-ɔna$^{n'}$ ă A$^{n'}$ha^{n}, ɸé égima^{n}-hna^{n}-ma$^{n'}$, á-biamá. Kĭ
you arrive when, how do you it regularly ? Yes, this (= thus) I do that invariably I do, said he, they say. And

ɗéxe gɸíza-biamá ga^{n} gasáɸu-bi ga$^{n'}$ ɻĭ, ɸégima^{n}-hna^{n}-ma$^{n'}$, ɻepáha. 6
gourd he took his, they say and rattled it, they say having when, I do thus habitually, I do, grandchild.

Kĭ wa'a$^{n'}$-biamá. Wateígaxá-biamá. Ga-biamá :
And he sang, they say. He danced, they say. He said as follows, they say :

Hé-ki-ma$^{n'}$-da^{n}, hé-ki, hé-ki-ma$^{n'}$-da^{n}, hé-ki, hé-ki-ma$^{n'}$-da^{n}.

Gañ'ki, ɻiga$^{n'}$ha, éɸa^{n}be cí tĕ'di, áwatégija^{n} aɸúha éga^{n} gáxa-gă. Cĭ 9
And, Grandfather, in sight you arrive when, how you do it finally so do. Again

wiɻa$^{n'}$be te, á-biamá. Gañ'ki, ɸégima^{n}-hna^{n}-ma$^{n'}$, á-biamá Héga aká.
I see you will, said he, they say. And, Thus I do habitually I do, said, they say Buzzard the (sub.).

Wateígaxá-biamá. Gañ'ki, ɻiga$^{n'}$ha, zéwaɸáɸĕ tĕ áwatégija$^{n'}$ te, á-biamá.
He danced, they say. And, Grandfather, you powwow over them when how you do it will, said he, they say.

A$^{n'}$ha^{n}, ɻepáha, Ta$^{n'}$wañgɸa^{n} bɸúgaqti ɗahé íkisa$^{n'}$ɸi^{n} ma^{n}ɸi$^{n'}$i-gă hă, ehé- 12
Yes, grandchild, Village every one hill out of sight walk ye . I say

hna^{n}-ma$^{n'}$, bɸúgaqti. Cíɱuda^{n}-má ctĭ wáɸi^{n} ma^{n}ɸi$^{n'}$i-gă, ehé-hna^{n}-ma$^{n'}$ hă,
regularly I do, all. Dog the ones too having them walk ye, I say regularly I do .

á-biamá. A$^{n'}$ha^{n}, ɻiga$^{n'}$ha, á-biamá Háxige aká. Gañ'ki zéwaɸáɸĕ tĕ,
said he, they say. Yes, grandfather, said, they say Haxige the (sub.). And you powwow over them when,

e'a$^{n'}$ ckáxe ă, á-biamá. A$^{n'}$ha^{n}, ɻepáha, ma$^{n'}$ze gákĕ nájidĕqti-hna^{n} ɗáxe 15
how you do it ? said he, they say. Yes, grandchild, iron that one very red hot only I make it

ɻĭ wa'úi kĕ ma$^{n'}$ze nájide kĕ uɗáxa^{n} te ebɸéga^{n} éga^{n} abɸi$^{n'}$, á-biamá.
when wounded one the lying one iron red-hot the I push in will I think so I have it, said he, they say.

A$^{n'}$ha^{n}, ɻiga$^{n'}$ha. Ké, éɸa^{n}be cí tĕ'di e'a$^{n'}$ ckáxe taté, éga^{n} gáxa-gă.
Yes, grandfather. Come, in sight you arrive when how you do shall, so do.

Ma^{n}ɸiñ'-gă. Wiɻa$^{n'}$be ka$^{n'}$bɸa. Gañ'ki éga^{n} gáxe ɸé ɻĭ ja$^{n'}$ wi$^{n'}$ ɸizá-bi 18
Walk. I see you I wish. And so to do he went when wood one he took, they say

ega$^{n'}$ ɗáqti ɸa^{n} ihéɸa-bi ega$^{n'}$, gaqɸí-biamá Héga ɸi^{n}. Gañ'ki ma$^{n'}$ze
having right on the head (ob.) laid it, they say having, he broke it in, they say Buzzard the (nav. ob.). And iron

kĕ' ctĭ ɸizaí tĕ, cĭ wa'i$^{n'}$ jiñ'ga tĕ' ctĭ ɸizá-bi ega$^{n'}$, i$^{n'}$-biamá Háxige
the too he took it again pack small the (ob.) too took, they say having, carried it, they say Haxige
(ob.)

akᵃ. Gaⁿ′ki Háxige akᵃ aᵭᵃ́-biamᵃ́. Wakaⁿ′dagi ᵭaⁿkᵃ́ga aᵭᵃ́-biamᵃ́.
the (sub.). And Haxige the (sub.) went, they say. Water-monster to them he went, they say.

Égiᵭe ᵭahé kē ɲíi ᵭaⁿ éᵭaⁿbe ahí-biamᵃ́. Gaⁿ′ki waʻaⁿ′ tĕ é Héga
At length hill the (ob.) village the (ob.) in sight of he arrived, they say. And song the that Buzzard

3 waʻaⁿ′i eɟᵃ́ tĕ ʻaⁿ′-biamᵃ́ Háxige akᵃ Égiᵭe, Huhú! ᵭéɟa akᵃ Héga
sung his the sang it, they say Haxige the (sub.). At length. Ho! ho! this one the (sub.) Buzzard

amᵃ́ wazéᵭē amᵃ́ áiáma, á-biamᵃ́, Háxige éᵭaⁿbe ahí-bi ɣī. Gaⁿ′ki
the (sub.) doctor the (sub.) is coming. said they, they say. Haxige in sight arrived, they say when. And

níkagahi akᵃ gᵃ́-biamᵃ́: Cénɲjiⁿ′ga dúba wahéhajiʻɋti ĕ′di maⁿᵭiⁿ′-ba waiiⁿ′
chief the said as follows, they say: Young man four very stout-hearted there walk ye and robe

6 ugᵭaⁿ′-badaⁿ′ aᵭiⁿ′ gíi-ga. Kī é Héga eᵭégaⁿ égaⁿ agíaᵭaí tĕ. Ĕ′di
put him in and bring him back. And that Buzzard thought as they went for him. There

ahí-biamᵃ́ cénɲjiⁿ′ga amᵃ́ Háxige ᵭiⁿkĕ′di. Waiiⁿ′ ᵭibᵭᵃ́-bi egaⁿ′, Ké,
they arrived, they say young man the (sub.) Haxige by the (ob.). Robe spread out, they say having. Come,

iⁿcᵃ́ge, ugᵭiⁿ′-gă. Aūgᵃ́ᵭigi-aūgᵃ́tii hă. Gaⁿ′ki ugᵭiⁿ′-biamᵃ́ Háxige
old man, sit in it. We have come for you . And sat in it, they say Haxige

9 akᵃ. Gaⁿ′ki cénɲjiⁿ′ga wiⁿ′ jíji-lmaⁿ naxíde tĕ ukía-bi egaⁿ′, Héga é
the (sub.). And young man one whispering inner ear the (ob.) he talked with, they say having. Buzzard he

áji ebᵭégaⁿ. Háxige ebᵭégaⁿ, á-biamᵃ́. Íbahaⁿ′i, ádaⁿ égiᵭaⁿ′i tĕ. Kī
differ- ent I think. Haxige I think, said he, they say. He knew him, therefore he said to him. And

gaⁿ′ki wiⁿ′ akᵃ gᵃ́-biamᵃ́: Héga éē hă. Eátaⁿ Háxige ᵭéᵭn tí tádaⁿ?
then one the (sub.) said as follows, they say. Buzzard it is he . How Haxige here have come could?

12 á-biamᵃ́. Jíji íe-lmaⁿ-biamᵃ́. Gaⁿ′ki aᵭiⁿ′ agᵭᵃ́-biamᵃ́. Waiiⁿ′ ugᵭaⁿ′-
said he, they say. Whis- pering they spoke regularly, they say. And they took him homeward, they say. Robe they put him in

biamᵃ́. Kī ĕ′di akí-biamᵃ́ ɣí′u ᵭañkádi. Kī aᵭiⁿ′ akí bi ɣī isaⁿ′ga
they say. And there they reached home, they say were wounded by the ones who. And they reached home with him, they say when his younger brother

ᵭiñké bᵭúgaɋti ᵭixábai égaⁿ ɲjébegᵭaⁿ gáxe akáma. Gaⁿ′ki Háxige
the (ob.) the whole flayed as door-flap they had made they say. And Haxige

15 najiⁿ′-bi ɲjébegᵭaⁿ ᵭikiáhaⁿi tĕ isaⁿ′ga ᵭiñké ígiđahaⁿi hă há ᵭaⁿ.
stood, they say door-flap raised when his younger brother the (ob.) he knew his , skin the (ob.).

Gaⁿ′ki ᵭikiáhaⁿi ɣí gᵃ́-biamᵃ́: Hé, wisaⁿ′jiⁿɋteiᵭé! á-biamᵃ́. Jíjí íᵭapiᵭiⁿ′ɋtei
And he raised when he said as fol- lows, they say: Alas, my dear little younger brother! said he, they say. Whis- pering very easily

égiᵭaⁿ′i; ᵭadīn′diⁿ-báji Kī níkaciⁿga égaxe najiⁿ′ amᵃ́ wiⁿ′ gᵃ́-biamᵃ́:
he said to him. he did not speak loud. And people around stood they who one said as follows, they say:

18 Kagéha, ɲjébegᵭaⁿ ᵭikiáhaⁿ ɣí, Hé, wisaⁿ′jiⁿɋteiᵭé! aí tĕ. Háxige é
Friend, door-flap raised when. Alas, my dear little younger brother! he said. Haxige he

ebᵭégaⁿ, á-biama. Kī, Égiᵭaⁿ-bájī-gă. Héga ameē hă, á-biamᵃ́. Gaⁿ′ki
I think said he, they say. And. Do not say it to any one Buzzard it is he said (another), they say And

íɋa aᵭᵃ́-biamᵃ́ Háxige amᵃ́.
to the lodge went, they say Haxige the (sub.).

Kī a¢á-bi ӽī gañ′ki, Ké, ɬí gĕ b¢úgaqti gacíbe ɔné te. ᗡahé
And he went, they say when then. Come, lodge the (pl. ob.) every one without (the village) you will go. Hill

íkisa$^{n'}$¢i^{n} ma^{n}¢i$^{n'}$i-gă. Gañ′ki néxe ɬañgáqti na$^{n'}$ba ní agíma^{n}¢i$^{n'}$-ba
out of sight walk ye. And kettle very big two water go ye for and

i^{n}wiñ′gackái-gă. ᖴé¢añká zćawá¢ĕ b¢íeta^{n} ӽī hi¢áawákí¢ĕ tá miñke, 3
hang them for me. These I powwow over them I finish it when I cause them to bathe will I who,

á-biamá. Gañ′ki égа^{n} gaxá-bi ega$^{n'}$, a¢á-biamá b¢úga Gañ′ki ma$^{n'}$ze kĕ
said he, they say. And so did, they say having, they went, they say all. And iron the

nájidĕ′qti gaxá-biamá Háxige aká. Gaxá-bi ega$^{n'}$, gá-biamá: ᖴiji$^{n'}$¢e éta^{n}¢i^{n}
very red hot made it, they say Haxige the (sub.). Made it, they say having, he said as follows, they say: Your elder brother he first

zća¢ĕ tá miñke. Ĭ^{n}ta^{n} eka^{n} ají jañ′-gă, á-biamá. Ké, ‘ú tĕ bahá-gă, 6
I powwow over him will I who. Now motionless lie, said he, they say. Come, wound the (ob.) show it,

á-biamá. Ma$^{n'}$ze kĕ nájidĕ′qti gaxá-bi ӽī gañ′ki ‘ú tĕ ubáxa^{n}-biamá
said he, they say. Iron the (ob.) very red hot he made it, they say when and wound the he thrust into, they say

ma$^{n'}$ze kĕ. Gañ′ki ‘ú tĕ ubáxa^{n}-bi ӽī. Ha^{n}-! ha^{n}-! é-hna^{n}-bi ӽī, Ca$^{n'}$ q¢íiji
iron the (ob.). And wound the he thrust into, they say when, Ha^{n}-! ha^{n}-! he said it regularly, they say when, Yet speechless

jañ′-gă. ᖴíuda^{n} tatć, á-biamá. Gañ′ki t′é amá nájide ubáxa^{n}i kĕ Gañ′ki, 9
lie. Good for you (it) shall (be), said he, they say. And he died they say red hot thrust into the (ob.). And,

Ké! gí-gă hă ᖴiji$^{n'}$¢e gíuda^{n} égа^{n} ja^{n}t′ĕ′qti i¢é, á-biamá. Gañ′ki amá
Come! come then . Your elder brother is better as sound asleep he has gone, said he, they say. After a while, they say

ӽī cī égа^{n}gi‘a$^{n'}$-biamá. Gañ′ki jiñ′ga kĕ cī t′é amá, ma$^{n'}$ze nájidĕ′qti
when again he did so to him, they say. And small the (ob.) again he died they say iron very red hot

ubáxa^{n}-bi ega$^{n'}$. T′é ӽī gañ′ki máhi^{n} ¢ízá-bi ega$^{n'}$ waᗡáda-biamá 12
thrust into, they say having. Dead when then knife took, they say having he cut them up, they say

Wakan′dagi na$^{n'}$ba. Gañ′ki akíwa waᗡáde ¢icta$^{n'}$-bi ӽī ákiastá itéwa¢á-
Water-monster two. And both he cut them up he finished it, they say when in a pile he put them

biamá u¢íza^{n} tĕ′di. Gañ′ki ¢é′xe akíwa ugípiqti ují-biamá úsʻu wáxai ӽī.
they say middle in the. And kettle both very full he filled, they say strips made them when

Gañ′ki ga$^{n'}$ úha^{n} g¢i$^{n'}$-biamá. Kī gañ′ki gátɛa níaci^{n}ga amá gá-biamá: 15
And so cooking he sat they say. And then in that place people the (sub.) said as follows, they say:

Cénujiñ′ga na$^{n'}$baqtiéga^{n} ĕ′di gig¢á-ba da$^{n'}$be gig¢áu-gă. á-biamá. Kī,
Young man about two there go and pass it and looking pass ye it, said they, they say. And,

Wazé¢ĕ ¢iñké ӽáci hégají, á-biamá. Nă! Háxige eb¢é′ga^{n}, ehé ӽī i^{n}¢é′jai
Doctor the one who a long time very, said they, they say. Why! Haxige I think, I said when you doubted me

eti. Héga aké, ecaí. Kī ĕ′be g¢é etéda^{n}, u¢íxide ga$^{n'}$ g¢i$^{n'}$-biamá. Kī wi$^{n'}$ é 18
too. Buzzard he is, you said. And who go homeward shall? considering so they sat, they say. And one he

gá-biamá: Wĕ′sʻă-núdeka, ¢í ¢ag¢é ӽī í¢i¢ají etéga^{n}, wa¢í¢iənáji égа^{n},
said as follows, they say: Grass-snake, you you go homeward if not to find you apt, you invisible as,

á-biamá. Gañ′ki ɔnípi te hă. É-gi¢e í¢i¢ĕ te hă. Uʻúde ji^{n}áqtci uᗡá-da^{n}
said he, they say. And you shall do well . Beware he detect you lest . Hole very small enter and

da$^{n'}$ba-gă hă. Êgiɸe Háxige íɸiɸĕ te hă. Kĭ, A$^{n'}$ha^{n}, á-bi ega$^{n'}$ agɸá-biamá
look at him . Beware Haxige detect you lest . And. Yes. said, they say having went homeward, they say

Wĕ′s‘ă-nídeka amá. Ê′di akí-bi ega$^{n'}$ n‘úde ji^{n}áɳtci ictá ɸa^{n} ngás‘i^{n}-biamá.
Grass-snake the (sub.). There he reached home, they say having hole very small eye the peeped in, they say.

3 Kĭ Háxige aká da^{n}bá-biamá. Huhú! gí-gă hă. Waɔnáte táce, á-biamá
And Haxige the (sub.) saw him, they say. Ho! ho! come . You eat must, said he, they say

íɸa-bi ega$^{n'}$ Giɸé ga$^{n'}$ɸa ɳi na$^{n'}$wape tĕ Wĕ′s‘ă-nídeka aká. Gañ′ki, Gí-gă.
detected him, they say having. To go back he wished when feared him Grass-snake the (sub.). And, Come,

á-bi ega$^{n'}$ ĕ′di aɸá-biamá. Gañ′ki, Unéɸĕ ɳa$^{n'}$ha kĕ′di eéɸn jañ′gă, á-biamá.
said, they say having there he went, they say. And. Fire-place border by the yonder lie. said he, they say.

6 Waɔnáte ɳi wéɸamandĕ′ɳti ɔné taté, á-biamá. Waɔnáte ɳi ɔné ɳi, Háxige
You eat when you being gorged you go shall, said he, they say. You eat when you go when, Haxige

aká é akóde Wakan′dagi akíwa t‘éwaɸĕ aká hă, ecé te hă, á-biamá.
the (sub.) he it is, but Water-monster both h has killed them . you say shall . said he, they say.

Gan′ki waci$^{n'}$ hébe ɸizá-bi ega$^{n'}$ úɳp u‘a$^{n'}$ha-biamá Háxige aká. Gañ′ki
And fat meat a piece he took, they say having howl he put in, they say Haxige the (sub.). And

waci$^{n'}$ ɸéɸa^{n}ska s‘ú-biamá. Gañ′ki, ɸasni$^{n'}$ ɸéɸa-gă hă. ɸéta^{n} éɸa^{n}be
fat meat this size he cut a long strip, they say. And. Swallow it do it suddenly . This far in sight

itéɸa-gă. Gañ′ki waci$^{n'}$ hébe éɸa^{n}be itéɳiɸá-biamá í tĕ. Kĭ na^{n}bé ɸiñgé
put it. And fat meat piece in sight he put it for himself, they say mouth the (ob.). And hand without

ɸi^{n} éga^{n} gɸíɔnudáji tĕ waci$^{n'}$ kĕ. Aɸá-bi ɳi na$^{n'}$ji^{n}ckĕ′ɳtci níaci^{n}ga amádi
he was as he did not pull out his fat meat the (ob.). He went, they say when barely people to them

12 ahí-biamá Wĕ′s‘ă-nídeka aká. Wĕ′s‘ă-nídeka ɸé tĕ′di ékita^{n} agɸaí‘ Háxige.
arrived, they say Grass-snake the (sub.). Grass-snake went when at the same time went homeward Haxige.

Isañ′ga ɸiñké gɸíza-bi ega$^{n'}$ a$^{n'}$he agɸá-biamá. Gañ′ki Wĕ′s‘ă-nídeka íe
His younger brother the (ob.) took his, they say having fleeing he went homeward, they say And Grass-snake to speak

gíteqi. Háxige. Háxige, é ɳi cai$^{n'}$ăjĭ-hma$^{n'}$-biamá. Níaci^{n}ga amá eca$^{n'}$ɳti
hard for him, Haxige. Haxige, said when his voice failed invariably, they say. People the (sub.) very near to

15 hí ɳi ca$^{n'}$ wéahidĕɳti eɸéga^{n}-biamá. Gáɸi^{n} Wĕ′s‘ă-nídeka Háxige é hă,
ar- rived when yet very far they thought, they say. That one Grass-snake Haxige says

á-biamá Gañ′ki una-bi ɳi égiɸe eca$^{n'}$ɳtci ahí akáma Wĕ′s‘ă-nídeka.
said they, they say. And they sought him, they say when beheld very near had come, they say Grass-snake.

Huhú! Wĕ′s‘ă-nídeka će ɸi^{n} éde waci$^{n'}$ núde kĕ ukíɸatá-ɳtia$^{n'}$ ɸi^{n},
Ho! ho! Grass-snake it is he the one (mv.) but fat meat throat the sticks very tight in the one (mv.),

18 á-biamá. Gañ′ki gíɸiɔnudá-biamá. Gañ′ki níkaci^{n}ga amá ɲíi ɸa^{n}ɲá agɸá-
said they, they say. And they pulled it out for him, they say. And people the (sub.) village to the went homeward

biamá. Gañ′ki Háxige amá agɸá-bi ɳi égiɸe Jábe-wá‘ujiñ′ga ĕdedí akáma
they say And Haxige the (sub.) went homeward, they say when beheld Beaver-old-woman was there, they say.

Kĭ, Wá‘ujiñ′ga, cáta^{n} ɸanáji^{n} ă, á-biamá Háxige aká. A$^{n'}$ha^{n}, ɲepáha.
And Old woman why you stand ! said, they say Haxige the (sub.). Yes. grandchild.

Háxige Wakan′dagi na$^{n'}$ba aká tc'éwaɸĕ amá hĕ. Ĕ′di wagáqɸa^{n} a$^{n'}$ɸizai
Haxige Water-monster two the (col. ob.) killed them they say . There servant me they took

hĕ, á-biamá. Kĭ, Wá′ujiñ′ga, e′a$^{n'}$ ckáxe táda^{n} uɸ́che ă. A$^{n'}$ha^{n}, ɻuepáha,
said she, they say. And, Old woman, how you do will, therefore you join it ? Yes, grandchild,

Háxige ánida^{n} gáxe ′íɸa-biamá hĕ. Ĕ′di Háxige mand úgɸi^{n} ɻĭ ubɸá′ude 3
Haxige flood on him to make it they speak of, they say . There Haxige boat sit in when I bite a hole in

te á-bi ega$^{n'}$ ĕdnćhe, á-biamá. Wá′ujiñ′ga, éga^{n} ɻĭ′ctĕ Háxige amá
will said they, they say having I joined it. said she, they say. Old woman, so even if Haxige the (sub.)

mandé ugɸi$^{n'}$ ga$^{n'}$qti ga$^{n'}$ gíndu^{n}qti ma^{n}ɸi$^{n'}$ tá ama hă, á-biamá. Kĭ cĭ ɸi′aí
boat sit in at any rate still very joyful walk will he who . said he, they say. And again they fail

ɻĭ′ctĕ, ɯepáha, maja$^{n'}$ ɸa^{n} bɸúga ugáhanaɗaze gáxe ′íɸai hĕ, á-biamá. 6
even if, grandchild, land the all darkness making it they speak of . said she, they say.

Wá′ujiñ′ga, éga^{n} ɻĭ′ctĕ Háxige amá ɻíqĭnde uqɸúqa ugɸi$^{n'}$ tá aká hă.
Old woman, so even if Haxige the (sub.) gorge deep hollow sit in will he who .

Uqɸúqa ugɸi$^{n'}$-de waníɲa gat'é-ma ga$^{n'}$ wáɸate gɸi$^{n'}$ tá aká, á-biamá. Cĭ,
Deep hollow sit in when animal those killed by falling still eating them he will sit, said he, they say. Again,

ɯepáha, ugáhanaɗaze ɸi′aí ɻĭ′ctĕ wĕ′s′ă t′a$^{n'}$ wáxe ′íɸai hĕ, á-biamá. 9
grandchild, darkness they fail even if snake to abound making them they speak of . said she, they say.

Wá′ujiñ′ga, éga^{n} ɻĭ′ctĕ Háxige aká ɻćha gĕ na^{n}bé gaxaí-de wĕ′s′ă kĕ ɗá
Old woman, so even if Haxige the (sub.) turtle the hand make when snake the head (lg. ob.)

gĕ wáta^{n} ma^{n}ɸi$^{n'}$ tá amá, á-biamá. Kĭ gañ′ki, Wá′ujiñga, e′a$^{n'}$-macĕ′
the treading (pl. ob.) on them he will walk, said he, they say. And then, Old woman, what is the matter with you

etĕwa$^{n'}$ Háxige íɸat'aɔnaí ă, á-bi ega$^{n'}$, gaqíqixá-biamá Gañ′ki agɸá- 12
soever Haxige ye hate him ? said, they say having, he crushed in her (head) with blows, they say. And he went homeward

biamá Agɸá-biamá gañ′ki Háxige amá akí-bi ɻĭ ɻí jiñgáqti gaxá-bi ega$^{n'}$
they say. He went homeward, they say and Haxige the (sub.) reached home, they say when lodge very small made, they say having

i$^{n'}$′ĕ gáɸa^{n}skáqti ɸénaqti ɯúgɸa^{n}-bi ega$^{n'}$, ɻí jiñ′ga gaxá-biamá. Gañ′ki
stone just that size just this many transported, they say having, lodge small he made, they say. And

isañ′ga ɸiñké há ɸa^{n} ámaɲa iɸañ′giɸá-bi ega$^{n'}$ ámaɲa gɸi$^{n'}$-biamá. Gañ′ki 15
his younger brother the (ob.) skin the (ob.) on one side placed his, they say having on the other side he sat, they say. And

i$^{n'}$′ĕ gĕ nájidĕ′qti gaxá-bi ega$^{n'}$ ní ágaqta^{n} gɸi$^{n'}$-biamá. ɻí jiñ′ga tĕ
stone the very red hot made, they say having water pouring on he sat, they say. Lodge small the

nákadĕ′qti gaxá-biamá. Éga^{n} tĕ dúba ja$^{n'}$ gaxá-biamá. Wéduba ja$^{n'}$
very hot he made it, they say. The like four sleep he did it, they say. The fourth sleep

tĕ′di isañ′ga gisi$^{n'}$ giáxa-biamá. Ni$^{n'}$ɲa isañ′ga aká. Kĭ, Han! kágе- 18
on the his younger brother alive again he made for him, they say. Alive his younger brother the (sub.). And, Ho! friend

sañ′ga, ni$^{n'}$ɲa wíka^{n}bɸaqti ega$^{n'}$ ni$^{n'}$ɲa wíɗaxe ɸa$^{n'}$ja akíwaha añgáɸe taí,
younger brother, alive I wished very much for you having alive I have made you though apart let us go,

á-biamá. Kĭ wí ctĭ ca$^{n'}$ɲañga bɸi$^{n'}$ tá miñke, káge-sañ′ga, á-biamá. Kĭ
said he, they say. And I too big wolt I be will I who, friend younger brother, said he, they say. And

ɸí, káge-sañ′ga, ɲáqti núga jiñ′ga oné taté hă, á-biamá. Ceta$^{n'}$. 21
you, friend younger brother, deer male small you go shall said he, they say. So far.

NOTES.

The myth of Haxige was told to the collector by three Omahas. First, by Wadjepa, whose words were not recorded; but they were interpreted by Frank La Flèche, and the important points are given below. Frank La Flèche's version was the next obtained, and that of ʇaɸiⁿ-naⁿpajĭ was the last.

According to Wadjepa, the myth was that of "Haxuŋa and the Deities with seven heads." He calls the hero Haxuŋa, which is ⊥aiwere in form, and answers to the ɸegiha Haxige of the other versions. Haxuŋa met Hega, the Buzzard, who was on his way to the wounded deities. Haxuŋa said nothing to him, but passed on. He met the Ducks after that. One of the Ducks told him that his younger brother had been killed, after wounding two of the deities with seven heads; that his skin was hung up as a door-flap, and that Hega was going thither every day to powwow over them. After leaving the Ducks, Haxuŋa went along the creek, crying for his brother, and his tears made all the streams. As he went, he heard some one cutting wood by the bank of the stream, and talking about Haxuŋa, mentioning him by name. He found that it was an aged Beaver-woman. She said, "You smell of Haxuŋa." He denied it, and asked her what she was doing. She told him that she was making a boat. He then asked her, "With what tools are you going to make it?" She pointed to her teeth. After learning what the deities intended doing in order to destroy him, he killed the old woman. Then he met Hega. When Haxuŋa came in sight of the village, disguised as Hega, everybody came out to meet him, even little children. Thenceforth it is as in Frank's version.

244, 2. aⁿwaⁿɸiqɸaqɸa-gă. from uɸiqɸaqɸa.

244, 6. aⁿbatiɸawaqti, in full, aⁿba tĕ iɸawa-qti.

244, 12. áiámama, *i. e.*, ái amáma, from i, to be coming. See áiáma in the Dictionary.

245, 4. we·ni, "wounded for them," *i. e.*, for (the disadvantage of) the parents and friends of the two Water-mousters.

245, 6. gɸiza-biama gaⁿ, equivalent to gɸíza-bi egaⁿ′. So gasaɸu-bi gaⁿ, equivalent to gasáɸu-bi egaⁿ′.

245, 8. He-ki-maⁿ-daⁿ, said to be equivalent to the modern ɸegiha expression, "ɸegimaⁿ-hnaⁿ-maⁿ: I always do this."

246, 6. agíaɸaí tĕ. The article pronoun marks the act as past, and as seen by the speaker. To accord with the rest of the myth, the text should read: "Kĭ é Héga eskaⁿ ɸégaⁿ-bi egaⁿ′ agíaɸá-biamá: And as they thought that he was the Buzzard, they went after him, *it is said*."

246, 9. naxide tĕ ukia-bi, he talked with him (holding his mouth close and speaking) into his inner ear.

246, 13. ŋiⁿu refers to the wounded ones. As "ŋĭ" in composition is used in a reflexive sense, its use in this case is not clear to the collector. See "Nudaⁿaxa's Account of his First War-party," in which this word occurs.

249, 14. ɲugɸaⁿ means "to transport a load by boat, travois, wagon, or any other conveyance." He probably carried the stones in a pack on his back, hence, in this case, ɲugɸaⁿ = ʻiⁿ.

249, 15. ámaŋa . . . ámaŋa, on the one side . . . on the other side; so áma . . . áma, the one . . . the other.

TRANSLATION.

(There were two Water-monsters, who killed the younger brother of Haxige. They flayed the body, and hung up the skin for a door-flap. They invited all the animals to a feast, when they cooked the body, dividing it among the animals, thus bribing them to silence. Haxige missed his brother, and went in search of him. He reached a creek, where two Wood-ducks were swimming. The conversation of the Ducks, and the account of the transformation of Haxige into a leaf, are given in the preceding version. When he caught them:—)

"What particular thing did you say?" said he. "Yes, O elder brother. Loosen your hold on me. I will tell the news. Loosen your hold on me," said one. And Haxige said, "Come, tell it." "Yes, O elder brother. When Haxige's younger brother was killed, I received nothing but the little fingers as my share; and so I said that no matter at what time I might see him, I would tell him about his brother. All the animals were invited to partake of the body, and only the little finger was left for me at the distribution." And Haxige said, "How is it usually with them?" "Yes, the Buzzard goes every day to powwow over them," said the Duck. And Haxige made the feathers whitish that were next to the outer corners of the Duck's eyes. The feathers on the top of his head he made into a crest for him. "You shall be called 'Conjurer-duck.' Depart. Think of me when you get into any trouble, and I will help you," said Haxige. Haxige departed. When he cried, the water flowed very rapidly in many long streams, making very large creeks. His tears were the rivers. When he went, behold, the Buzzard was approaching him. He met him. And Haxige said as follows: "Venerable man, on what business are you going?" "Yes, grandchild, have you not been hearing it long ere this?" "Yes, whatever it may be, I have not yet heard it," said Haxige. "Yes, grandchild. Haxige had a younger brother who was killed. So Haxige wounded two of the most dearly beloved children of the Water-monsters. Therefore I have been there to powwow over them," said the Buzzard. "Venerable man, when you arrive in sight of the village, what are you accustomed to do?" "Yes, I always do thus," said he. And when he seized his gourd-rattle, and rattled it, he said, "Thus I always do, grandchild." And he danced and sung, saying as follows:

Hé-ki ma^{n}-da^{n}, hé-ki hé-ki ma^{n}-da^{n}, hé-ki hé-ki ma^{n}-da^{n}.

And Haxige said, "Grandfather, do once more what you do when you arrive in sight. I will see you again." And the Buzzard said, "I always do thus." He danced. And Haxige said, "Grandfather, how do you do when you powwow over them?" "Yes, grandchild, I usually say, 'Let every one in the village go out of sight behind the hill, every one; and take the dogs, too.'" "Yes, grandfather," said Haxige. "And when you practice on them, how do you do?" said he. "Yes, grandchild, I keep that iron rod, as I think that I will thrust it into the wounds, when I make it red-hot." "Yes, grandfather. Come, do as you intend doing when you arrive in sight of the village. Depart. I wish to see you." And when the Buzzard went to do so, Haxige seized a stick, and hit him directly on his head, killing the Buzzard with a blow. And Haxige took the iron, and having taken the small pack, too, he carried it on his

back. And Haxige departed. He went to the Water-monsters. At length he reached the hill in sight of the village. And Haxige sang the song which was the Buzzard's. At length, when Haxige came in sight, they said, "Oho! This one at a short distance, Doctor Buzzard, is coming hither." And the chief said as follows: "Let four of the most stout-hearted young men walk thither. Let them place him in a robe, and bring him back." And they went after him, because they thought he was the Buzzard. And the young men reached Haxige. Having spread out the robe, they said, "Come, venerable man, sit in it. We have come for you." And Haxige sat in it. And one of the young men whispered in the ear of another, saying, "The Buzzard is a different one. I think it is Haxige." He said it to the other, because he recognized Haxige. And the other said as follows, in a whisper: "It is the Buzzard. How could Haxige have come hither?" And they carried him homeward, he sitting in the robe. And they took him to their home unto the wounded ones. And when they reached their home with him, behold, they had flayed all the body of his younger brother, and had made a door-flap of the skin. And when Haxige stood and raised the door-flap, he recognized the skin of his younger brother. And when he raised it, he said as follows: "Alas! my dear little younger brother!" He said it to him in a very soft whisper, not crying out aloud. And one of the persons standing around said as follows: "Friend, when he raised the door-flap he said, 'Alas! my dear little younger brother!' I think that he is Haxige." And another said, "Do not say it to any one. It is the Buzzard." And Haxige went to the lodge.

And when he went, he said, "Come, you shall go out of every lodge. Walk ye out of sight behind the hill. And go ye after water, and hang two very large kettles over the fire for me. When I finish powwowing over these, I will cause them to bathe." And having done so, all departed. And Haxige made the iron very red-hot. Having done this, he said as follows: "I will powwow over your elder brother first. Lie still for the present." "Come, show the wound," he said to the elder one. And when he made the iron very red-hot, he thrust the iron into the hole made by the wound. And when he thrust it into the wound, the Water-monster said nothing but "Ha^{n}+, ha^{n}+." "Lie quiet. It shall be good for you." And he who had had the red-hot iron thrust into him died. And Haxige said, "Now! Come! Your elder brother is a little better, and has gone into a very sound sleep." And after a while he did likewise to him. And the young one, too, died, having had the very red-hot iron thrust into him. And when he was dead, Haxige took a knife, and cut up the two Water-monsters. And when he finished cutting up both, he placed them in a pile in the middle of the lodge. And when he cut them into long, narrow strips, he filled both kettles very full. And so he sat boiling them. And those persons out of sight said as follows: "Let about two of the young men pass by that place on their way home, and go to look at him." And they said, "The doctor is a very long time about it." "Aha! When I said that I thought he was Haxige, you doubted me, and you said that he was the Buzzard," said one. And so they sat considering who ought to go homeward. And one said as follows: "Grass-snake, if you go homeward he will not be apt to detect you, as you are not visible. And do well, lest he detect you. Enter a very tiny hole, and look at him. Beware, lest Haxige detect you." And having said, "Yes," the Grass-snake went homeward. And when he reached home, he peeped through a very tiny hole. And Haxige detected him. "Ho! ho! Come! Come! You

must eat," said he, when he discovered him. When the Grass-snake desired to go to his home, he feared him. And as Haxige said, "Come," the Grass-snake went thither. And Haxige said, "Lie there by the edge of the fire-place. When you eat, you shall depart very full. When you eat and depart, you shall say, 'It was Haxige, and he has killed both of the Water-monsters.'" And Haxige took a piece of fat meat and put it in a bowl. And he made a strip of fat meat about two feet long. And he said, "Bolt it down. Let it appear out of the mouth this far (*i. e.*, about an inch)." And the Grass-snake arranged the piece of fat meat so as to have it stick out of his mouth. And as the Grass-snake had no hands, he could not pull out his fat meat. When the Grass-snake departed, he barely reached the people. At the same time that the Grass-snake departed, Haxige went homeward. Having seized his younger brother, he fled homeward. And it was difficult for the Grass-snake to speak. When he said, "Haxige, Haxige," he spoke in a very faint voice. When he arrived very near to the people, they thought that he was very far away. Said they, "That Grass-snake says, 'Haxige.'" And when they sought for him, behold, the Grass-snake had come very close to them. "Ho! ho! It is the Grass-snake, but he has a piece of fat meat very tight in his throat," said they. And they pulled it out for him. And the people went homeward to the village. And when Haxige went homeward, there was an aged Beaver-woman. And Haxige said, "Old woman, what are you about?" "Yes, grandchild," said she, "Haxige has killed two of the Water-monsters, consequently they have taken me as a servant." And he said, "Old woman, what work that you can do has led you to join the party?" "Yes, grandchild, they threaten to make a flood on Haxige. When Haxige, in consequence of it, sits in a boat, they say that I am to gnaw a hole in it, and so I have joined them." "Old woman, even if it be so, Haxige will sit in the boat, and will get along very well at any rate." "And, moreover, even if they fail at this, grandchild, they threaten to make darkness over the whole earth," said she. "Old woman, even if so, Haxige will sit in a gorge, in a deep hollow. As he sits in the hollow, he will be eating the animals which die from falling into it." "Besides, grandchild, even if they fail with the darkness, they speak of making an abundance of snakes," she said. "Old woman, even if so, Haxige will make paws of turtle shells, and he will walk treading on the heads of the snakes in all places." And then having said, "Old woman, what sort of person are you that you hate Haxige?" he crushed in her skull with several blows. And he went homeward. Haxige went homeward, and when he reached home, he made a very small lodge. Having transported so many stones of a certain size, he made a sweat-lodge. And having placed the skin of his brother in a sitting position on one side, he sat on the other. And having made the stones very red-hot, he sat pouring water on them; he made the small lodge very hot. He did thus for four days. On the fourth day he made his brother return to life. His younger brother was alive. And he said, "Ho! friend younger brother, as I was very desirous for you to be alive, I have made you alive. But let us separate. And I, friend younger brother, will be a big wolf. And you, friend younger brother, shall depart as a young male deer." The End.

HOW THE BIG TURTLE WENT ON THE WAR-PATH.

TOLD BY ɈE-ÚMAⁿHA.

Kĭ níkaciⁿga taⁿ′wañgɸaⁿ hégactĕwaⁿ′jĭ gɸiⁿ′-biamá. Ɉéɟañga kĕ′di
And people village very populous sat they say. Big turtle to it

núha-biamá. Kĭ wémudaⁿ atí-hmaⁿ-biamá níkaciⁿga áji amáɟa. Kĭ wiⁿ′
joined, they say. And to war against them came regularly, they say people at another place. And one

3 gaqɸí agɸá-biamá. Kĭ mudaⁿ′ úhaⁿ-biamá. Níaciⁿga naⁿ′ba wágiɸewákiɸá-
killed they went homeward, they say. And war-path he cooked (for it), they say. Person two he caused them to go for them

biamá. Wagáqɸaⁿ wágɸakíɸĕ, Ɉehámajíde Siñ′ga cénaⁿba. Qáde naⁿ′ba
they say. Servant he caused to go for their own, Red-breasted turtle Gray-squirrel those two. Grass two

ɸibúɟa iɸaⁿ′ɸa-biamá úhaⁿ ɸaⁿ ugácke tĕ′di hidé tĕ. Kĭ a-í-biamá. Níaciⁿga
he made round he placed, they say kettle the fastening by the bottom the. And they approached, they say. Person

6 éɸaⁿbe atí-biamá. Hau, níkawasaⁿ′! á-biamá. Níkaciⁿga íqtai ɈĬ égaⁿ-
in sight came, they say. Ho, warrior! said he, they say. People injured when so

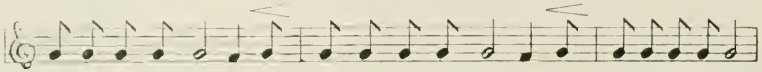
wéᵃaⁿ-hmaⁿ, níkawasaⁿ′! ɸétĕ mudaⁿ′ náhaⁿ, á-biamá. Úhaⁿ tĕ wataⁿ′zi
they always do to them, warrior! This war-path I cook (for it.), said he, they say. Cooking the corn

skíɸe ɟe-níxa edábe náhaⁿ hă, á-biamá Ɉéɟañga aká. Iⁿ′ɸapa iⁿ′ɸacki-hmé
sweet buffalo-paunch also I cook (for it) said, they say Big turtle the (sub.). Corn-crusher you go after him for me

9 tai. Gañ′ki gíbaⁿi-gă, á-biamá. (Cí égaⁿ MiɈáhe, WáɈu ctĭ, Wéhe ctĭ,
will. And call to him, said he, they say. (Again so Comb, Awl too. Pestle too,

Náwiⁿxe ctĭ, Ɉeɟnéxe céna, wébaⁿi-gă, á-biamá Ɉéɟañga aká.) Égiɸe
Fire-brand too, Buffalo-bladder enough. call them, said, they say Big turtle the.) At length

wébaⁿ aɸá-biamá níaciⁿga naⁿ′ba amá. Kĭ Iⁿ′ɸapa gíbaⁿ-biamá:
to call them went, they say person two the (sub.). And Corn-crusher they called him, they say:

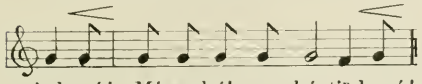


12 Iⁿ′-ɸa-pá! wa-skáɸiⁿ-heaú! Iⁿ′-ɸa-pá! wa-skáɸiⁿ-heaú! Iⁿ′-ɸa-pá! wa-ská
O Corn-crusher! bowl bring! O Corn-crusher! bowl bring! O Corn-crusher! bowl

ɸiⁿ-heaú! Iⁿ′-ɸa-pá! wa-skáɸiⁿ-heaú! á-biamá Cí MiɈáhe gíbaⁿ-biama:
bring! O Corn crusher! bowl bring! said they, they say. Again Comb they called him, they say:

Mí-ɣa-hé! wa-ská-ɸi^{n}-heaú! Mí-ɣa-hé! wa-ská-ɸi^{n}-heaú! Mí-ɣa-hé wa-ská-

O Comb! bowl bring! O Comb! bowl bring! O Comb bowl

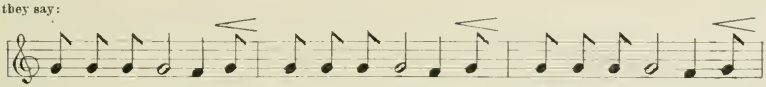


ɸi^{n}-heaú! Mí-ɣa-hé! wa-ská-ɸi^{n}-heaú! á-biamá Cĭ égа^{n} Wáɣu gíba^{n}-

bring! O Comb! bowl bring! said they, they say. Again so Awl they called him

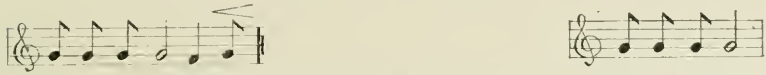
biamá:

they say:



Wá-ɣu! wa-ská-ɸi^{n}-heaú! Wá-ɣu! wa-ská-ɸi^{n}-heau! Wá-ɣu! wa-ská-ɸi^{n}-heaú! 3

O Awl! bowl bring! O Awl! bowl bring! O Awl! bowl bring!

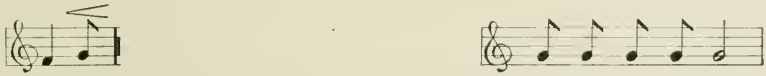


Wá-ɣu! wa-ská-ɸi^{n}-heaú! á-biamá. Kĭ Wéhe gíba^{n}-biamá: Wé-he! wa-ská-

O Awl! bowl bring! said they, they say! And Pestle they called him, they say: O Pestle! bowl

ɸi^{n}-heaú! Wé-he! wa-ská-ɸi^{n}-heaú! Wé-he! wa-ská-ɸi^{n}-heaú! Wé-he! wa-ská-

bring! O Pestle! bowl bring! O Pestle! bowl bring! O Pestle! bowl

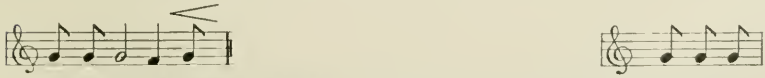


ɸi^{n}-heaú! á-biamá. Kĭ Náwi^{n}xe ctĭ gíba^{n}-biamá: Ná-wi^{n}-xé! wa-ská- 6

bring! said they, they say. And Fire-brand too they called him, they say: O Fire-brand! bowl

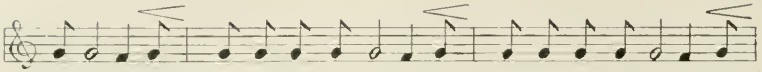
ɸi^{n}-heaú! Ná-wi^{n}-xé! wa-ská-ɸi^{n}-heaú! Ná-wi^{n}-xé! wa-ská-ɸi^{n}-heaú! Ná-wi^{n}-

bring! O Fire-brand! bowl bring! O Fire-brand! bowl bring! O Fire-

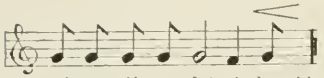


xé! wa-ská-ɸi^{n}-heaú! á-biamá. Kĭ Ɫe-néxe ctĭ gíba^{n}-biamá: Ɫé-ne-xé!

brand! bowl bring! said they, they say. And Buffalo-blad-der too they called him, they say: O Buffalo-blad-der!



wa-ská-¢i^{n}-heaú! ꞱÉ-ne-xé! wa-ská-¢i^{n}-heaú! ꞱÉ-ne-xé! wa-ská-¢i^{n}-heaú!
bowl bring! O Buffalo-bladder! bowl bring! O Buffalo-bladder! bowl bring!



ꞱÉ-ne-xé! wa-ská-¢i^{n}-heaú! á-biama. Wág¢a amá akí-biama. Núda^{n}-
O Buffalo-bladder! bowl bring! said they, they say. Went for them they who reached home, they say. O war

3 hañgá! waⁿ′gi¢e naʻa^{n}′i, á-biamá. Gíba^{n}i-má waⁿ′gi¢ĕqti ahíi, ꓘ¢éañga
chief! all heard, said they, they say. Those called all arrived, Big turtle

ɥí tĕ′di. Hau! núda^{n}hañgá! I^{n}′¢apa, Mixáhe, Wáxu, Wéhe, Náwi^{n}xe, ꞱE-
lodge at the. Ho! O war-chief! Corn-crusher, Comb, Awl, Pestle, Fire-brand, Buffalo-

néxe, níkaci^{n}ga gáama íqtai ¢a^{n}′ja cé¢a-bájī éga^{n}. Núda^{n} i^{n}wi^{n}′nudañgá¢e
bladder, people those injured though do not stir like. War-path let us go to war for

6 taí, á-biamá ꓘ¢ɬañga aká. Dúba ja^{n}′ xī añgá¢e taí. I^{n}′¢apa úha^{n} ágají-
them, said, they say Big turtle the (sub.). Four night when let us go Corn-crusher to cook he commanded

biamá. Núda^{n}hañgá! I^{n}′¢apa, ¢í u¢áha^{n} te hă. Kĭ Mixáhe cĭ ha^{n}′ guá¢ica^{n}
they say. O war-chief! Corn-crusher, you you cook will . And Comb again night beyond it

tĕ′di ¢í u¢áha^{n} te hă. Cĭ Wáxu ¢í céna u¢áha^{n} te hă, á-biamá. Nuda^{n}′-
when you you cook will . Again Awl you that many you cook will . said he, they say. War-

9 hañga céna dúba úha^{n}i. Nuda^{n}′hañgai; ucté amá wagáq¢a^{n}i Kĭ níaci^{n}ga
chief that many four cooked. They were war-chiefs; rest the were servants. And people

amá gá-biamá: Nă! níaci^{n}ga wéba^{n} amá ¢a^{n} ĕ′be núda^{n} úha^{n}i tĕ′cti. Kĭ
the (sub.) said as follows, they say: Why! persons those who were called who war-path they cook (See note). And

wi^{n}′ gá-biamá: Nă! ꓘ¢ɬañga úha^{n}-biamá. Tĕnă′! cka^{n}′-juájī-má cka^{n}′-¢i'á-
one said as follows, they say: Why! Big turtle cooked, they say. Psha! they who cannot move well enough they who can-

12 ma ¢a^{n}′ waⁿ′gi¢e wábahí ă. Tĕnă′! Cénawáq̆ĕ tá amá úbesni^{n} wé¢ai tĕ.
not move fast enough all he gathered them ! Psha! They will destroy them they find them out they see them when.

Nuda^{n}′hañga wé¢ig¢a^{n} t'a^{n}′i-de nuda^{n}′ aká tĕ′, á-biamá. I^{n}′¢apa úha^{n}-biamá.
War-chief mind possesses when he may carry on war, said they, they say. Corn-crusher cooked, they say.

Núg¢e úha^{n}-biamá, cĭ ɬe-níxa éga^{n} u¢úha^{n}-biamá. Cĭ Wáxu aká úha^{n}-biamá.
Turnips he cooked, they say, again buffalo-paunch like he cooked together, they say. Again Awl the (sub.) cooked, they say.

15 Si^{n}′ úha^{n}-biamá. Cĭ Mixáhe aká úha^{n}-biamá. ꞱÉ¢awe úha^{n}-biamá. Ga^{n}′,
Wild rice he cooked, they say. Again Comb the (sub.) cooked, they say. Le¢awe (see note) he cooked, they say. And,

Céna ja^{n}′. Añgá¢e taí, ha^{n}′ xī, á-biamá. Ga^{n}′ a¢á-biamá. ꓘ¢ɬañga aká
Enough sleep Let us go. night when, said he, they say. And they went, they say. Big turtle the (sub.)

uta^{n}′-¢ahe ıañ′ga gaxá-biamá. Hí¢awi^{n}′-da^{n}pá hi¢áwi^{n}-biamá. Ma^{n}¢in′k
leggings with large flaps made they say. Short garters he tied around the leggings, they say. Earth

ᵘdé ɸa^{n} íbiᵏpá-biamá ᵏɕétaⁿga aká. Gañ′ki jídeɸĕ-hna$^{n'}$-biamá. Gañ′ki
face the rubbed with, they say Big turtle the (sub.). And he reddened it they say. And

qáde ɸagá-biamá. ᒪaqpí ɸa^{n} hi$^{n'}$qpe skă′ áji-biamá. ᗡéxeha gɸíza-biamá,
grass he wore on his head they say top of head the fine feather white he put them on. they say. Gourd (rattle) he took his, they say,

ɸégaⁿ-biamá. Gasáɸu-biamá. Wa‘a$^{n'}$-biamá ᵘda$^{n'}$haⁿga wa‘a$^{n'}$ eᵘá tĕ. 3
thus they say He shook and rattled, they say He sang they say war-chief song his the.

Ké-ta^{n} Qa$^{n'}$-ye wá-te kú-he cá-naⁿ-gá hí-e teé-e gó, hí-e teé-e gó.
(See note.)

Na^{n}tĕ′qti ma^{n}ɸi$^{n'}$-biamá. Úɸica^{n} ma^{n}ɸi$^{n'}$-biamá. Aɸá-biamá ᵏī a$^{n'}$ba amá.
Stepping lively he walked they say. Around them he walked they say. They went, they say when day they say.

Égiɸe ᒪe-núga jiⁿ′ga wi$^{n'}$ atí-biamá. Níkawasa$^{n'}$! gíma^{n}hébai-gă, á-biamá 6
At length Buffalo-bull small one came, they say. Warrior! wait ye for him, said, they say

ᵏɕétaⁿga aká. Ki, Wagáca^{n} ma^{n}bɸi$^{n'}$-de awánaqɸi$^{n'}$qti ma^{n}bɸi$^{n'}$. ᖷakúɸa-gă,
Big turtle the (sub.). And, Traveling I walk while I am in a great hurry I walk Speak rapidly,

á-biamá. Eáta^{n} ma^{n}hni$^{n'}$ ći^{n}te. A$^{n'}$ha^{n}, núda^{n}haⁿgá, éga^{n}, á-biamá. Wagá-
said he, they say. Why you walk may! Yes, O war-chief, so, said he, they say. Travel-

ca^{n} ma^{n}hni$^{n'}$-de uɸíɸai éga^{n}, Ĕ′di ma^{n}bɸi$^{n'}$ té, ebɸégaⁿ, uwínai hă, á-biamá 9
ing you walk while they told of you as, There I walk will, I thought, I sought you . said, they say

(ᒪe-núga jiⁿ′ga aká). Kégaⁿ-gă, á-biamá (ᵏɕétaⁿga aká). Cka$^{n'}$ ɸíⁿa tĕ
(Buffalo-bull small the). Come, do so, said, they say (Big turtle the). Ways (movements) your the

wíⁿa^{n}be ka$^{n'}$bɸa, á-biamá. ᒪe-núga aká uᵘíᗡaⁿa$^{n'}$-biamá. Giᗡáha^{n}-biamá.
I see for you I wish, said he, they say. Buffalo-bull the (sub.). rolled himself over, they say. He arose again, they say.

ᒪan′de kĕ jáhe-hna$^{n'}$-biamá. Hé tĕ íjahe-hna$^{n'}$-biamá. ᒪan′de kĕ baqápi-de 12
Ground the he thrust at regularly they say. Horn the he thrust at with regularly they say. Ground the he gored while

hébe a$^{n'}$ɸa ɸéɸa-biamá. Sĭn′de kĕ ɸiqa$^{n'}$ tégaⁿ naji$^{n'}$-biamá. ᒪaɔnaⁿ′ge
piece he threw away suddenly they say. Tail the break off will, like he stood they say. Ash-tree

wi$^{n'}$ ĕdedí-te amá. Ienaxiɸá-biamá. Bastákiqti wéahide ɸéɸa-biamá. Núda^{n}-
one it stood there, they say, He attacked it, they say Pushed (and splintered?) far away he sent forcibly, they say. O war-

haⁿgá, gáma^{n} téska^{n}bɸégaⁿ náa^{n}xíɸa ‘iɸái ᵏī, á-biamá (ᒪe-núga aká) 15
chief, I do that will, I expect to scare, or vex me he threatens if, said, they say (Buffalo-bull the).

Níkaci^{n}ga d‘úba wagáca^{n} juáwagɸe wada$^{n'}$ba-gă hă. Wahéhe ctéwa$^{n'}$
Person some traveling I with them see them . Faint-hearted in the least

ɸiⁿgnaí. Éwaɸákiga^{n}-ctéwa$^{n'}$ji. Úcia^{n}ɸáɸe. Ké, ma^{n}ɸiⁿ′ga, á-biamá. Wa‘a$^{n'}$
there are none. You are not in the least like them You have disappointed me. Come, walk, said he, they say. Song

tĕ ci wa‘a$^{n'}$-biamá. Ké-ta^{n} Qa$^{n'}$-ye wá-te kú-he cá-naⁿ-gá, hí-e teé-e gó, 18
the again he sang they say. Turtle Big (see note)

hí-e teé-e gó, á-biamá. Ći aɸá-biamá. Níkawasa$^{n'}$! tiɸá-i-gă, á-biamá. Ní
said he, they say. Again they went, they say. Warrior! pass ye on, said he, they say. Water

wi$^{n'}$ ědedí-ke amá, jiñ′gajĭ. ɸiɲá-biamá. Gañ′ki Náwi^{n}xe pahañ′ga
one there it lay, they say, not small. They crossed it, they say. And Fire-brand before

wacka$^{n'}$qti ma^{n}ɸi$^{n'}$ amá. Égiɸe ujéɸa-bi ega$^{n'}$ níabiɸéɸa-biamá ga$^{n'}$ náji-
making a great effort was walking, they say. At length weary, they say because he plunged into the water, they say and went out

3 biamá. Núda^{n}hañgá! ɸéɸuqtci cubɸá-májĭ, á-biamá. Níkawasa$^{n'}$! uqɸě′qtci
they say. O war-chief! just here I go not to you, said he, they say. Warrior! very soon

agɸí tá miñke. Ca$^{n'}$ gɸiñ′-gă, á-biamá. Masáni ahí-bi ega$^{n'}$ aɸá-biamá.
I come back will I who. For a while sit, said he, they say. The other side reached, they say having they went, they say.

Égiɸe Iñgɸa$^{n'}$-si^{n}-snéde wi$^{n'}$ cĭ atí-biamá. Níkawasa$^{n'}$! gína^{n}hébai-gă, e′a$^{n'}$
At length Long-tailed-cat one again came, they say. Warrior! wait ye for him, (See

6 téga^{n} ca$^{n'}$ i^{n}te. Égazéze naji$^{n'}$i-gă, á-biamá. ɸakúɸa-gă, á-biamá. E′a$^{n'}$
note.) In a line stand ye, said he, they say. Speak quickly, said he, they say. How

ma^{n}hni$^{n'}$ éi^{n}te, á-biamá. A$^{n'}$ha^{n}, núda^{n}hañgá, éga^{n}, á-biamá. Wagáca^{n}
you walk may? said he, they say. Yes, O war-chief, so, said he, they say. Traveling

ma^{n}hni$^{n'}$-bi aí uɸíɸa-hna$^{n'}$i. Kĭ č′di ma^{n}bɸi$^{n'}$ ka$^{n'}$bɸa ga$^{n'}$ uwínai, á-biamá
you walked it was said they said was told of you regularly. And there I walk I wish so I have sought you, said he, they say.

9 Kégañ-gă, á-biamá. Cka$^{n'}$ ɸiɸíɲa tě wíɲa^{n}be taté. Gañ′ki Iñgɸa$^{n'}$-si^{n}-snéde
Do so, said he, they say. Ways your own the I see for you shall. And Long-tailed-cat

aká hi$^{n'}$ kě bɸúgaqti ɴigɸíheda$^{n'}$-biamá. Sĭn′de kě ɸic′iñ′ka-biamá. Gañ′ki
the (sub.) hair the all over made his bristle up, they say. Tail the he bent backward, they say. And

ɖahé jiñ′ga kigɸáha ua$^{n'}$si áiáɸa-biamá. Ⱡáqti jiñ′ga wi$^{n'}$ uma$^{n'}$ɸiñka
hill small to the bottom leaping he had gone, they say. Deer small one year

12 na$^{n'}$ba améga^{n} núde-ɬáce ɸa^{n} ɸit′a$^{n'}$bi ega$^{n'}$ ɸaqɸáje ɸahé agɸí-biamá. Gáma^{n}
two like them throat lump the touched, they say, having making him cry by biting holding with his teeth he came back, they say. I do that

téska^{n}-bɸéga^{n}, núda^{n}hañgá! edáda^{n} náa^{n}xíɸa ′ícai ɴĭ, á-biamá. Aɸúha,
will, I expect, O war-chief! what to scare or vex me he threatens if, said he, they say. Again (something else),

á-biamá ɴéɲaŋga aká. Añ′kajĭ hă, núda^{n}hañgá! eɔna$^{n'}$, á-biamá. Úcia^{n}-
said, they say Big turtle the (sub.). Not so , O war-chief! that alone, said he, they say. You have

15 ɸáɸě, á-biamá ɴéɲaŋga aká. Níkaci^{n}ga ɸéɸañká juáwagɸe ɸañká wada$^{n'}$-
disappointed me, said, they say Big turtle the (sub.). Person these who I with them the ones who see

ba-gă, á-biamá. Áwata^{n} wi$^{n'}$ júajĭ áda^{n}, á-biamá. ɸijúäjīqtia$^{n'}$. Ké,
them, said he they say. Where (stands) one imperfect ? said he, they say. You are very inferior. Come;

ma^{n}ɸiñ′-gă. ɸí úcia^{n}ɸáɸě, á-biamá. Aɸá-biamá. Égiɸe ɖahé ɴíha ahí-bi
walk. You you have disappointed me, said he, they say. They went, they say. At length hill downward they arrived, they say

18 ɴĭ, égiɸe Wasábe wi$^{n'}$ atí-biamá. Núda^{n}hañgá! cĭ atí wi$^{n'}$, a-biamá. E′a$^{n'}$
when, behold Black bear one came, they say. O war-chief! again has come one, said they, they say. (See

téga^{n} ca$^{n'}$ i^{n}te, níkawasa$^{n'}$! Gína^{n}hébai-gă. Égazéze naji$^{n'}$i-gă, á-biamá.
note), warrior! Wait ye for him. In a row stand ye, said he, they say.

Hau! ké, ɸakúɸa-gă. E′a$^{n'}$ ma^{n}hni$^{n'}$ éi^{n}te. Wagáca^{n} ma^{n}bɸi$^{n'}$-de awána-
Ho! come, speak quickly. What is your business? Traveling I walk while I am in a

21 qɸi^{n} qti ma^{n}bɸi^{n}, á-biamá (ɴéɲaŋga aká). A$^{n'}$ha^{n}, núda^{n}hañgá! éga^{n}, á-
great hurry I walk, said, they say (Big turtle the). Yes, O war-chief! so, said.

biamá (Wasábe aká). Wagáca^{n} ma^{n}hni$^{n'}$-bi aí uᵭa-hna$^{n'}$i, kí ĕ'di ma^{n}bᵭi$^{n'}$
they say (Black bear the). Traveling you walked, it was said they said was told of you regularly, and there I walk

ka$^{n'}$bᵭa ga$^{n'}$ uwíněqti áᵭa, á-biamá. Hau! kégañ-gă, á-biamá (ꞀéꞀañga
I wish and I have sought you diligently indeed, said he, they say. Ho! do so. said, they say (Big turtle

aká). Ája^{n} ga$^{n'}$ céceĭ^{n}te. Cka$^{n'}$ ᵭiᵭíꞀa Ꞁaⁿ'be ka$^{n'}$bᵭa, á-biamá (ꞀéꞀañga 3
the). How you do so you may have thought that. Ways your own I see I wish. said, they say (Big turtle

aká). Wasábe aká Ꞁaⁿ'de kĕ ᵭiqápi-bi ga$^{n'}$ ma^{n}-Ꞁáce a$^{n'}$ᵭa-hna^{n} ᵭéᵭa-biamá.
the). Black bear the (sub.) ground the pierced with his claws, they say so round lumps of earth threw away regularly he sent forcibly, they say.

Gañ'ki Ꞁáckahi násabe wi$^{n'}$ ĕdedí-te amá Ié̱naxiᵭá-biamá. Ána-bi ega$^{n'}$
And oak blackened by one fire stood there, they say. He attacked it, they say. Hugged it, they say, having

a$^{n'}$ᵭaqti ᵭéᵭa-biamá. Núda^{n}hañgá! edáda^{n} náa^{n}xíᵭa íᵭai ᵭí gáma^{n} téska^{n}- 6
he threw it far sent suddenly, they say. O war-chief! what to scare or vex me be threatens if I do that will, I

bᵭéga^{n}, á-biamá (Wasábe aká). Gañ'ki gái tĕ ꞀéꞀañga ta$^{n'}$: Hau! níka-
expect, said, they say (Black-bear the). And said as follows Big turtle the (std. ob.): Ho! war-

wasa$^{n'}$, úcia^{n}ᵭáᵭĕ Níkaci^{n}ga d'úba ᵭéᵭañká juáwagᵭé-de wada$^{n'}$ba-gă,
rior you have disappointed me. Person some these who I with them but see them.

á-biamá. Wahéhe ctĕwa$^{n'}$ ᵭiñgaí. Úcia^{n}ᵭáᵭĕ. Ké, ma^{n}ᵭiñ'gă. Júbajĭ-má 9
said he, they say. Faint-hearted in the least there is none. You have disappointed me. Come, walk. The inferior ones

éga^{n}-hna^{n} ᵭéawakíᵭĕ hă, á-biamá.
so regularly I send them off said he, they say.

Utcíjĕqti ĕ'di aᵭá-biamá. Égiᵭe Ꞁe-néxe ᵭiñké ᵭibᵭáza-biamá,
Dense undergrowth there they went, they say. At length Buffalo-bladder the (ob.) was torn open, they say,

ᵭiqú'ega$^{n'}$-ma. Qe-í! ᵭéᵭuqtci cubᵭá-májĭ, á-biamá. Hau! níkawasa$^{n'}$! 12
sound of tearing like it, they say. Alas! just here I go not to you, said he, they say. Ho! warrior!

uqᵭĕ'qtci agᵭí tá miñke. Ca$^{n'}$ gᵭiñ'-gă, á-biamá (ꞀéꞀañga aká). Cí
very soon I come back will I who. For a while sit, said, they say (Big turtle the). Again

aᵭá-biamá. Aᵭá-biamá ᵭí uhé píäjĭ ĕ'di ahí-biamá. Ja^{n}ᵭa$^{n'}$qa ma$^{n'}$ciädi'qti
they went, they say. They went, they say when path bad there they reached, they say. Log very high

gᵭadi$^{n'}$ ja$^{n'}$ ke amá. Ꞁehámajíde aká ágajade ᵭi'á amá. Hau! núda^{n}- 15
across were lying, they say. Red-breasted turtle the (sub.) to step over failed they say. Ho! O war-

hañgá, ᵭéᵭuqtci cubᵭá-májĭ, á-biamá. Hau! níkawasa$^{n'}$, uqᵭĕ'qtci agᵭí tá
chief, just here I go not to you, said he, they say. Ho! warrior. very soon I come back will

miñke. Ca$^{n'}$ gᵭiñ'-ga, á-biamá (ꞀéꞀañga aká). Cí aᵭá-biamá. Aᵭá-biamá
I who. For a while sit, said, they say (Big turtle the). Again they went, they say. They went, they say

ᵭí, égiᵭe Ca$^{n'}$Ꞁañga wi$^{n'}$ atí-biamá. Núda^{n}hañgá, cí atí wi$^{n'}$, á-biamá. 18
when, behold Big wolf one came, they say. O war-chief, again has come one, said they, they say.

E'a$^{n'}$ téga^{n} ca$^{n'}$ i^{n}te, níkawasa$^{n'}$! Gína^{n}hébai-gă. Égazéze naji$^{n'}$i-gă, á-biamá
(See note.) warrior! Wait for him. In a row stand ye, said, they say

(ꞀéꞀañga aká). Hau! ké, ᵭakúᵭa-gă. E'a$^{n'}$ ma^{n}hni$^{n'}$ cí^{n}te. Wagáca^{n}
(Big turtle the). Ho! come, speak quickly What is your business! Traveling

ma^{n}bɸi$^{n'}$-de awánaqɸi$^{n'}$qti ma^{n}bɸi$^{n'}$, á-biamá (Ɣɸ́añga aká). A$^{n'}$ha^{n}, núda^{n}-
I walk while I am in a great hurry I walk, said, they say (Big turtle the). Yes, O war-

hañgá! éga^{n}, á-biamá (Ca$^{n'}$ɟañga aká). Wagáca^{n} ma^{n}bni$^{n'}$-bi aí uɸíɸa-
chief! so, said, they say (Big wolf the). Traveling you walked, it was said they said was told of you

3 hma$^{n'}$i, kĭ ĕ'di ma^{n}bɸi$^{n'}$ ka$^{n'}$bɸa ga$^{n'}$ uwínai, á-biamá (Ca$^{n'}$ɟañga aká). Hau!
regularly, and there I walk I wish as I have sought you, said, they say (Big wolf the). Ho!

kégañ-gă, á-biamá (Ɣɸ́añga aká). Ája^{n} ga$^{n'}$ céceí^{n}te. Cka$^{n'}$ ɸiɸíɲa ɟa$^{n'}$be
do so, said, they say (Big turtle the). How you do so you may have thought that. Ways your own I see

ka$^{n'}$bɸa, á-biamá (Ɣɸ́añga aká). Ɣi'a^{n} amá. ɖá tĕ jídeɸá-biamá. Sí tĕ
I wish, said, they say (Big turtle the). He decorated himself, they say. Nose the (See note) he reddened, they say. Foot the

5 wañ'giɸe jídeɸá-biamá. Nañ'ka kĕ qiɸá macá$^{n'}$ ugácka-biamá. Qa-í!
all he reddened, they say. Back the eagle feather he tied on, they say. Why!

á-biamá. Kégañ-gă, á-biamá. Cka$^{n'}$ ɸiɸíɲa tĕ ɟa$^{n'}$be ka$^{n'}$bɸa. Kégañ-gă,
said he, they say. Do so, said he, they say. Ways your own the I see I wish. Do so,

á-biamá (Ɣɸ́añga aká). Ca$^{n'}$ɟañga amá uɣígɸica^{n}ca$^{n'}$-biamá. Kĭ wateí'cka
said, they say (Big turtle the). Big wolf the (sub.) turned himself round and round, they say. And creek

9 jiñ'ga ja$^{n'}$ kĕ'di wawénaxíɸa aɸá-biamá. ʟáqti wi$^{n'}$ t'ɸéa-biamá. ɸahé
small wood by the to attack he went, they say Deer one he killed, they say. Holding with the teeth

aɸí-biamá. Núda^{n}hañgá! gáma^{n} téska^{n}bɸéga^{n}, edáda^{n} náa^{n}xíɸa 'íɸai ɣi,
he came back, they say. O war-chief! I do that will, I expect, what to scare or vex me he threatens it,

á-biamá (Ca$^{n'}$ɟañga aká). Úcia^{n}ɸáɸĕ. Níkaci^{n}ga d'úba wagáca^{n} juáwagɸe
said, they say (Big wolf the). You have disappointed me. Person some traveling I go with them

12 ɸañká wada$^{n'}$ba-gă hă. Wahéhe ctĕwa$^{n'}$ ɸiñgaí. Ké, ma^{n}bɸiñ'-gă. Éga^{n}-
the ones who see them . Faint-hearted in the least there is none. Come, walk. So

hma^{n} júăjĭ-má ɸéawakíɸĕ, á-biamá Níkawasa$^{n'}$ Siñ'ga, wada$^{n'}$be ma^{n}ɸiñ'-gă,
regularly the inferior ones I send them off, said he, they say. Warrior Gray-squirrel, to see them walk.

á-biamá. Siñ'ga amá wada$^{n'}$be aɸá-biamá. Égiɸe agí-biamá, nisúda
said he, they say. Gray squirrel tho (sub.) to see them went, they say. At length he was returning, they say, horn

15 bihúhuta^{n}. Núda^{n}hañgá, cugí, á-biamá. Ɣɸ́añga ĕ'di aɸá-biamá. Hau!
blowing on. O war-chief, he is returning, said they, they say. Big turtle there went, they say. Ho!

níkawasa$^{n'}$, wágazúqti gáxa-gă. Éga^{n}qti i^{n}wi$^{n'}$ɸa-gă, á-biamá. A$^{n'}$ha^{n},
warrior, very straight do (=act). Just as it is tell me said he, they say. Yes,

núda^{n}hañgá! éga^{n}qti áɸa! A^{n}wa$^{n'}$besni^{n}-bajĭ'-qtia^{n} pí áɸa! á-biamá. ʟí
O war-chief! just so indeed' They did not find me out at all I was there indeed' said he, they say. Lodge

18 ɟa$^{n'}$haqtei kĕ añgɸi$^{n'}$ taí, á-biamá (Ɣɸ́añga aká). Ɣɸ́añga aɸé 'íɸa-biamá.
border very the let us sit, said they say (Big turtle the) Big turtle going spoke of, they say.

Wégaska^{n}awáɸĕ tá miñke, níkawasa$^{n'}$! ĕdiqtei ánamcí^{n}te, á-biamá. Agɸí-
I look around to see how things are who I who, O warrior! just there how many may be said he, they say. He returned,

biamá. Níkawasa$^{n'}$, eáha añgáɸe taí. ɸéta^{n} ugɸi$^{n'}$ úda^{n} ɸa^{n}, á-biamá
they say Warrior, thitherward let us go. This far sitting-place good the, said he, they say

Ca$^{n'}$ amá, Hau! níkawasa$^{n'}$! núda^{n}hañgá I$^{n'}$ɕapa! kégañ-gă. Ígaska$^{n'}$-
By and by, as they moved, Ho! O warrior! O war-chief Corn-crusher! do so. Make an

ɕa-gă. Jí-gaqa aɕé tá aká. Núda^{n}hañgá! águdi agɕi$^{n'}$ téi^{n}te, á-biamá.
attempt. End lodge he will go. O war-chief! where I sit shall ? said he, they say.

Núda^{n}hañgá, níkawasa$^{n'}$, ɻjebe ma^{n}bítahíqti tĕ'di áciaıa ɕagɕi$^{n'}$ te, á-biamá. 3
O war-chief, O warrior. door (see note) when on the outside you will sit, said he, they say.

Kī wa'ú wi$^{n'}$ néje áci aɕá-biamá. I$^{n'}$ɕapa uska$^{n'}$ska^{n} ábit'á-biamá. Da^{n}bá-
Atque mulier one *mingere exiit* they say. Corn-crusher in a line with she pressed on him, they say. She saw him,

biamá ɻĭ, gá-biamá: Hi^{n}+! wanin'de ka$^{n'}$bɕa ɕa$^{n'}$ctī. I$^{n'}$ɕapa pĕji'qtci
they say when, she said as follows, they say: Oh! mush I desired heretofore. Corn-crusher very bad

iɕáɻiɕĕ-ná, á-biamá. I$^{n'}$ɕapa pĕji'qtci weágigɕáta^{n} té-na. Iɕáɻiɕĕ, á-biamá. 6
I have found for myself ! said she, they say. Corn-crusher very bad I pound my own on with will ! I have found for myself, said she, they say.

Wégata^{n} ɻĭ na^{n}bé bɕúgaqti gastá-biamá. Wamí gacíba-biamá. Áci a$^{n'}$ɕa
Pounded on (corn) with when hand the whole she mashed flat, they say Blood she forced out, they say. Out threw it away

gɕéɕa-biamá. I$^{n'}$ɕapa píäjĭ. A$^{n'}$ɕa gɕéɕa-bi ega$^{n'}$, ca$^{n'}$ca^{n}qti ɻéıañga ɻáđĕ
she sent it back, they say. Corn-crusher bad. She threw it away sent it back, they say having, without stopping Big turtle near to him

agɕá-biamá. Agɕí-biamá. I$^{n'}$ɕapa ecé-hna^{n}i wi$^{n'}$ ɻíädí'qti gaqɕí gɕí, a-biamá. 9
he went back they say. He came back, they say. Corn-crusher you say regularly one right at the lodge killed her has come back, said he, they say.

Núda^{n}hañgá! Míɻahé! ígaska$^{n'}$ɕa-gă, á-biamá. I$^{n'}$ɕapa gɕi$^{n'}$ tĕdí'qti cĭ ɕagɕi$^{n'}$
O war-chief. O Comb! make an attempt, said he, they say. Corn-crusher sat just at it again you sit

te, á-biamá. Ga$^{n'}$ aɕá-biamá. Gɕi$^{n'}$ ágaji tĕdí'qti gɕi$^{n'}$-biamá. Míɻáhe
will, said he, they say. And he went, they say. To sit commanded just at it he sat, they say. Comb

aká úda^{n}qtí-biamá. Kī wa'ú wi$^{n'}$ áci aɕá-biamá. Míɻáhe kĕ íɕa-biamá. 12
the (sub.) very good, they say. And woman one out went, they say Comb the (recl. ob.) she found, they say.

Míɻáhe a^{n}ɕiñ'ge miñké ɕa$^{n'}$ctī. Míɻáhe pĕji'qtci iɕáɻiɕĕ, á-biamá. Jíaıa
Comb I have been without one heretofore. Comb very bad I have found for myself, said she, they say. To the lodge

aɕi$^{n'}$ akí-biamá. Uqɕĕ'qti íɻigɕáha-biamá. Najíha na$^{n'}$ɕade masáni
having reached home, they say. Very soon she combed her (hair) they say. with it Hair the temples on one side

bɕúgaqti gaɔnúda-biamá. Míɻáhe píäjĭ ínahi^{n} ɕa^{n} éde úda^{n} éska^{n}-hna^{n} ebɕéga^{n} 15
all pulled out with the comb they say. Comb bad indeed the but good as if only so I thought it

ɕa$^{n'}$ctī. A$^{n'}$ɕa ɕéɕa-biamá ɻjébe tĕ'di. A$^{n'}$ɕakíɕai tĕ'di ca^{n}ca$^{n'}$qti agɕá-
heretofore. She threw it away she sent it, they say door at the. He made her throw him away when without stopping he went back

biamá. Najíha aɕi$^{n'}$ agɕá-biama. Míɻáhe hnáde-hna$^{n'}$i wi$^{n'}$ ɻíädí'qti
they say. Hair having it he went back, they say. Comb you call him regularly one right at the lodge

najíha bɕúgaqti énace đí, á-biamá. ɻéıañga éɕi^{n} akí-biamá. 'Í-biamá. 18
hair all I snatched from her I am coming back, said he, they say. Big turtle having it for him he reached again, they say. He gave to him, they say.

Gá-biamá ɻéıañga: Wéɔna^{n}a^{n}ɕágiɕĕ, á-biamá. ɕé uné awíbɕi^{n}, á-biamá.
Said as follows, they say Big Turtle: You make me thankful, said he, they say. This to seek I have you, said he, they say.

Wa'ú-ma watcígaxea^{n}wañ'kiɸě taité añgákii ɤĭ ɸíehni$^{n'}$-de wa'ú wi$^{n'}$
The woman we make them dance shall we reach home when. It is you since woman one

bɸíze tá miñke. Mi$^{n'}$agɸă^{n} tá miñke, á-biamá.
I take her will I who. I take a female will I who, said he, they say.

3 Núda^{n}hañgá! Wáɤu-há! aɸúh ígaska$^{n'}$ɸa-gă, á-biamá. Nuda$^{n'}$hañga
O war-chief! O Awl! again make an attempt, said he, they say. War-chief

Miɤáhe gɸi$^{n'}$ tĕ cī ĕ'di ɸagɸi$^{n'}$ te, á-biamá. Wáɤu aká úda^{n}qtcí-biamá;
Comb sat the again there you sit will, said he, they say. Awl the (sub.) very good they say;

da$^{n'}$be úda^{n}-biamá. Gɸi$^{n'}$ ágají-bi tĕ cī ĕ'di gɸi$^{n'}$-biamá. Wa'ú wi$^{n'}$ áci
to look at good they say. To sit commanded him, they say the again there he sat they say. Woman one out

6 aɸá-biamá. Wáɤu kĕ íɸa-biamá. Hi^{n}+! wáɤu ínahi^{n} iɸáɤiɸě, á-biamá.
went they say. Awl the (recl. ob.) she found, they say. Oh! awl indeed I have found for myself, said she, they say.

Wáɤu a^{n}ɸiñ'ge ɸa$^{n'}$ctĭ. Wéonañkíɸě, á-biamá. ɻíaɤa aɸi$^{n'}$ agɸá-biamá.
Awl I had none heretofore. I am caused to be thankful, said she, they say. To the lodge having it she went homeward, they say.

Hi^{n}bé ígiɗat 'íɸa-biamá. Hi^{n}bé iɸágiɗáte té, á-biamá. Íbatá-biamá.
Moccasin to sew hers with it she spoke of it, they say. Moccasin I sew mine with it will, said she, they say. She sewed with it, they say.

9 Na^{n}bébi tĕ íbaqapí-biamá. Baɔna$^{n'}$ ɸéɸa-biamá. Wamí hégají amá. ɻíjébe
Finger the she pierced with it, they say. Missed in pushing she sent suddenly, they say. Blood not a little they say. Door

tĕ'di a$^{n'}$ɸa ɸéɸa-biamá. Wáɤu kĕ píäjĭ ínahi^{n} cha^{n}+! Nié ínahi^{n} aɤíɗaxe
at the away threw it she sent suddenly, they say. Awl the (ob.) bad truly ! Pain indeed I have made for myself.

T'éaɤiɸĕ'qti-ma$^{n'}$, á-biamá. A$^{n'}$ɸa gɸéɸa-biamá. ɻíjébe áciaɻáqti. Wáɤu
I have altogether killed myself, said she, they say. She threw it away sending it homeward, they say, doer far out from. Awl

12 hmáde-hna$^{n'}$i. ɻíädi'qti wi$^{n'}$ jáhe ɤĭ t'éaɸĕ, á-biamá. Man'dehi wamíqti
you called him regularly. Right at the lodge one stabbed when I killed her, said he, they say. Spear very bloody

agɸáɸi^{n}. Ɤéɻañga ɸiñké ĕ'di akí-biamá. Núda^{n}hañgá! Wáɤu ijáje uɤígɸa
had his. Big turtle the (ob.) there he arrived again, they say. O war-chief! Awl his name telling his

gí. Wi$^{n'}$ t'éɸĕ, á-biamá. Ɤéɻañga aká gá-biamá: Hau! núda^{n}hañgá,
is coming back. One he has killed, said they, they say. Big turtle the (sub.) said as follows, they say: Ho! O war-chief,

15 wéɔna^{n}a^{n}ɸágiɸě, á-biamá. ɸíeɔni$^{n'}$-de ĭndé sábĕágiɸě tá miñke. Ta$^{n'}$wa^{n}
you make me thankful, said he, they say. It is you since face I blacken mine will I who. Village

ɸa^{n} újawa taté, á-biamá. Hau! Wéhe-á! ígaska$^{n'}$ɸa-gă, á-biamá. Nuda$^{n'}$-
the joyful shall (he), said he, they say. Ho! O Pestle! make an attempt, said he, they say. War

hañga Wáɤu ja$^{n'}$ tĕ cī ɸaja$^{n'}$ te, á-biamá. Wéhe úda^{n}qtcí-biamá. Kī ĕ'di
chief Awl lay the again you lie will, said he, they say. Pestle very good they say. And there

18 ahí-biamá. Ja$^{n'}$ ágaji tĕ'di ja$^{n'}$-biamá. Wa'ú wi$^{n'}$ áci a-í-biamá. Wéhe
he arrived, they say. To lie commanded him by the he lay, they say. Woman one out was coming, they say. Pestle

kĕ íɸa-biamá. Hi^{n}+! wéhe úda^{n} ínahi^{n} iɸáɤiɸě. Wéhe a^{n}ɸiñ'ge ɸa$^{n'}$ctĭ,
the (r cl. ob.) she found, they say. Oh! pestle good truly I have found for myself. Pestle I had none heretofore,

á-biamá. Ɫíaɪa aɕi$^{n'}$ akí biamá. Wata$^{n'}$zi d'úba ɕizá-biamá. Čhe tĕ
said she, they say. At the lodge having it she reached home, they say. Corn some she took, they say. Mortar the

ují-biamá. Há-biamá. Waɪúba-biamá. Cinan'dĕqti ákiha^{n} jáha-biamá.
she filled, they say. She pounded it, they say. She beat it fine, they say. Right on the knee beyond she stabbed, they say.

Baɔna$^{n'}$ ɕéɕa-biamá, éga^{n} cínande jáha-biamá. Hi^{n}+! wéhe píăjĭ ínahi^{n} 3
She missed in pushing and sent suddenly, they say, so knee she stabbed, they say. Oh! pestle bad truly

eha^{n}+! á-biamá. Áciaɪa a$^{n'}$ɕa gɕéɕa-biamá. Wéhe ecé-hna^{n}i ɪíădí'qti wi$^{n'}$
! said she, they say. Outside throwing it away she sent it homeward, they say. Pestle yon say regularly right at the lodge one

jáhe gí, wi$^{n'}$ t'éɕĕ hă, á-biamá. Ɣéɪaŋga ɕiñké ĕ'di akí-biamá. Wi$^{n'}$ t'éaɕĕ,
stabbed is coming back, one has killed . said he, they say. Big turtle the (ob.) there he reached, they say. One I have killed,

núda^{n}haŋgá! á-biamá. Wéɔna^{n}a^{n}ɕágiɕĕ, á-biamá Ɣéɪaŋga aká. Hau! 6
O war-chief! said he, they say. You make me thankful, said, they say Big turtle the (snb.). Ho!

níkawasa$^{n'}$ Siñ'ga, ígaska$^{n'}$ɕa-gă, á-biamá. Tĕnă! núda^{n}haŋgá, e'a$^{n'}$ dáxe
O warrior Gray-squirrel, make an attempt, said he, they say. Fie! O war-chief, how I do

tá, á-biamá. Ɫí amá qɕab úɪi-biamá. Qɕabé kĕ ɪíhuɣa^{n} paháci kĕ íɕahe
can't said he, they say. Lodge the (pl.) tree camped in them, they say. Tree the (line of) smoke-hole above the you pass by

ma^{n}hni$^{n'}$ te. Íɕiɕai ɣĭ ɕikíde tá amá. Wackañ'-gă, á-biamá, názande 9
you walk will. They find you if they will shoot at you. Do your best, said he, they say, to evade (the blows, &c.)

wackañ'-gă. Wi$^{n'}$ gaqé ahí ɣĭ iónaxíɕa-gă, á-biamá. Égiɕe nújiñga wi$^{n'}$
do your best. One aside reaches if attack him, said he, they say. At length boy one

íɕa-biamá. ɕéɕi^{n} siñ'ga wi$^{n'}$ aha$^{n'}$, á-biamá. Za'ĕ'qti aɕá-biamá. Wahúta^{n}ɕi^{n}
found him, they say This one gray squirrel one ! said he, they say. In a great uproar they went, they say. Roaring weapon

íkidá-biamá. Uti$^{n'}$ctĕa^{n}-hma$^{n'}$-biamá. Nújiñga wi$^{n'}$ gaqáɪa naji$^{n'}$-biamá 12
they shot at him with, they say. They even hit him (!) regularly they say. Boy one at one side stood they say.

Iónaxiɕá-biamá. ɕaqtá-biamá. Iónaxiɕá-bi ɣĭ ɕi'aí a-í-biamá. Wuhú!
He attacked him, they say. He hit him, they say. They attacked him, they say when they failed they were coming, they say Wonderful!

siñ'ga úmaka ínahi^{n} ɕa$^{n'}$ctī a^{n}ɕí'ai hă. Añgú-hna^{n} wi$^{n'}$ wáɕaqtai hă, á-biamá.
gray-squirrel easy indeed heretofore we have failed . We only one has hit us . said they, they say.

Siñ'ga hnáde-hna$^{n'}$i gaza$^{n'}$adĭqti wi$^{n'}$ t'éɕĕ gí hă, á-biamá. Ɣéɪaŋga uíɕa- 15
Gray-squirrel yon call him regularly right among them one killed is coming back . said he, they say. Big turtle told to him

biamá. Hau! níkawasa$^{n'}$qti, á-biamá. Wágazuqti gáxa-gă, á-biamá.
they say. . Ho! real warrior, said he, they say. Very straight act, said he, they say.

Núda^{n}haŋgá, éga^{n}qti, á-biamá. Wi$^{u'}$ t'éaɕĕ, á-biamá. Hau! níkawasa$^{n'}$,
O war-chief, just so, said he, they say. One I have killed, said he, they say. Ho! warrior,

wéɔna^{n}a^{n}ɕágiɕĕ áɕa, á-biamá. 18
you make me thankful indeed, said he, they say.

Hau! níkawasa$^{n'}$, iɕágaska$^{u'}$bɕe tá miñke, wí, á-biamá. Ɣáci agɕí-máji.
Ho! warrior, I make a trial will I who, I, said he, they say. A long time I come not back.

Égiɕe ɕagɕé tai, á-biamá Ɣéɪaŋga aká. Égiɕe a^{n}ɕáa^{n}hma ɕagɕé taí, á-biamá
Beware you go homeward lest, said, they say Big turtle the (snb.). Beware you leave me you go homeward lest, said, they say

ɻ¢ɻaⁿga aká. Ĕ′di ahí-biamá. Maqúde d·úba áhigi gaqtaⁿ′-bitćamá. Náji té
Big turtle the (sub.) There he arrived, they say. Ashes some many had been poured out, they say. They had gone out,

amá. Ĝgi¢e ɻ¢ɻaⁿga aká uɲíd̄aniⁿ′-biamá. Maⁿ′te a¢á-biamá. Maⁿ′te gɸiⁿ′-
they say. At length Big turtle the (sub.) pushed his way through, they say. Within he went, they say. Within he sat

3 biamá. Ietá ¢aⁿ ć¢aⁿbe g¢iⁿ′-biamá u¢íxide gaⁿ′. Wa'ú wiⁿ′ a-í-biamá haⁿ -
they say. Eye the emerging he sat, they say looking around as. Woman one was coming, they say meru

ega"tce ɻī. ɻ¢ɻaⁿga g¢iⁿ′ ¢íⁿké ecaⁿ′qti najiⁿ′-biamá. ⅃aháwag¢e gi'iⁿ -
ing when Big turtle sat the one who very near she stood, they say. Shield carried his

biamá ɻ¢ɻaⁿga aká ⅃aháwag¢e iⁿ′¢ataⁿ′ te hā′, á-biamá Wa'ú aká u¢íxidá-
they say Big turtle the (sub.). Shield you tread on my will . said he, they say. Woman the (sub.) looked around

6 biamá. Áwatć·ɻa ái édaⁿ, e¢égaⁿ-bi egaⁿ′, n¢íxidá-biamá. Cī égi¢aⁿ′-biamá
they say. At what place he speaks ? thought she, they say having, she looked around, they say. Again he said to her, they say:

⅃aháwag¢e iⁿ′¢ataⁿ tć. Gúdiha najiñ′-gă, á-biamá. Kī wa'ú aká í¢a-biamá.
Shield you tread on my will. Further away stand, said he, they say. And woman the (sub.) found him, they say.

Hiⁿ+! á-biamá. Ckaⁿ′jī najiñ′-gă. Wabájiⁿwíɸĕ, á-biamá ɻ¢ɻaⁿga aká ɻ¢-
Oh! said she, they say. Motionless stand. I cause you to carry a message said, they say Big turtle the (sub.). Big

9 ɻaⁿga aká nudaⁿ′ atí-bi aí, é kí-gă, á-biamá. Níkagahi ijañ′ge ubátihćgi¢ai
turtle the (sub.) to war has come he says, say reach home, said he, they say. Chief his daughter he buried his by hanging up

kĕ é gaⁿ′¢a atí-bi, aí, é kí-gă, á-biamá. Gá-biamá: Gaqíxĕqti ¢ć¢ai-gă,
the that (recl. ob.) desiring has come, he says, say reach home, said he, they say. They said as follows, they say: Break in (his head) send suddenly,

á-biamá níkaciⁿga b¢úga. Gá-biamá: Áqtaⁿ aⁿ¢áqixe ¢ć¢a¢ĕ tába, á-biamá
said, they say people all. He said as follows, they say: How possible you break in my (head) you send suddenly can? (pl.). said, they say

12 ɻ¢ɻaⁿga aká. Aⁿ¢ásnaha ¢aⁿ′¢aⁿ ¢ć¢a¢ai ɻī jíbe ¢aɻíg¢aqaⁿ′ taí, á-biamá.
Big turtle the (sub.) You hit and it slips off of me each time you send it suddenly if leg you break yours with blows will, said he, they say.

Ní tĕ nákadć′qti ɻī ug¢aⁿ′ údaⁿ, á-biamá. Ci+cte! á-biamá Ní tĕ nákade
Water the very hot when put him in good, said they, they say For shame! said he, they say. Water the hot -

anaⁿ′bixaⁿ′ níkaciⁿga áhigi náɸit'é taí, á-biamá. Wiñ′ke égaⁿ, á-biamá
I scatter by kicking person many you die by scalding will, said he, they say. He tells the truth like it, said, they say

15 níkaciⁿga amá. Kī égaⁿ ɻī usć údaⁿ, á-biamá. Ci+cte! á-biamá. ⅁ćde
people the (sub.) And so if to burn him good, said they, they say. For shame! said he, they say. Fire

tĕ anaⁿ′bixaⁿ′ ɻī majaⁿ′ ¢aⁿ b¢úga náqɸiⁿáɸĕ tć. Égi¢e ciñ′gajiñ′ga ctī
the I scatter by kicking if land the all I cause to blaze will. Beware children too

áhigi náɸit'é taí, á-biamá. Wiñ′ke égaⁿ, á-biamá. Kī ciñ′gajiñ′ga wiⁿ′ ní
many you die from heat will, said he, they say. He tells the truth like it, said they, they say. And child one water

18 ná-biamá Naⁿhá, ní d·úba, á-biamá. ɻ¢ɻaⁿga aká, Hiⁿ+! á-biamá. Ní
asked for they say O mother water some, it said, they say. Big turtle the (sub.), Oh! said, they say. Water

tĕ gactañ′ka-biamá ⅁ć¢iñké ní nákiɸái gă, á-biamá. Edáda" é wáɸake,
the (ol.) he tempted they say This one water cause him to ask for, said (one), they say. What that you mean,

á-biamá. Naⁿhá! ní dᵘúba, á-biamá. ɸéɸiñkć ɣéɻañga, Hiⁿ₊! aí, á-biamá.
said (others), they say. O mother! water some, it said, they say. This one Big turtle, Oh! he said, said he, they say.

Wuhú! Ní naⁿ′pe ɸiñkć hă, á-biamá. Níaɻa aɸiⁿ′ aɸá-biamá, sĭn′de kĕ
Wonderful! Water he is fearing . said they, they say. To the water having him they went, they say tail the

uɸaⁿ′-bi egaⁿ′. ɣéɻañga aká ɻan′de kĕ ímaⁿɸaⁿtaⁿ ctĕwaⁿ′ caⁿ′ sĭn′de kĕ 3
held, they say having. Big turtle the (sub.) ground the clinging to notwithstanding yet tail the

uɸaⁿ′-bi egaⁿ′ níaɻa aɸiⁿ′ ahí-biamá. Ní kĕ égih aⁿ′ɸa iɸéɸa-biamá.
held, they say having to the water having him they arrived, they say. Water the headlong threw him away they sent suddenly, they say.

Ní kĕ gaⁿ′ maⁿɸiⁿ′-biamá. Xagégaⁿ maⁿɸiⁿ′-biamá. Níwaⁿ gaⁿ′jiñga gaxá-
Water the for a while he walked, they say. Crying a little he walked, they say. To swim knew not how he made

biamá. Wí! wí! wí! á-biamá. Wuhú! ní kĕ gazaⁿ′aɻa ɸéɸai-gă, á-biamá. 6
they say. Wi! wi! wi! said he, they say. Wonderful! water the to the midst of send him said they, they say.

Pí égih iɸéɸa-biamá. ɣúwiⁿxe maⁿɸiⁿ′-biamá. Égiɸe uspé amá. Kī, T'é hă,
Again headlong they sent him suddenly, they say. Wandering around he walked, they say. At length he sunk, they say. And, Dead .

á-biamá. Agɸá-biamá. Ĕ′di égaⁿ gaɸć′aⁿ etaí éde, á-biamá níaciⁿga amá.
said they, they say. They went homeward, they say. Immediately you should have done that to him, said, they say people the (snb.).

Agɸá-biamá ɣī núɟiñga dᵘúba ĕ′di najiⁿ′-biamá. Kī ɣéɻañga ugáha 9
They went homeward, they say when boy some there stood they say. And Big turtle floating

a-í-biamá. Ugásᵗiⁿ atí-biamá. Kī núɟiñga dᵘúba ĕ′di uckaⁿ′ ɸan′di daⁿ′be
was coming, they say. Peeping he came, they say. And boy some there dead (was done) at the to see

najiⁿ′-biamá. ɣéɻañga nudaⁿ′ tí ɣī′ctī t'éɸaɸá-bi ecaí ɸaⁿ′ctĭ. Aⁿdaⁿ′be
stood they say. Big turtle to war came when, in the past you killed him, that you said here-tofore. Look here

iɸáĭ-gă, á-biamá ɣéɻañga aká. Uɸá agɸá-biamá núɟiñga amá. ɣéɻañga t'é- 12
at me, said, they say Big turtle the (sub.). To tell it went homeward, they say boy the (sub.) Big turtle you

ɸaɸá-bi ecaí éde ɸéɻa aká júga ɣiɗáha égaⁿ weáqaqa, á-biamá. ɣéɻañga aká
killed him that you said but this one behind the (sub.) body showed his as laughed at us, said they, they say. Big turtle the (sub.)

níɻa aká-biamá. Hau! aⁿɸaⁿ′naxíɸai hau, á-biamá níaciⁿga amá. Iénaxiɸá-
alive he is they say. Ho! we attack him ! said, they say people the (sub.). They attacked him

biamá. Ĕ′di ahí-biamá Áwaɸan′di? á-biamá. ɸéɸandi, á-biamá. Nuɔnaⁿ′ 15
they say. There they arrived, they say. In what place? said they, they say. In this place, said (the boys), they say. Otter

áwaɸiⁿ é ă. Wĕ′sᵗă-nídeká ctī áwaɸiⁿ é ă, á-biamá. Cénaⁿba nné tai,
where is he moving ? Grass-snake too where is he moving ? said they, they say. Those two let them seek him,

á-biamá. ɣéɻañga aká maⁿɸiñ′ka maⁿ′te gɸiⁿ′-biamá. ɗacíje ictá ɸaⁿ edábe
said they, they say. Big turtle the (sub.) soil within (under) sat they say. Tip of nose eye the (nb.) also

enáqtei éɸaⁿbe amá. Wĕ′sᵗă Nuɔnaⁿ′ éɸaⁿba uná-biamá ní maⁿ′taɻa Ecaⁿ′ɋti 18
alone emerged they say. Snake Otter he too sought him, they say water within. Very near to him

úha-biamá. Ⱦá ₵aⁿ ágajade-hnaⁿ′-biamá. Íɬaⁿbaⁿ′ etégaⁿ ꓘī Nuɔnaⁿ′ iɻíqti
they passed, they say. Head the they stepped over regularly they say. A second time api when Otter the very abdomen

₵auⁿ′di ₵aqtá-biamá Hau! jiⁿ₵éha, nié aⁿckáxe, á-biamá. Kī, Eátaⁿ aⁿwaⁿ′-
in the he bit him, they say. Ho! elder brother, pain you make me, said he, they say. And, Why you seek

3 ₵ané? á-biamá ꓘéɻaⁿga aká. Uwína-májĭ hă, á-biamá. Wab₵áte kaⁿ′b₵a
me? said, they say Big turtle the (sub.). I did not seek you . said he, they say. I eat I want

añ′gakikipaí, á-biamá. Añ′kajĭ, t'eaⁿ′₵ĕ gaⁿ′₵a-má ĕ′di u₵éhe ckaⁿ′hna gaⁿ′
we have met each other, said he, they say. Not so, to kill me they who wish there yon join you wished so

aⁿwaⁿ′₵ané, á-biamá. Há jiⁿ₵é! há jiⁿ₵é! jiⁿ₵éha! wíb₵ahaⁿ′. Uwína-májĭ,
you sought me, said he, they say. O elder brother! O elder brother! elder brother O! I pray to you. I have not sought you,

6 á-biamá. Wíb₵actaⁿ tégaⁿ-májĭ, á-biamá. Hau! jiⁿ₵éha, ataⁿ′ ꓘī aⁿ′₵actaⁿ
said he, they say. I will by no means let you go (from my mouth), said he, they say. Ho! elder brother, how long when you (open your mouth and) let me go

taté, á-biamá. Iñg₵aⁿ′ g₵í ꓘī wíb₵actaⁿ tá miñke, á-biamá. Hŭⁿ+! Iñg₵aⁿ′
shall, said he, they say. Thunder-god has come back when I let you go will I who, said he, they say. Halloo! Thunder-god

g₵í ꓘī aⁿ′₵actaⁿ á₵a. Hŭⁿ+! Hi-útaⁿna aⁿ′₵aqtai á₵a. Hŭⁿ+! Níaciⁿga
has come back when he lets me go indeed. Halloo! Between the legs he bites me indeed. Halloo! People

9 wéꓘa ₵é₵a-biamá. Ⱦaqtá-bi é, á-biamá. Hi-útaⁿna ₵aqtá-bi é, á-biamá.
asking a favor of them he sent suddenly, they say. He is bitten, that he says, said they, it is said. Between the legs he is bitten, that he says, said they, it is said.

ɻíha uítiñ-gă, á-biamá. ɻíha gapúki-biamá. Hau! jiⁿ₵éha, Iñg₵aⁿ′ amá
Tent-skin hit for him, said they, they say. Tent-skin they made sound by hitting, they say. Ho! elder brother, Thunder-god the (sub.)

g₵í, á-biamá. Gáama ɻíha utiⁿ′, á-biamá ꓘéɻañga aká. Cī jaⁿ′ gáqiá₵a
has come, said he, they say. Those tent-skin hit, said, they say Big turtle the (sub.). Again wood to fell it

12 údaⁿ, á-biamá. Jaⁿ′ gĕ gaqía₵a-hnaⁿ′-biamá. Jaⁿ′ gĕ, Qwi+, qwi+, á-biamá.
good, said they, they say. Wood the (pl. ob.) they were felling they say. Wood the, (sound of trees falling), said, they say.

Hau! jiⁿ₵éha, Iñg₵aⁿ′ amá g₵í, á-biamá. Gáamá ctĭ jaⁿ′ gaqiá₵ai, á-biamá
Ho! elder brother, Thunder-god the (sub.) has come, said he, they say. Those too wood they fell, said, they say

ꓘéɻañga aká. Wahútaⁿ₵iⁿ ₵icíbe údaⁿ, á-biamá. Jiⁿ₵éha, g₵í, á-biamá.
Big turtle the (sub.). Gun to fire good, said they, they say. Elder brother, it has come, said he, they say.

15 Gáamá ctĭ wahútaⁿ₵iⁿ ₵icíbai, á-biamá ꓘéɻañga aká. Égi₵e Iñg₵aⁿ′ hútaⁿ-
Those too gun they fire, said, they say Big turtle the (sub.). At length Thunder-god roared

biamá wéahidĕ′qti. Hau! jiⁿ₵éha, g₵í, á-biamá. Ⱦactaⁿ′-biamá. Nuɔnaⁿ′
they say very far away. Ho! elder brother, it has come, said he, they say. He let him go, they say. Otter

aká q₵áqtci-biamá G₵é amá. Q₵áqti kí amá.
the (sub.) very thin they say. He went homeward they say. Very lean he reached home, they say.

18 Wajiñ′ga naⁿ′ba-ma ₵aⁿ′ ní ₵aⁿ ₵aqú tai, á-biamá. B₵éxe wá₵iⁿ gíi-gă,
Bad the two the water the (ob.) let them drink if dry, said they, they say. Pelican having them he ye returning,

á-biamá. Wáɸi^{n} agí-bi ega$^{n'}$, Ní ɸa^{n} ɸaqúi-gă hă, á-biamá. Níaci^{n}ga wi$^{n'}$
said they, they say. Having them they were coming back, they say when, Water the drink ye dry said they, they say. Person one

nuda$^{n'}$ atí éde t'éa^{n}wa^{n}ɸaí éde níɲa. Weáqaqáqtia$^{n'}$i, t'ea$^{n'}$ɸě añga$^{n'}$ɸai
to war came but we killed them but alive. He laughs heartily at us, we kill him we desire

a^{n}ɸízai ɣĭ. ɸaqú-biamá wajiñ'ga aká. Djúbaqtci ɣéɲañga gɸi$^{n'}$ ɸa^{n} enáqtci 3
we take him when. Drank it dry, they say bird the (sub.). A very little Big turtle sat the only

ugácta-biamá. ɣĭ ɣéɲañga aká gá-biamá: Hau! níkawasa^{n} Siñ'ga, ĕ'di
was left they say. And Big turtle the (sub.) said as follows, they say: Ho! warrior Gray-squirrel, there

gí-gă, águdi ɸáɸi^{n}céi^{n}te, á-biamá. Náɸuháqti t'éa^{n}ɸai, á-biamá. Siñ'ga
be coming back, where you may be moving, said he, they say. Almost I am killed, said he, they say. Gray-squirrel

amá húta^{n}qti agí-biamá. Wawénaxíɸa agí-biamá. Ní-uji ɸa^{n} wáɸab ɸazá- 6
the (sub.) crying loud was coming back, they say. To attack them he was coming back, they say. Water-pouch the he tore them by biting

biamá akíɸa. Uɸá'u'udá-biamá. Égiɸe ní kĕ bɸúgaqti ĕ'ɲa akí-biamá.
they say both. He bit holes in (them), they say. At length water the all there reached home, they say.

Watcícka niúɸica^{n} ɸa^{n}já ɸgiga$^{n'}$-biamá; ní ugíji-biamá. Wébatái-gă,
Creek lake to the it was as before, they say; water filled with its, they say. Sew ye for them.

á-biamá. Mi$^{n'}$xa amá Bɸéxe-má núde gĕ wébatá-biamá. Wébatě ɸicta$^{n'}$- 9
said they, they say. Swan the (pl. sub.) Pelican the throat the (ob.) sewed for them, they say. Sewing for them they finished

biamá. Ké, cĭ ɸaqúi-gă. Wacka$^{n'}$i-gă, á-biamá. Égiɸe a^{n}ɸí'a taí, á-biamá.
they say. Come, again drink it dry. Do your best, said they, they say. Beware we fail lest, said they, they say.

Cĭ ɸaqú-biamá. Cĭ ní ɸa^{n} djúbaqtci ucté amá. Há! níkawasa^{n} Siñ'ga,
Again they drank it dry, they say. Again water the (ob.) a very little was left they say. Ho! warrior Gray-squirrel,

águdi ɸáɸi^{n}céi^{n}te, ɸáɸuháqtci t'éa^{n}ɸai. Ĕ'di gí-gă, á-biamá ɣéɲañga aká. 12
wherever you may be moving. nearly I am killed. There he coming back, said, they say Big turtle the (sub.).

Ĕ'di agí-bi ega$^{n'}$ cĭ núde wáɸabɸábɸazá-biamá. Cĭ ní kĕ bɸúgaqti ĕ'ɲa
There he was coming back, they say when again throat he bit and tore them in many places, they say. Again water the all there

akí-biamá. Núde gĕ píäjĭqti wáxa-biamá. Baté ctéwa$^{n'}$ píäjĭqti wáxa-
reached home, they say. Throat the (ob.) very bad he made them, they say. To sew in the least very bad he made them

biamá, baté uɸíci éga^{n}. Ca$^{n'}$ a^{n}wa$^{n'}$ɸic'a taň'gata^{n}. Siñ'ga amá ɸiqá- 15
they say, to sew difficult. Yet we fail we who will. Gray-squirrel the (mv. ob.) chased him

biamá ɣĭ ɸic'á-biamá. Siñ'ga íť'aɸčwáɸě ínahi$^{n'}$ ă, á-biamá. Siñ'ga e-hna$^{n'}$
they say when they failed, they say. Gray-squirrel abominable very ! said they, they say. Gray-squirrel alone

ɣéɲañga júgɸai ebɸégа^{n}. E-hna$^{n'}$ uɸúki ebɸéga^{n}, á-biamá. Áda^{n} a^{n}wa$^{n'}$ɸi'ai,
Big turtle with him I think. He only sided with him I think, said they, they say. Therefore we have failed,

á-biamá. Caň'gaxá-biamá. Ha$^{n'}$ ɣĭ agɸá-biamá ɣéɲañga aká Ĕ'di 18
said they, they say. They ceased they say. Night when went back, they say. Big turtle the (sub.). There

akí-biamá júwagɸai ɸañkádi. Hau! níkawasa$^{n'}$, wamáxeɸai ɣĭ agɸé-hna^{n}i.
he reached again, they say he with them by those who were. Ho! warrior, they get even with them when they go usually homeward

ϕi<u>a</u>n ge watcígaxe iϕáhidai ćja^{n}mi^{n} áha^{n}, á-biamá. Agϕá-biamá. Úϕica^{n}
Your sister to dance they are tired of waiting I suspect ' said he, they say. They went homeward, they say. Around them

ma^{n}ϕi^{n}-biamá. ᗡéxe ϕa^{n} gigϕásaϕu ma^{n}ϕi$^{n'}$-biamá. Níkawasa$^{n'}$! ϕégima^{n} té
he walked they say. Gourd the rattling his he walked they say. Warrior! thus I do will

3 ehé-de égа^{n} hã, á-biamá. Usá-biamá. Ɣćıañga nuda^{n} ϕaí ɣi ćti wálha-
I said but so said he, they say. He burnt (grass), they say. Big turtle on the war-path went when, in the past you inva-

híde-hma^{n} i. Níkaci^{n}ga wáqϕi gí-bi éska^{n} amá usá-biamá. Égiϕe ıíi ϕa^{n}
riably ridiculed. People killed them he is coming back they think that they say he burnt (grass), they say. At length vil- lage the (ob.)

éϕa^{n}be akí-biamá. Wahúta^{n}ϕi^{n} ϕiciba-bi ega^{n} najíha ja$^{n'}$jiñga ugácke
in sight they reached home, they say. Gun (?) fired, they say having hair stick tied to

6 aϕi$^{n'}$-bi ega^{n}, Nuda$^{n'}$ amá céagϕí. Ígaca$^{n'}$ca^{n}. Níkaci^{n}ga wáqϕi cagí. I$^{n'}$ϕapa
having it, they say who n. They who went to war there they have come. They ran round and round. People killed them there they are coming back. Corn- crusher

wi^{n} t'éϕĕ á-bi no+! ᒧíädi'qti t'éϕĕ á-bi no+! á-biamá. Mixáhe ıíädi'qti
one he killed he says (see note). Right in the lodge he killed him he says said he, they say. Comb right in the lodge

wi^{n} t'éϕĕ á-bi no+! á-biamá. Wáxu ıíädi'qti wi$^{n'}$ t'éϕĕ á-bi no+! á-biamá.
one he killed he says! said he, they say. Awl right in the lodge one he killed he says' said he, they say.

9 Wéhe ıíädi'qti wi$^{n'}$ t'éϕĕ á-bi no+! á-biamá. Siñ ga gaza$^{n'}$adíqti ϕábϕi^{n}
Pestle right in the lodge one he killed he says' said he, they say. Gray-squirrel right among them three

t'éwaϕĕ á bi no+! á-biamá. Nuda$^{n'}$hañga gaza^{n} adíqti za'č'qti ɣćıañga
killed them he says ! said he, they say. War-chief right among them in a great uproar Big turtle

uϕa^{n}-biamá no-! ϕi'á-biamá no+! á-biamá. Íxjjúqti ma^{n}ϕi$^{n'}$-biamá.
they held him, they say' They failed, they say! said he, it is said. Very proud he walked they say

12 ᒧaháwagϕe gi'i^{n} ma^{n}ϕi^{n}-biamá ɣćıañga. ᒧí tĕ uᗡé agϕá-biamá. Úgϕa
Shield carrying his walked they say Big turtle. Lodge the to enter (ob.) he went homeward, they say. Telling of himself to them

gϕi^{n}-biamá. Níkaci^{n}ga na'a^{n} ga$^{n'}$ϕai égа^{n} ĕ'di ahí-hma^{n}-biamá. Eáta^{n}
he sat they say People to hear it wished as there they arrived regu- larly they say Why

ϕíϕi'aí ă, eca^{n} qtci áiágϕi^{n}. Eca^{n} qtci íϕagϕi$^{n'}$ ɣī cáta^{n} ɣī ϕaníıa. Ní na$^{n'}$ape
did they tail w th you very near they sat Very near you sat if how when you alive. Water I feared

15 ᗡáxe ga$^{n'}$ aníıa, á-biamá. Can'de gúdama ictá ϕiñgaí, á-biamá. Eáta^{n}
I pre- tended so I alive, said he, they say. If so those over there eye they have none, said they, they say. How

ɣī ϕaníıa íϕiϕa-bájī. Égа^{n}ϕa^{n}ja maqúde ma$^{n'}$te agϕí$^{n'}$ ga$^{n'}$ aníıa, á-biamá.
f you alive they did not find you Nevertheless ashes in I sat so I alive, said he, they say.

Níkaci^{n}ga wáqϕi agϕí. Eáta^{n} i^{n}ϕćjai ă, á-biamá. Níaci^{n}ga ϕiáqϕi-hma$^{n'}$i
Person killing them I have come home Why you doubt me ! said he, they say. People killing you reg ularly

18 waϕákihma-bájī égа^{n} wéıuda^{n} pí. Níaci^{n}ga t'éawaϕĕ. Eáta^{n} i^{n}ϕćjai éi^{n}te.
you did not take ven geance on them as to war on them I was there. People I killed them. Why you doubt me may f

Céna úagϕa tá miñke. Ca$^{n'}$ᗡaxe, á-biamá. Ceta$^{n'}$.
Enough I tell of myself will I who I have stopped said he they say So far.

NOTES.

254, 2. nikaci^{n}ga aji amaɻa, literally: "people, different, at them." It may be intended for aji amaɻata^{n}, "from a different people."

254, 4. qade na^{n}ba. The two bundles or wisps of grass are used (1) for wiping the mouths and hands of the guests; and (2) for wiping the bowls and kettles. They are then put into the fire, and the bowls are passed through the smoke which ensues.

254, 5. úha^{n} ɸa^{n} ngácke (tĕdi), equivalent to uha^{n} nɸúgacke, and ísagɸe, the forked stick from which the kettle is suspended over the fire.

254, 9. gíba^{n}i-gă, call to him. The ɸegiha call (ba^{n}), but the ɻoiwere never do. The latter go to each tent, and speak to those invited to a feast.

254, 12. waská ɸi^{n}heaú. This is a contraction from "waské aɸi^{n}′ ɸi^{n}hé aú, bowl, having, be sure."

256, 4. "ɻeɻañga ɻíi tĕdi," was given by the narrator, but "ɻeɻañga é ɻíi tĕdi" is plainer, according to J. La Flèche. I agree with F. La Flèche in regarding "e ɻíi tĕdi" as more definite than "ɻíi tĕdi". The word "e" may be rendered, "the aforesaid."

256, 5. nikaci^{n}ga gaama, the people of the village where the Big turtle resided.

256, 5. nuda^{n} i^{n}wi^{n}nudañgaɸe tai, *i. e.*, (nuda^{n}) i^{n}wi^{n}′nuda^{n} añgáɸe tai. The "nuda^{n}" seems redundant.

256, 9–10. niaci^{n}ga ama, the men for whose sake they were going to war. Frank La Flèche says that "Ébe núda^{n} úha^{n}i tĕcti" is equivalent to "Núda^{n} úha^{n} aka ĕbéi tĕ′cti," the former meaning, "Who is cooking the war-feast?" and the latter, "Who is he that is cooking the war-feast?"

256, 12. ubésni^{n} weɸai tĕ. Saussouci prefers "ubésni^{n} ɻĭ," *if he finds* him *out*; but Frank La Flèche says "úbesni^{n}i ɻĭ," *if they find* them *out*, which is better.

256, 15. ɻeɸawe, the root of a water-plant, which is scarce at present. The plant has a leaf resembling a lily, but it is about two feet in diameter, and lies on the water. The stalk extends about two feet above the water, and ends in a seed-pod. The seeds, which are black and very hard, are almost oval. The Indians dry the root, and cut it in pieces about six inches long, if required for a long time; but, if not, they boil it.

257, 1. ĭnde ɸa^{n} ibiɻa-biama. He made alternate black and red stripes on his face, extending from left to right.

257, 3. ɸega^{n} ama. Here the narrator made an appropriate gesture.

257, 4. Song of the war-chief. The words in the text are of ɻiwere (Iowa) origin, but are given as pronounced by the Omahas. The correct ɻiwere version, according to Saussouci, is, "ɻeta^{n} Qa^{n}ye watce ɻu he (anye ke) icá-naña hie tce ɻu he," answering to the ɸegiha, "ɻeɻañga wáte agí-biamá ecai ɸa^{n} e té agii hă:" "'The Big turtle is coming back from touching the toe, they say', you said. He is coming back from touching." Frank La Flèche reads "wátĕ" for "wáte"; but he does not understand the use of the last clause, e te agii ha.

257, 5. nɸica^{n} ma^{n}ɸi^{n}-biama. The war-party marched in the following order: Two scouts went in advance. Then came the "nuda^{n}hañga jiñga," carrying the sacred bag. He was followed by the warriors, who marched abreast. The war-chiefs walked behind them. The Big turtle danced around the warriors as they moved along, passing between them and the nuda^{n}hañga jiñga.

257, 7. ɸakuɸa-gă, addressed to the Buffalo.

257, 11. giđáha^{n}-biama, equivalent to "Naji^{n}′ atiáɸa-biamá," *He stood suddenly.*

257, 19. tiɸái-gă, keep on, is addressed to a few; but when there are many in the party, tiɸéɸai-gă is used, the latter (tiɸeɸĕ) being the frequentative of tiɸe.

258, 2. níahiɸéɸa-biama (níahiɸeɸĕ) is contracted from níáha, *into the water;* and iɸéɸĕ, *to send* or *be sent suddenly.*

258, 5. c'aⁿ tégaⁿ caⁿ/iⁿte. Sanssouci says that this is not plain. He substitutes for it, "Eátaⁿ tádaⁿ cé éjaⁿmiⁿ/ hă" (Ł.ɔiwere, Toⁿ/to uⁿ/ tána ceé k'áre ké). *I suspect that is how he will act;* or, "Edé tádaⁿ cé éjaⁿmiⁿ/ hă," *I suspect that that is what he will say.* Frank La Flèche says that all three are correct.

258, 10. ɸic'iñka, *to bend the tail backward.*

258, 13. aɸuha. The Turtle asked him to do something else; but the Wild-cat said that it was the only thing which he could do.

259, 3. ájaⁿ gaⁿ ceceiⁿte, may be equivalent to "Ájaⁿ gaⁿ/ céce éiⁿte." Sanssouci gave, as the Ł.ɔiwere, Taçká-na ceíce k'áre ke.

259, 7. gai tĕ ɣéɻañga taⁿ, implies that the narrator *witnessed* this; but as he did not, it should read, gá-biamá ɣéɻañga aká.

259, 12. ɸiqú'e-gaⁿ/-ma. When anything is torn, the sound made by the tearing is called qu'ĕ'.

260, 5. ɖa tĕ, the nose of an animal as distinguished from that of a person, ɖa kĕ.

260, 15. ɣéɻañga ĕ'di aɸá-biamá. The Turtle went thither to meet the Squirrel.

260, 18. ɻi ɻaⁿ/haqtei kĕ, just on the border or edge of the lodges, just outside the camp circle or the line of tents.

261, 3. ɻíjébe maⁿbítahíqti tĕdi. There are two renderings of this, according to Sanssouci. (1) Ł.íjébe maⁿ-bit'á-abíqti tĕdi, When, or, On arriving right at the door by pressing on the ground (in crawling). (2) Ł.íjébe maⁿ-bit ihé-qti tĕdi, áciaɻa ɻíci hídé tĕ'di ɸagɸiⁿ/ te, You will sit outside at the bottom of the tent-pole, when, by pressing on the ground with hands and feet as you are lying down, you drag yourself up even to the door. Frank La Flèche says that the first is the correct one in this myth.

262, 1. ɸíehniⁿ/-de wa'ú wiⁿ/ bɸíze tá miñke, etc.: "On account of you I will take a wife—you will acquire her for me." A figure of speech used in praising warriors.

262, 4. Waɻu aka ndaⁿqtei-biama, pronounced u+daⁿqtei-biama by the narrator. So, thirteen lines below, Wehe u+daⁿqtei-biama.

262, 9. wami hegajĭ amá, pronounced wamí< hégajĭ amá.

263, 11. siñga wiⁿ/ ahaⁿ/. Za'ĕqti, pronounced siñga wiⁿ/ ahaⁿ<. Za+'ĕqti.

264, 14. anaⁿ/bixaⁿ/. This should be followed by "ɻí", *when*, as in line 16.

265, 11–12. aⁿdaⁿ/be iɸái-gă, look at me from the place where you are standing: "Let your sight be coming hither to me." Iɸai-gă is from iɸĕ, the causative of i, *to be coming hither.* Daⁿbe iɸĕ is a correlative of daⁿbe ɸeɸĕ.

266, 14. wahutaⁿɸiⁿ ɸicibe udaⁿ. This is a modern interpolation, a change probably made by the narrator, who had forgotten the ancient phrase. Frank La Flèche says that he never heard it used in this myth. The three phrases which he heard were, "Wahá-sagi úitiñ-gă, Strike the hard skins for him"; "Ł.íha-úitiñ-gă, Strike the tent-skins for him," and "Néxegaɻu uitiñ-gă, Strike the drum for him."

267, 3. djubaqtei ɣéɻañga gɸiⁿ ɸaⁿ, pronounced dju+baqtei, etc.

267, 14. bate ctĕwaⁿ pĭäjiqti wáxa-biama, pronounced bate ctĕwaⁿ pi<äjĭqti waxá-biama.

268, 7. á-bi no+. Frank La Flèche says that this is a wrong pronunciation of "á-bi aɸu+," which is a contraction of "a-bi áɸa u+."

TRANSLATION.

The people dwelt in a very populous village. The Big turtle joined them. And people dwelling at another village came regularly to war against them. And having killed one person, they went homeward. And the Turtle cooked for the war-path. He caused two persons to go after the guests. The servants whom he caused to go after their own were the Red-breasted-turtle and the Gray-squirrel. He made two round bunches of grass, and placed them at the bottom of the stick to which the kettle was fastened. And they were coming. The persons came in sight. "Ho, warriors!" said he. "Warriors, when men are injured, they always retaliate. I cook this for the war-path. I cook sweet corn and a buffalo-paunch. You will go after Corn-crusher for me. And call to him. Call to Comb, Awl, Pestle, Fire-brand, and Buffalo-bladder also," said the Big turtle. At length the two men went to call to them. And they called to Corn-crusher. "Corn-crusher, be sure to bring your bowl! Corn-crusher, be sure to bring your bowl! Corn-crusher, be sure to bring your bowl! Corn-crusher, be sure to bring your bowl!" And they called to Comb. "Comb, be sure to bring your bowl!" (Four times.) And so they called Awl. "Awl, be sure to bring your bowl!" (Four times.) And they called to Pestle. "Pestle, be sure to bring your bowl!" (Four times.) And they called to Fire-brand too. "Fire-brand, be sure to bring your bowl!" (Four times.) And they called to Buffalo-bladder, too. "Buffalo-bladder, be sure to bring your bowl!" (Four times.) The criers reached home. "O war-chief! all heard it," said they. All those who were called arrived at the lodge of the Big turtle. "Ho! O war-chiefs, Corn-crusher, Comb, Awl, Pestle, Fire-brand, and Buffalo-bladder, though those people have been injured, they do not seem to stir. Let us go on the war-path for them," said the Big turtle. "Let us go in four nights." He commanded Corn-crusher to cook. "O war-chief Corn-crusher, you will cook. And you, O Comb, will cook on the night after that. And you, O Awl, will cook, and complete the number." That many war-chiefs, four, cooked. They were war-chiefs; the rest were servants. And the people of the village said, "Why! Of the persons who have been called, who is cooking for the war-path?" And one said, "Why! The Big turtle cooked. Psha! Has he gathered all those who cannot move well enough, those who cannot move fast enough? Psha! If the foe find them out they will destroy them. When a war-chief has sense, he may carry on war." Corn-crusher cooked. He cooked turnips, and he cooked a buffalo-paunch with them, just as the Big turtle had cooked one with sweet corn. And Awl cooked wild rice. And Comb cooked ɥɘɕawe. And the Big turtle said, "Enough days have elapsed. Let us go at night." And they departed. The Big turtle made leggings with large flaps. He tied short garters around them. He rubbed earth on his face, and he reddened it. He wore grass around his head. He put fine white feathers on the top of his head. He took his gourd-rattle thus. He rattled it. He sang the song of the war-chief. "'The Big turtle is coming back from touching the foe, it is said,' you say. He is coming back from touching." He walked, stepping very lively in the dance. He walked around them. As they went, it was day. At length a young Buffalo-bull came. "Warriors, wait for him," said the Big turtle. And he said to the Buffalo-bull, "While I walk on a journey, I am in a great hurry. Speak rapidly. Why are you walking?" "Yes, O war-chief, it is so. As they have told of you while you have been walking, I thought that I would walk there

with you, and I have sought you." said the Buffalo-bull. "Do so," said the Big turtle. "I wish to see your movements." The Buffalo-bull rolled himself back and forth. He arose suddenly. He thrust repeatedly at the ground with his horns. He pierced the ground and he threw pieces away suddenly. He stood with his tail in the air and its tip bent downward. An ash tree stood there. He rushed on it. Pushing against it, he sent it flying through the air to a great distance. "O war-chief, I think that I will do that, if they speak of vexing me," said he. "Look at the persons with whom I am traveling. There are none who are faint hearted in the least degree. You are not at all like them. You have disappointed me. Come, begone," said the Big turtle. Again the Big turtle sang the song. "'The Big turtle is coming back from touching the foe, it is said,' you say. He is coming back from touching," said he. Again they departed. "Warriors, pass on," said he. There lay a stream, which was not small. They crossed it. And Fire-brand was ahead, walking with a great effort. At length, because he was weary, he plunged into the water and was extinguished. "O war-chief, I am not going beyond here with you," said he. "Warrior, I will soon return. Remain here for a while," said the Big turtle. Having reached the other side, they departed. At length a Puma came. "Warriors, wait for him. I suspect what he will say. Stand in a row," said he. "Speak quickly," said he, addressing the Puma. "What is your business?" "Yes, O war-chief," said the Puma, "it was told of you regularly, saying that you walked on a journey. And there I wish to walk, so I have sought you." "Do so," said the Big turtle. "I shall see your ways." And the Puma made his hair bristle up all over his body. He bent his tail backward and upward. And he had gone leaping to the bottom of a small hill. Having caught by the throat (*i. e.*, Adam's apple) a fawn that was about two years old, he came back, making it cry out as he held it with his teeth. "I think that I will do that, O war-chief, if anything threatens to vex me," he said. "Do something else," said the Big turtle. "No, O war-chief; that is all," said the Puma. "You have disappointed me," said the Big turtle. "Look at these persons with whom I am. Where is one who is imperfect? You are very inferior. Come, depart. You have disappointed me." They departed. At length, when they reached the foot of a hill, a Black bear came. "O war-chief, again one has come," said the warriors. "I suspect what he will say, warriors. Wait for him. Stand in a row," said the Big turtle. "Ho! Come, speak quickly. What is your business? While I walk on a journey, I am in a very great hurry," said the Big turtle, addressing the Black bear. "Yes, O war-chief, it is so. It was told of you regularly, saying that you walked on a journey. And as I desired to walk there, I have sought you diligently," said the Black bear. "Ho! Do so," said the Big turtle. "You may have thought how you do it. I wish to see your ways," said he. The Black bear pierced the ground with his claws, and threw lumps of earth to a great distance. And there stood an oak tree which had been blackened by fire. He attacked it. Having hugged it, he threw it with force to a great distance. "O war-chief, if anything threatens to vex me, I think that I will do that," said the Black bear. And the Big turtle said as follows, as he stood: "Ho! warrior, you have disappointed me. These are some persons with whom I am, but look at them. There is none who is faint hearted in the least degree. You have disappointed me. Come, depart. Thus do I regularly send off the inferior ones."

They went into a dense undergrowth. At length the Buffalo-bladder was torn open, making the sound "Qu'e." "Alas! I am not going beyond here with you," said

he. "Ho, warrior! I will come back very soon. Remain so for a while," said the Big turtle. Again they departed. As they went, they reached a bad path. Very high logs were lying across it. The Red-breasted-turtle failed to step over them. "Ho, O war-chief! I am not going beyond here with you," said he. "Ho, warrior! I will come back very soon. Remain so for a while," said the Big turtle. Again they departed. As they went, behold, a Big wolf came. "O war-chief, again one has come," said they. "I suspect what he will say, warriors. Wait for him. Stand in a row," said the Big turtle. "Ho! Come, speak quickly, whatever may be your business. While I walk on a journey, I am in a very great hurry," said the Big turtle. "Yes, O war-chief, it is so. It was told of you regularly, saying that you walked on a journey; and as I desired to walk there, I have sought you," said the Wolf. "Ho! Do so," said the Big turtle. "You may have thought how you do it. I wish to see your ways," said he. The Wolf decorated himself. He reddened his nose; he reddened all his feet. He tied eagle feathers to his back. "Why! Do so. I wish to see your ways. Do so," said the Big turtle. The Wolf turned himself round and round. And he went to the attack by the wood on a small creek. He killed a deer. He brought it back, holding it with his teeth. "O war-chief, I think I will do that, if anything threatens to vex me," said the Wolf. "You have disappointed me. See some persons with whom I travel. There is none who is faint-hearted in the least degree. Come, depart. Thus do I regularly send off the inferior ones," said the Big turtle. "Warrior Gray-squirrel, go as a scout," said he. The Gray-squirrel went as a scout. At length he was coming back, blowing a horn. "O war-chief, he is coming back to you," said they. The Big turtle went thither. "Ho, warrior! act very honestly. Tell me just how it is," said the Big turtle. "Yes, O war-chief, it is just so. I have been there without their finding me out at all," said he. "Let us sit at the very boundary of the camp," said the Big turtle. The Big turtle spoke of going. "Warriors, I will look around to see how things are, and how many persons there may be just there," said he. He came back. "Warriors, let us go in that direction. This far is a good place for sitting," said he. By and by, as they moved, he said, "Ho! warrior! O war-chief Corn-crusher, do so. Make an attempt. He will go to the end lodge." "O war-chief, where shall I sit?" said he. "O war-chief and warrior, you will crawl right to the door, and sit on the outside," said the Big turtle. *Atque mulier mictum exiit.* She pressed on Corn-crusher, crawling in a line with him. When she saw him, she said as follows: "Oh! Heretofore have I desired mush. I have found for myself an excellent corn-crusher! I will pound my corn with an excellent corn-crusher! I have found it for myself." When she pounded on the corn with it, she mashed the whole hand flat, forcing out the blood with the blow. Out she threw it, sending it back again. "Bad corn-crusher!" Having sent it back as she threw it away, it went back, without stopping, to the Big turtle who was near by. He came back. "He whom you say is 'Corn-crusher' has come back, having killed one right at the lodge," said he. "O war-chief Comb, make an attempt. You will sit just at the place where Corn-crusher sat," said the Big turtle. Comb departed. He sat just where he was commanded to sit. Comb was very handsome. And a woman went out. She found Comb. "Heretofore I have been without a comb. I have found a very good comb for myself," said she. She took him back into the lodge. Very soon she combed her hair with him. He combed out all the hair on one temple (*i. e.*, pulled out by the roots). "The very bad comb, but I thought it was good." She threw him away

suddenly at the door. When he caused her to throw him away, he went back without stopping at all. He went back with the hair. "You have called him 'Comb.' I am coming back, having snatched all the hair from one right at the lodge," said he. He took it back to the Big turtle. He gave it to him. The Big turtle said as follows: "You make me thankful. I keep you to seek this. When we reach home, we shall cause the women to dance. Since it is you, I will take a woman. I will take a female.

O war-chief Awl, make an attempt. You will sit where the war-chief Comb sat," said the Big turtle. Awl was very handsome; he was very good to look at. He sat where he was commanded to sit. A woman went out and found Awl. "Oh! I have found a good awl for myself. I had no awl heretofore. It makes me thankful," said she. She went back to the lodge with him. She spoke of sewing her moccasins with him. "I will sew my moccasins with it," said she. She sewed them with him. She pierced the fingers with him. She missed in pushing him, sending him with force. There was much blood. She threw him away suddenly at the door. "The awl is indeed bad! I have indeed hurt myself. I have wounded myself severely," said she. She threw him far out from the door, sending him homeward. "You have called him 'Awl.' When I stabbed one right at the lodge, I killed her," said he. He had his spear very bloody. He came again to the Big turtle. "O war-chief," said they, "Awl is coming back, telling his own name. He has killed one." The Big turtle said as follows: "Ho! O war-chief, you make me thankful. Since it is you, I will blacken my face. The village shall be joyful. Ho! O Pestle, make an attempt. You will lie where the war-chief Awl lay," said he. Pestle was very handsome. And he arrived there. He lay where he was commanded to lie. A woman went out and found Pestle. "Oh! I have found a very good pestle for myself. I had no pestle heretofore," said she. She took him back to the lodge. She took some corn. She filled the mortar, and pounded the corn. She beat it fine. She thrust Pestle beyond, right on her knee. She missed the mark in pushing, sending him with force, and so she struck him into her knee. "Oh! A very bad pestle!" said she. She threw him outside, sending him homeward suddenly. "You have been used to saying 'Pestle.' He is coming, having stabbed one right at the lodge. He has killed one," said he. He reached the Big turtle again. "O war-chief, I have killed one," said he. "You make me thankful," said the Big turtle. "Ho, warrior Gray-squirrel! make an attempt," said he. "Fie! O war-chief, how can I do anything?" said he. The lodges camped among the trees. "You will pass along the trees above the smoke-holes of the lodges. If they find you, they will shoot at you. Do your best. Do your best to evade the arrows or blows. If one goes aside, rush on him," said the Big turtle. At length a boy found him. "This moving one is a gray squirrel!" said he. They went in a great uproar. They shot at him with guns. They even hit him with sticks. One boy stood aside. He attacked him and bit him. When they attacked him, they failed, and were approaching him. "Wonderful! Heretofore the gray squirrel was very easy to approach, but we have failed. One has bitten us alone" (*i. e.*, we have done nothing to him), said they. "He whom you are used to calling 'Gray-squirrel' is coming back, having killed one right among them," said he. He told it to the Big turtle. "Ho! real warrior, act very honestly," said the Big turtle. "O war chief, it is just so. I have killed one," said he. "Ho! warrior, you make me thankful," said the Big turtle.

"Ho! warriors, I, even I, will make a trial. I shall not come back for some time.

Beware lest you go homeward. Beware lest you leave me and go homeward," said the Big turtle. He arrived there. Some ashes had been poured out. They were extinguished. At length the Big turtle pushed his way through. He went within. He sat within, with his eyes sticking out, looking around. A woman was approaching, when it was morning. She stood very close to the sitting Big turtle. The Big turtle carried his shield. "You will tread on my shield," said he. The woman looked around. "At what place does he speak?" thought she; so she looked around. Again he said to her, "You will tread on my shield. Stand further away." And the woman found him. "Oh!" she said. "Stand still. I send you with a message," said the Big turtle. "Reach home and say, 'The Big turtle says that he has come to war. He says that he has come desiring the chief's daughter, whose body has been placed on the bough of a tree.'" All the people said as follows: "Break in his skull suddenly." He said as follows: "How is it possible for you to break in my skull suddenly? If you let your weapons slip off suddenly from me each time, you will break your legs with the blows." "When the water is very hot, it will be good to put him in it," said they. "For shame! When the water is hot, and I scatter it by kicking, many of you will be scalded to death," said he. "He tells what is probably true. And if it be so, it is good to burn him," said the people. "For shame! If I scatter the fire by kicking it, I will cause all the land to blaze. Beware lest many of your children, too, die from the fire," said he. "He tells what is probably true," said they. And a child begged for water. "O mother, some water," it said. The Big turtle said, "Oh!" He tempted them with reference to the water. "Cause the child to ask for water," said one. "What do you mean by that?" said others. "When it said, 'O mother, some water,' this one, the Big turtle, said 'Oh!'" said he. "Wonderful! He is fearing the sight of water," they said. They took him to the water, holding him by the tail. Notwithstanding the Big turtle clung to the ground with his forelegs, they held his tail, and reached the water with him. They threw him forcibly right into the water. He walked the water for a while, crying a little, and pretending that he did not know how to swim. He said, "Wi! wi! wi!" "Wonderful! Throw him out to the middle of the stream," said they. Again they sent him headlong. He was wandering around. At length he sunk. And they said, "He is dead." They went homeward. "You should have done that to him at the first," said the people.

When the people went homeward, some boys stood there. And the Big turtle was approaching floating. He came peeping. And some boys stood looking at the place where the deed was done. The Big turtle said, "When the Big turtle came in the past to war on you, you said that you killed him. Look here at me." The boys went homeward to tell it. "You said that you killed the Big turtle, but as this one behind us showed his body, he laughed at us. The Big turtle is he who is alive," said they. "Ho! we attack him!" said the people. They attacked him. They arrived there. "In what place?" said they. "In this place," said the boys. "Where is the Otter? Where is the Grass-snake? Let those two alone seek him," said they. The Big turtle sat under the soil (*i. e.*, mud, etc., at the bottom of the water). Only the tip of his nose and his eyes were sticking out. The Snake and Otter sought him beneath the water. They passed very near to him, and stepped regularly over his head. When the Otter was about to pass the second time, the Big turtle bit him in the very abdomen. "Ho! elder brother, you make me pain," said the Otter. And the Big

turtle said, "Why do you seek me?" "I did not seek you. As I desired food, we have met each other," said the Otter. "No, you wished to join those who desire to kill me, so you sought me," said the Big turtle. "O elder brother! O elder brother! O elder brother! I pray to you. I have not sought you," said he. "I will by no means let you go from my mouth," said the Big turtle. "Ho! elder brother, how long before you open your mouth and let me go?" said the Otter. "When the Thunder-god has come back, I will let you go," said he. "Halloo! He lets me go when the Thunder-god has come back. Halloo! He bites me between the legs. Halloo!" said he. Raising his voice, he asked a favor of the people. "He says that he is bitten. He says that he is bitten between the legs. Hit tent-skins for him," said the people. They made the tent-skins sound by hitting them. "Ho! elder brother, the Thunder-god has come back," said the Otter. "Those hit tent-skins," said the Big turtle. And the people said, "It is good to fell trees." They were felling the trees here and there. The trees said, "Qwi+, qwi+," crashing as they fell. "Ho! elder brother, the Thunder-god has come back," said the Otter. "Those, too, fell trees," said the Big turtle. "It is good to fire guns," said the people. "Elder brother, he has come back," said the Otter. "Those, too, fire guns," said the Big turtle. At length the Thunder-god roared very far away. "Ho! elder brother, he has come back," said he. He let him go. The Otter was very thin. He went homeward. He reached home very lean. "Let the two birds drink the stream dry. Bring ye the Pelicans hither," said they. When they were coming back with them, the people said, "Drink ye the stream dry. A person came hither to war, and we killed him, but he is alive. He laughs heartily at us, when we take him and desire to kill him." The birds drank it dry. There was left only the very small quantity in which the Big turtle sat. And the Big turtle said as follows: "Ho! warrior Gray-squirrel, be coming hither again, wherever you may be moving. They have almost killed me." Gray-squirrel was coming back, crying loud. He was coming back to attack them. He tore open both of their water-pouches by biting. He bit holes in them. At length all the water returned to its former place. At the creek and lake it was as before; they were filled with their water. "Sew ye the pouches for them," said the people. They sewed up the throats of the Pelicans. They finished sewing them. "Come, drink it dry again. Do your best. Beware lest we fail," said the people. They drank it dry again. Again was very little of the water left. "Ho! warrior Gray-squirrel, wherever you may be moving. They have nearly killed me. Be coming hither again," said the Big turtle. When he was coming back, he bit and tore open their throats again in many places. Again all the water returned to its place. He made their throats very bad. He made them very bad to be sewed at all. It was difficult to sew them. "Yet we shall fail. The Gray-squirrel is very abominable! I think that the Gray-squirrel is the only one with the Big turtle. I think that he is the only one siding with him. Therefore we have failed to hurt them," said one of the people. They ceased. When it was night the Big turtle went back. He reached his comrades again. "Ho! warriors, when men get the better of their foes in a fight, they usually go homeward. I suspect that your sisters are tired of waiting to dance!" said he. They went homeward. He walked around them, rattling his gourd. "Warriors, I said that I would do thus, and so it is," said he. He burnt the grass. "You did nothing but laugh at the Big turtle when he went on the war-path." (This was addressed to the absent people of his village). He burnt the grass so that they might think that he

was coming home after killing the foe. At length they arrived in sight of the village, their home. Having fired guns, they tied the scalps to a stick. Then those in the village said, "Yonder come those who went to war!" The returning warriors ran round and round. "There they are coming home, having killed the people of the enemy," said those in the village. An old man said, "Corn-crusher says that he killed one. Halloo! He says that he killed her right at the lodge. Halloo! Comb says that he killed one right at the lodge. Halloo! Awl says that he killed one right at the lodge. Halloo! Pestle says that he killed one right at the lodge. Halloo! Gray-squirrel says that he killed three right among them (*i. e.*, in the midst of the ranks of the foe). Halloo! It is said that they held the war-chief, the Big turtle, right among them, in a great uproar. Halloo! It is said that they failed to injure him. Halloo!" The Big turtle walked very proudly, carrying his shield. He went homeward to enter the lodge. He sat telling them about himself. As the people wished to hear it, they continued arriving there. "Why did they fail with you when they sat very near? If you sat very near them, how is it that you are alive?" said the people. "I pretended to be afraid of water, so I am alive," said he. "If so, those over there have no eyes. How is it that they did not find you when you were alive?" "Nevertheless, I sat in the ashes, so I am alive. I have come home, having killed people. Why do you doubt me? As you did not take vengeance on the people who used to be killing you, I was there to war on them. I killed them. How can you doubt me? I will tell no more about myself. I have ceased," said he. The End.

THE MAN AND THE SNAKE-MAN.

Told by Nuda$^{n'}$-axa.

Níaci^{n}ga	wi$^{n'}$	ɻí	d'úba	ĕdí	amáma;	hé'gabají-biamá.	Kĭ	cénujiñ'ga		
People	one	lodge	some	there	were, they say:	not a few they say.	And	young man		
wi$^{n'}$	níaci^{n}ga	úda^{n}qtí-bi	waji$^{n'}$eta^{n}	aɸá-biamá.	Qɸabé	cugáqti	tĕ'di	ɖahé		
one	person	very good, they say	in a bad humor	went they say.	Tree	very thick	at the	hill		
ɻañgáqti	ĕ'di	uíɸa^{n}be	aɸá-biamá.	Kĭ	qɸabé	cĭ	ámauáta^{n}	égiɸe	níaci^{n}ga	3
very large	there	up-hill	he went, they say.	And	tree	again	from the other direction	at length	person	
watcícka	áma	tĕ	é	etĭ	uhá	a-íi	tĕ.	ɖahé	é	etĭ	ɻaɖé	a-íi	tĕ.	Wa$^{n'}$da^{n}qti	
creek	other	the	he	too	following it	was coming.		Hill	he	too	when near it	was coming.		Right together	
ákikipá-biamá.	Kiɻa$^{n'}$beqti	ga$^{n'}$	naji$^{n'}$-biamá.	Égiɸe	gáɻa	gúata^{n}	a-í	aká		
they met each other, they say.	Looking hard at each other	so	they stood, they say.	At length	to that place (See note)	from the place beyond	was approaching	the one who		
ĕ'di	ahí-biamá.	Júgɸe	naji$^{n'}$-biamá.	Nã!	añgágɸe	té,	á-biamá.	Walmáte	6	
there	arrived, they say.	With him	he stood, they say.	Why!	let us go homeward,	said he, they say.		You eat		

té, á-biamá. Ga$^{n'}$ júgɸe aɸá-biamá. Égiɸe níaci^{n}ga wahí ɸa^{n} ga$^{n'}$-ɸa^{n} amá.
will, said he, they say. So with him he went, they say. Behold people bone the (ob.) in a curvilinear heap for some time they say.

T'éwaɸaí-ma é níaci^{n}ga júgɸe aɸé aká e-hna$^{n'}$ é t'éwaɸĕ akáma. Han,
These who were killed he man with him went he who he only he had killed them, they say. Well,

3 wa'újiñgáqtei ĕ'di gɸi$^{n'}$ akáma. ɻí tĕ'di waɸáte tĕ wa'újiñgáqtei é nía-
very old woman there was sitting, they say. Lodge in the food the very old woman she per

ci^{n}ga t'éwaɸaí e hébe ɸaté téga^{n}, úha^{n} nígɸa^{n}-biamá. Nin'deɸá-biamá hă.
sons killed them piece to eat in order that, pot she put in for him, they say. She caused it to be done, they say

Bɸáta-májĭ-hna^{n}-ma$^{n'}$, á-biamá. Kɪ wata$^{n'}$zi d'úba ɸéɸi^{n} iɸa$^{n'}$aɸĕ hĕ.
I never eat it, said he, they say. And corn some this (sort) I have put away .

6 á-biamá. É hnáte-hna^{n} ći^{n}te, á-biamá (wa'újiñga aká). A$^{n'}$ha^{n}, á-biamá.
said she, they say. That you eat regularly it may be, said, they say (old woman the). Yes, said he, they say.

Ga$^{n'}$ cɪ níkaci^{n}ga ɻaní tĕ'di ca$^{n'}$ újí-biamá wata$^{n'}$zi tĕ Kɪ ga$^{n'}$ nin'de ɻĭ
So again men soup in the at any rate she put it in, they say corn the (ob.). And so cooked when

úji-biamá, ga$^{n'}$ ɸatá-biamá. Pĭájĭ ínahi^{n} áha^{n}, eɸéga^{n} gɸi$^{n'}$ akáma (cénu-
she filled for him, they say, and he ate they say. Bad indeed ! thinking was sitting, they say (young

9 jiñ'ga aká). Níaci^{n}ga hniñké, ɸa'éwiɸe, á-biamá wa'újiñga aká. Níaci^{n}ga
man the). Person you who are, I pity you, said, they say old woman the (sub.). Person

hniñké, úda^{n}qti hniñké, ɸa'éwiɸe, á-biamá. Eáda^{n}qti íɸigactañ'ka-ba
you who are, very good you who are, I pity you, said she, they say. What indeed he tempted you with and

júɸigɸe agíi tĕ eáta^{n} íɸanahi^{n} ći^{n}te, á-biamá. Pí-ctĕwa^{n}-bájĭ, á-biamá.
with you he was returning when how you consent could I said she, they say. Not at all good, said she, they say.

12 Níaci^{n}ga wahí ɸé eta$^{n'}$be kĕ é t'éwaɸai, á-biamá. Gasáni ha$^{n'}$ega^{n}tcé'qtei
Men bone this you see the he killed them, said she, they say. To-morrow early in the morning

ɸé taté, á-biamá wa'újiñga aká. (É Wĕ'să-níaci^{n}ga akáma, é júgɸe
he go shall, said, they say old woman the (sub.). (He Snake-man was, they say, he with him

aki akáma. Ci$^{n'}$wakiɸĕ-hna$^{n'}$-biamá ɻɪ a$^{n'}$ba dúba sátă^{n} ja$^{n'}$-qtiéga^{n}
reached home he who, they say. He fattened them regularly they say when day four five sleep about

15 t'éwaɸĕ-hna$^{n'}$-biamá.) Éga^{n}-hma$^{n'}$i. T'éa^{n}ɸáɸĕ te, á-biamá wa'újiñga aká.
he killed them regularly they say.) So it is usually. You kill me will, said, they say old woman the (sub.).

A^{n}hnícta^{n} ɻɪ waɸánaɸi$^{n'}$ te, á-biamá. Wahí gĕ waii$^{n'}$ iɸágaqade ihéa^{n}ɸá-ă,
You finish me when you hurry (away) will, said she, they say. Bone the (pl. ob.) robe covered with lay me down,

á-biamá. Kɪ a^{n}hmícta^{n} tĕdíhi hi^{n}bé céɸa^{n} wi$^{n'}$ iɸa$^{n'}$aɸé-de wi'ĺ, á-biamá.
said she, they say. And you finish me arrives at the moccasin that one I put away, but I give to you, said she, they say.

18 Waɸácka^{n} té, á-biamá. Ata$^{n'}$qti waɸúdeäjɪ cí ctéctewa$^{n'}$ đáze tĕdíhi ɻɪ
You du your best will, said she, they say. However far distant you reach notwithstanding evening arrives when at the

nɸíɸɸe tá aká Wĕ'sa aká, á-biamá wa'újiñga aká. Ga$^{n'}$ ɸé hi^{n}bé ɸa^{n}
overtake you will he who Snake the (sub.), said, they say old woman the (sub.). And this moccasin the (ob.)

wi'ĺ ɸa^{n} sihníze tĕ'di ɸé đaɸáge eta$^{n'}$be tĕ cí taté, á-biamá. Níaci^{n}ga
I give to you the (ob.) you take steps forward when this headland you see the you reach you shall, said she, they say. Man

wi$^{n'}$ ĕ'di naji$^{n'}$. Ĕ'di cí-da^{n} waqi$^{n'}$ha gáca^{n} ća'i te. á-biamá. Kī ĕ di cí
one there stands. There you and reach paper that you give will said she, they say. And there you reach

tĕdíhi ꭓī ćionúd-ada^{n} dúdugaqce ića$^{n'}$ća-ă hĕ. Geí taté. á-biamá wa'újiñga
it arrives when pull off and facing this way place them . Come shall. said they say old woman
at home

aká. Gañ'ki wa'újiñga aká bęúga uíca-biamá ga^{n}. t'éća-biamá. Ha^{n} ega^{n}- 3
the And old woman the all told to him, they as, be killed her, they Early in the
(sub.). (sub.) say say. say.

teĕ qtei ꭓī ɹajú kĕ gasná-biamá. Ćicta$^{n'}$-biamá. Égice cíbe tē ćigcá-biamá.
morning when flesh the he cashed it into stripes, they say. He finished, they say. At length, entrails the ob. he uncoiled, they say

Ní kĕ'ɹa aći$^{n'}$ ahí-biamá. Ní kĕ ćéta^{n} égihiéća-biamá. Cíbe ugáhaha
Water to the them having they say. Water the this far right into it he plunged them, they say Bowels floating in tiny waves

aja$^{n'}$ amá. Wahí gĕ waii$^{n'}$ içágaqade ihéca-biamá. Hi^{n}bé ća^{n} çizá-biamá: 6
lay on they say. Bone the (pl. ob.) robe covered with he laid her down, they say. Moccasin the ob. he took, they say:

ga$^{n'}$ ĭ$^{n'}$tca^{n} açá-bi ꭓī, baxú ĕ'di ahí-bi ꭓī. Ɗaćáge tĕ waćíona íće amá. Ga^{n}
so now he went, they say when, peak there he arrived, they say when, headland the ob. he became visible they say So

wi^{n}áqtcia^{n} sićízai tĕ'di Ɗaćáge waćúdeăjī tē ĕ'di ahí-biamá: ahíqti ćéca-
once he took a step forward when headland distant the there he arrived, they say: he arrived suddenly right there

biamá. Ga^{n} níaci^{n}ga wi^{n} ĕ di naji^{n} akáma. Ga^{n} waqi^{n}ha ća^{n} ĭ-biamá. 9
they say. And man one there was standing, they say. And paper the he gave to him, they say.

Hau! wanáqciñ-gă. á-biamá Hi^{n}bé ća^{n} wa'újiñga wa'i ća^{n} ćionúda-bi
Ho. hasten. said he, they say Moccasin the old woman gave the pulled off, they say

ega^{n}, ĕ ɹugáqce geiñ kiçá-biamá. Géć te. ećéga^{n}-bi ega^{n}. Cí níaci^{n}ga aká
having facing that way he caused them to sit. they say (to home-ward) with the feet, they say having Again man the sub.)

cí éga^{n} hi^{n}bé ća^{n} ĭ-biamá. waqi^{n}ha wi^{n} eɹábe. Cí tĕdíhi ꭓī waqi^{n}ha 12
again so (=like) moccasin ob. the gave to him they say paper one als Yon arrive after there when paper

gáca^{n} ćécpaha té, á-biamá Cí tĕdíhi ꭓī hi^{n}bé ćionúd-ada^{n} íjébe tĕ di
that (ob.) you shew to him will said he, they say Yon arrive after when moccasin pull off and door at the

iça^{n} ća-gă. á-biamá (níaci^{n}ga aká). A^{n} ha^{n}, á-biamá (ć'nujiñga aká).
place them. said, they say man the Yes. said they say oung man the

Wanáqciñ-gă. á-biamá (níaci^{n}ga aká). Ɣañ ge ahí-biamá. Ga^{n} níaci^{n}ga 15
Hurry. said, they say man the N.ar, after moving be arrived, they say And man

wi^{n} cí ĕ di naji^{n} akáma. Waqi^{n}ha ća^{n} ĭ-biamá. Hau! wanáqciñ-gă.
one again there was standing, they say. Paper the ob. he gave to him, they say. Ho! hurry

á-biamá (níaci^{n}ga aká). Hi^{n}bé ća^{n} níaci^{n}ga pahañ ga aká wa'i ća^{n} ćionúda-
said, they say man the. Moccasin the ob.) man the first the sub.) gave to him ob.) the pulled off

bi ega^{n}, íjébe tĕ di iça^{n} ća-biamá. Ga^{n} níaci^{n}ga áma aká hi^{n}bé ća^{n} cí 18
they having say door at the he placed them they say. And man the other sub.) the moccasin ob. the again

wi$^{n'}$ ĭ-biamá. Ki gá-biamá: Ćé hné uçáia^{n} te. Níaci^{n}ga wi^{n} gátĕdi naji^{n}.
one he gave to him. they say And said as follows. they say This you go moccasins you put on will Man one in that place stands.

Ĕ di hné te. Waekañ-gă. á-biamá. Cí éga^{n} hi^{n}bé ĭ-biamá waqi^{n}ha
There you go will Do your best said he, they say Again him he gave to them, they say paper

edáhe. Ĕ′di ahí-biamá. Ahau! wanáqɸiñ-gă, á-biamá. Hiⁿbé áciádi
also. There he arrived, they say. Oho! hurry, said he, they say. Moccasin at the ont-side

iɸaⁿ′ɸa-biamá. Kĭ gá-biamá: Gátĕdi ní wiⁿ′ ĕ′di ké amá. Sihníze ɸéɸaɸĕ
he placed them, they say. And he said as follows, they say: In that place water one there lies they say. You take sudden steps forward

3 ɴĭ, ní daⁿ′baji-gă, á-biamá. Kĭ égaⁿ-biamá. Gaⁿ′ aɸaí tĕ. Masáni ahí-
when, water do not look at it, said he, they say. And so they say. So he went. The other side he reached

biamá. Hiⁿbé ɸaⁿ wégiɸiɔnudá-biamá. ɖáze ahí-biamá. É waʻújiñga
they say. Moccasin the (ob.) pulled off their (from his feet) for them, they say. Evening arrived, they say. That old woman

tʻéɸai edítaⁿ aɸaí tĕ ɖáze tĕ éĕ hă. Watcícka uíɸaⁿbe tíɸe uhá aɸá-
he killed her since he went evening the that was it . Creek up-hill passed on following it he went

6 biamá, ɖamú. Niúɸican ídaⁿbĕ′qti ahí-bi egaⁿ′ égiɸe níaciⁿga ubésniⁿ-
they say, down-hill. Lake in the very middle arrived, they say having beheld person he found out

biamá. Égaxe agíi tĕ. Sigɸé kĕ ngíha qáɸa agíi tĕ.
they say. Around he was returning. Trail the following his own back again he was coming.

lⁿ′bejúde-ma ɸaⁿ′ égaⁿqti ɴɨɴáxa-biamá cémujiñ′ga aká. Huhú jiñga
The red-tails the just so made himself, they say young man the (sub.). Fish small

9 ní kĕ ígagɸéze jaⁿ′-biamá. Wĕ′sʻă aká ɖahé ɸaⁿ éɸaⁿbe jaⁿ′-biamá.
water the (ob.) causing ripples lay, they say. Snake the (sub.) hill the (ob.) in sight lay, they say.

Wĕ′sʻă aká ímaxá-biamá. Níaciⁿga wiⁿ′ náne, á-biamá. Caⁿ′ waɸíonaqti
Snake the (sub.) asked him, they say. Person one I seek, said he, they say. And in full sight

ágahaqti maⁿhniⁿ′ égaⁿ wajiñ′ga ɸiⁿ′ ctĕwaⁿ′ giáⁿ maⁿɸiⁿ′ ɴĭ ctaⁿ′be te,
on the very surface you walk so bird the (ob.) soever flying walks if you see it will.

12 á-biamá Aⁿ′haⁿ, égaⁿ éde ɹaⁿ′ba-májĭ, á-biamá. ɻaⁿ′be ɴĭ uwíbɸa te,
said he, they say. Yes, so but I have not seen them, said he, they say. I see him if I tell you will,

á-biamá. Gaⁿ′ aɸá-biamá Wĕ′sʻă amá ágaqɸĕqti. Niɴaⁿ′haqtei uhá-biamá
said he, they say. So went, they say Snake the (sub.) right with the current. On the very edge of the stream followed, they say

Wĕ′sʻă amá. Égiɸe Ikañ′gitʻe qúdĕqtei gɸiⁿ′ akámaⁿ. ʧégaⁿqti ahí-biamá.
Snake the (sub.). At length Toad very gray was sitting, they say. Just thus he arrived, they say.

15 Níaciⁿga wiⁿ′ ɸéɸu í égaⁿ ctaⁿ′bewáɸĕ-hmaⁿ′, á-biamá ɴénaqɸe ctéctewaⁿ′
Person one here having been coming you may have seen him, said he, they say. Shadow even if

ctaⁿ′bewáɸĕ-hmaⁿ′, á-biamá. Uáne, á-biamá. Aⁿ′haⁿ, kagécha, ɸéɸu níaciⁿga
you may have seen it, said he, they say. I seek him, said he, they say. Yes, friend, here person

wiⁿ′ aⁿ′biɸájaⁿ ɴĭ níaciⁿga wiⁿ′ aⁿ′ɸiⁿ ɹaⁿ′de naⁿpʻaⁿ′de; éde áwatĕ′ɹa eʻaⁿ′
one I lay by day when person one came near (almost) ground shaking it as he walked; but whither how

18 ɸúiⁿte iɸápahaⁿ-májĭ, á-biamá. Éĕ hă, á-biamá. É náne ɸiⁿ é, á-biamá.
he may have gone I do not know, said he, they say. That is he . said he, they say. He I seek him the one he, said he, they say.

Gaⁿ′ ní kĕ uhá aɸá-biamá. Gaⁿ′ ámasa-biamá ɴĭ híájĭ amá. Cĭ égaxe
So water the (ob.) follow ing it he went, they say. So he cut off (his retreat) they say when he had not arrived. Again around

agí-biamá. Cĭ ahíi tĕ′ɹa ɸiñgéĕ hă. Ní kĕ cĭ ngíha agíi tĕ. Égiɸe
he was coming back, they say Again he arrived at the there was none Water the (ob.) again following his own (trail) he was returning. At length

ɸé níɬaⁿgáqti kĕ ídaⁿhĕ′qti agí-biamá. Égiɸe, Huhú ɬaⁿgáqti wiⁿ′ niɬaⁿ′ha
this very big stream the (ob.) in the very middle he was coming back, they say. Behold, Fish very big one edge of the water

xébe kĕ′di jaⁿ′ amá. Wawémaxá-biamá. Níaciⁿga, kagéha, uán éde
shallow in the he lay they say. He questioned him, they say. Person, O friend, I seek but

iɸáɸa-máji, á-biamá. Céɸu úwaɸakié aká ɸaⁿ′ éĕ hă, á-biamá. Wuhú! 3
I have not found him, said he, they say. Yonder you talked with them the one who in the past it is he . said he, they say Is it possible!

á-biamá. Úmakají′qteiaⁿ′ áakip éde íɗahaⁿ-máji hă, á-biamá Wĕ′s‘ă aká.
said he, they say. Not very easily I met him but I did not know him . said, they say Snake the (sub.).

Gaⁿ′ agɸá-biamá. Kĭ é-biamá Huhú ɬaⁿ′ga aká. Gaⁿ′ki majaⁿ′ uckaⁿ′
So he went homeward, they say. And it was he, they say Fish big the (sub.). And land where the deed

ɸan′di akí-biamá. Éqti akí-biamá ɤĭ Siⁿ′snedewágiɸe amá wiⁿ′ itáxaɬátaⁿ 6
was done he reached home, they say. He himself reached home, they say when Muskrat the (sub.) one from up stream

a-í-biamá. Uɸaⁿ′-biamá Wĕ′s‘ă aká. Wawéwimáxe téiⁿke, á-biamá. Ĭndádaⁿ
was approaching, they say. Held him, they say Snake the (sub.). I question you will, said he, they say. What

aⁿɸaⁿ′ɸamáxe téiⁿte? ɸakúɸ égañ-gă, á-biamá Siⁿ′snedewágiɸe aká. Caⁿ′,
you ask me may I Do speak quickly, said, they say Muskrat the (sub.) Still,

Níaciⁿga nákie-de ɸéɸu naji′akiɸé-de é ɸielmiⁿ′ ebɸégaⁿ, á-biamá (Wĕ′s‘ă 9
Person I talked to him when here I caused him to stand and he you are he I think, said, they say (Snake

aká). Añ′kajĭ, á-biamá Siⁿ′snedewágiɸe aká. Nă! ɸé níaciⁿga úwaɸáki
the). No, said, they say Muskrat the (sub.). Why! this person you talked with them

ecé amá iɸápahaⁿ, á-biamá Siⁿ′snedewágiɸe aká. ɸéɸandi agɸiⁿ′ ɤĭ níaciⁿga
you say the one who moves I know him, said, they say Muskrat the (sub.). In this place I sat when person

wiⁿ′ ɬí wiwíɬa tĕ caⁿ′qti íhe aɸaí, á-biamá. Jaⁿ′ wiⁿ′ ní maⁿ′te biqaⁿ′- 12
one lodge my own the in spite of passing by went, said he, they say. Wood one water within he broke by pressing on

biamá. É ní maⁿ′te aⁿ′ɗai tĕ′di caⁿ′ edáɗaⁿ ctéctewaⁿ abɸiⁿ′ agɸé ɤĭ ágɸiⁿ′-
they say. He water within asked me to go with him when yet what soever I had it I went homeward when I sit

hmaⁿ-maⁿ′ éde iⁿ′bixaⁿ, á-biamá Siⁿ′snedewágiɸe aká. Kĭ aⁿ′ba águdi tĕ′di,
on it regularly but he broke it for me, said, they say Muskrat the (sub.). And day where when,

á-biamá (Wĕ′s‘ă aká). Nă! síɗadi miⁿ′ maⁿ′ciqti tiɸaⁿ′, é ɬí wiwíɬa íhe 15
said, they say (Snake the). Why! yesterday sun very high had become, he lodge my own passing by

aɸaí. Kĭ ĕ′di ɸé ɤĭ jaⁿ′ kĕ bixaⁿ′, á-biamá (Siⁿ′snedewágiɸe aká). Gaⁿ′
went. And there went when wood the he broke, said, they say (Muskrat the). So

wiñ′kegaxá-biamá. Kagéha, wiⁿ′ɸakĕqtiaⁿ′, á-biamá (Wĕ′s‘ă aká) Pí
he believed him they say. Friend, you speak the very truth, said, they say (Snake the). Again

niɬaⁿ′ha íhe aɸá-biamá (Wĕ′s‘ă amá). Gaⁿ′ ɸé niɬaⁿ′ha-ɬáɸicaⁿ ɸíxe-ságí
bank of the stream passing went, they say (Snake the.) And this towards the bank of the stream red willows

ní kĕ ágaɗámu gɸiⁿ′-biamá. ɤehámajíde ĕ′di gɸiⁿ′ akáma. Uɸaⁿ′-biamá 18
water the (ub.) leaning down close to sat they say. Red-breasted turtle there was sitting, they say. Held him, they say

Wĕ′s‘ă aká. Wawéwimáxe tá miñke, á-biamá. Níaciⁿga náne-hmaⁿ-maⁿ′
Snake the (sub.). I question you will I who, said he, they say. Person I have sought him regularly

éde iɸáɸa-majĭ, á-biamá (Wĕ′s‘ă aká). Añ′kají′qtiaⁿ′, á-biamá (ɤehámajíde
but I have not found him said, they say (Snake the). Not so at all, said, they say (Red-breasted turtle

aká). Ĭⁿ′tcaⁿqtci ć¢aⁿbe agɸí. Né ¢aⁿ niúgacúpa edítaⁿ é¢aⁿbe agɸí,
the). Just now in sight have I come again. Lake the pond from it in sight have I come again,

á-biamá. Ádaⁿ ĭndádaⁿ ctewaⁿ′ úciákiɸa-májĭ, kagéha, á-biamá. A¢á-
said he, they say. Therefore what soever I have not deceived (any one), O friend, said he, they say. Went

3 biamá (Wĕ′s‘a amá). Égiɸe ⱡébia ɻúqti amá wiⁿ′ ní xébe ɻaⁿ′ha kĕ′di
they say (Snake the). At length Frog very green the ones who one water shallow edge by the

ugáha gaⁿ′ gɸiⁿ′ akáma. Ĕ′di ahí-biamá Wĕ′s‘ă aká. Kagéha, níaciⁿga
floating so was sitting, they say. There arrived, they say Snake the (sub.). Friend, person

uáne-hnaⁿ-maⁿ′. Égiɸe ctaⁿ′bewáɸĕ, á-biamá. Aⁿ′, á-biamá (ⱡébia aká).
I have sought him regularly. At length you may have seen him, said he, they say. Yes, said, they say (Frog the).

6 Ké, u¢á-gă, á-biamá. Níaciⁿga uáne-hnaⁿ-maⁿ′ éde iɸá¢a-májĭ. Éskana
Come, tell it, said he, they say. Person I have sought him regularly but I have not found him. Oh that

ctaⁿ′beiⁿte ɸútaⁿqti iⁿwiⁿ′¢alma kaⁿbɸégaⁿ, á-biamá (Wĕ′s‘ă aká). Qá-i-ná!
if you have seen him very straight you tell to me I hope, said, they say (Snake the). Is it possible!

Kagéha, sídadi ɗázĕqtci-hnaⁿ ¢anⁿ′di ɸɻahiɸɸ¢aⁿɻa ní uɸíbɸi gɸiⁿ′ ¢aⁿ ĕ′di
Friend, yesterday very late in the evening at the (time) at this one behind water eddy sits the (ob.) there

9 agɸiⁿ′ xĭ níaciⁿga xénaqɸe ɻaⁿ′be, á-biamá Aⁿ′haⁿ, kagéha, éĕ hă, á-biamá.
I sat when person shadow I saw, said he, they say. Yes, friend, it was he . said he, they say.

É uáne hă, á-biamá. Gaⁿ′ itáxaɻa gɸ¢icaⁿ gaⁿ′ ĕ′ɻa a¢á-biamá Wĕ′s‘ă
He I seek him . said he, they say. So up stream to that side so thither went, they say Snake

aká. Cĭ é ɸékĕ uhá aɸaí tĕ. Gaⁿ′ né wiⁿ′ ɻaɻiⁿ′xe ákicugáqti égaⁿ kĕ′di
the (sub.). Again he this (lg. ob.) following it went. So lake one green scum very thick like in the

12 xɸɻañga amé-de bákiáhaⁿ maⁿɸiⁿ′ amá. Wĕ′s‘ă aká nañ′ka ágɸiⁿ iɸaⁿ′-
Big turtle the (sub.), and pushing raising it walked they say. Snake the (sub.) back sat on suddenly

biamá. Kagéha, wawéwimáxe tá miñke. Éɸaⁿbe égañ-gă, á-biamá. Nă!
they say. Friend, I question you will I who. Do emerge (from the water), said he, they say. Why!

ĭndádaⁿ aⁿɸaⁿ′ɸamáxe tádaⁿ? á-biamá. Níkaciⁿga amé ĕdedí-amá ɸaⁿ′ja
what you ask me will! said he, they say. Person he who is there is he moving though

15 wécpahaⁿ′jĭ tĕdíhi t’éɸiɸĕ taí. Ádaⁿ cañ′gaxa-gă, á-biamá (xɸɻañga aká).
you do not know him when he will kill you. Therefore quit it, said, they say (Big turtle the).

Wĕ′s‘ă aká ɗúɗuqáqtci gɸiⁿ′-bi egaⁿ′ (gagígixe, dá ɸaⁿ maⁿ′ci), xɸɻañga
Snake the (sub.) drawn up very much sat, they say having (coiled up, head the (ob.) high), Big turtle

ɸiñké é éskaⁿ eɸégaⁿ gɸiⁿ′-biama. Kagéha, ɸúta iⁿwiⁿ′ɸa-gă, á-biamá
he who he it might be thinking he sat, they say. Friend, straight tell it to me, said, they say

18 Wĕ′s‘ă aká. Añ′kajĭ, á-biamá xɸɻañga aká. Nă! uwíbɸa teɸaⁿ′, wiⁿ′ake
Snake the (sub.). No, said, they say Big turtle the (sub.). Why! what I have told you, I told the truth

égaⁿ, á-biamá. Égaⁿ gaxájĭ-gă. Níkaciⁿga amá ĕdedí-amá ɸaⁿ′ja wécpa-
like it, said he, they say. So do not. Person the (sub.) there is he moving though you do not

haⁿ′jĭ tĕdíhi ɸí égiɸe t’éɸiɸĕ taí, á-biamá xɸɻañga áká. Píqti xigɸíhaⁿ gɸiⁿ′-
know him when you beware lest he kill you, said, they say Big turtle the (sub.). Yet again raising himself sat

21 biamá Wĕ′s‘ă aká. ɸéɸiñké cé áhaⁿ, eɸégaⁿ-biamá. Ké, kagéha, nă!
they say Snake the (sub.). This one that ! thought he, they say. Come, friend, why!

iⁿwiⁿ′ɕa-gă hă, á-biamá Wĕ′s‘ă aká. Aⁿɕaⁿ′sabe héga-májĭ. Iⁿwiⁿ′ɕa-gă,
tell me . said, they say Snake the (sub.). I suffer I very much. Tell me,

á-biamá. Qa-í! ikáge ána‘aⁿjí ínahiⁿ, á-biamá (ɣéɻañga aká). Uwíbɕa
said he, they say. Wonderful! his friend he does not listen to incced, said, they say (Big turtle the). I tell you

tá miñke, á-biamá. Wackañ′-gă, á-biamá Wĕ′s‘ă aká. Cé níɻañgáqti tĕ′di 3
will I who, said he, they say. Do your best said, they say Snake tho (sub.). That very big water at the

ctaⁿ′be keɕaⁿ′ níkaciⁿga uɕáne ɕíⁿ ĕ′di jaⁿ′i. Wackañ′-gă, á-biamá ɣéɻañga
what you saw formerly person you seek one who the there lies. Do your best, said, they say Big turtle

aká. Kagéha, wiⁿ′ɕaké ă, á-biamá Wĕ′s‘ă aká. Ĕ′di jaⁿ′i. Wackañ′-gă.
the (sub.). Friend, you tell the truth ? said, they say Snake the (sub.). There he lies. Do your best.

Wécpahaⁿ′jĭ tĕdíhi ɕí t′éɕiɕĕ tá aká hă, á-biamá ɣéɻañga aká. Ĕ′di bɕé 6
You do not know him when you he kill you will he who . said, they say Big turtle the (sub.). There I go

tá miñke, á-biamá Wĕ′s‘ă aká. Wackañ′-gă. Wécpahaⁿ′jĭ tĕdíhi ɕí t′éɕiɕĕ taí,
will I who, said, they say Snake the (sub.). Do your best. You do not know him when you he you kill will,

á-biamá. Niɻañ′ga gazaⁿ′adi aɕé amáma. Kı ĕ′di jaⁿ′-biamá níaciⁿga unaí
said he, they say. Big water in the midst of he was going, they say. And there lay, they say person sought

ɕiñké. Gaⁿ′ Wĕ′s‘ă amá ĕ′di aɕá-biamá. Ní kĕ uɕíbɕi ɕiⁿ′ ĕ′di ahí- 9
he who was. So Snake the (sub.) there went, they say. Water the eddy the (moving) there he arrived

biamá. Égiɕe ní kĕ maⁿtáha aɕiⁿ′ áiáɕa-biamá. É níaciⁿga qtáɕa-báji aké
they say. At length water the underneath having him it had gone, they say. He person who did not love him

aké, ní ɻıɻáxa-bi egaⁿ′. Wĕ′s‘ă ɕiⁿ éɕaⁿbe hí gaⁿ′ɕa ctéctewaⁿ′ caⁿ′ uɕíbɕi
it was he, water made himself, having. Snake the emerging to arrive wished notwithstanding yet eddy

aɕiⁿ′-biamá maⁿ′taɻa caⁿ′qti-gaⁿ′ nyútaɕiⁿ t′é tĕ. Wĕ′s‘ă t′éɕa-biamá. Gaⁿ′ 12
had him, they say under in spite of at length smothered he died Snake he killed him, they say. So

níaciⁿga aká agɕá-biamá. Gaⁿ′ akí-biamá.
man the (sub.) went homeward, they say. So he reached home, they say.

NOTES.

277, 3. kı qɕabe cí ámaɻataⁿ, etc. On each side of the bluff was a stream, and also a forest. Each man followed a stream till his path ascended the hill, instead of continuing along the stream.

277, 5. gaɻa guataⁿ a-í aka, the Snake-man. Frank La Flèché rejects "gaɻa" as superfluous.

278, 2. e, *he, she*, or *it*, referring to a subject or object previously mentioned, "the aforesaid."

278, 3. waʻuⁿjiñgaqtci (the first one), pronounced waʻuⁿ+jingaqtci by Nudaⁿ-axa.

279, 1. waqiⁿha gaɕaⁿ ɕaʻi te. The mention of paper is a suspicious circumstance. Has it not been substituted for something else, as is the case in other myths? See, for example, the Ponca Owiwere myth of the young Black bear, Mĕⁿtcinye.

279, 5. ni kĕɻa aɕiⁿ ahi-biama. The lodge was about three yards from the stream. Ni kĕ ɕétaⁿ egihiɕeɕa-biama, that is, he plunged them about one foot below the surface.

279, 8. ahiqti ɕeɕa-biama, a very strong expression, showing the rapidity of his movements: "he arrived at the very place, suddenly."

279, 15. ɣañge ahi-biama. "ɣañ'ge, *near to*, refers to a time or place *towards* which one moves; but ácka, *near to*, implies rest. ɣaḍe, *near*, *near to*, implies that the destination is near the starting-point."—Frank La Flèche.

279, 20. cĭ ega^{n} hi^{n}be 'i-biama waqi^{n}ha edabe. Judging from the context, this sentence is out of place, and the correct order is: Ẽdi ahí-biamá (at the place of the third man). Ahaú, wanáqɸiñ-gă, á-biamá. Hi^{n}bé áciadi iɸa^{n}'ɸa-biamá. Kĭ gá-biamá: Gátẽdi ni wi^{n} čdi ké amá. Sihníze ɸéɸaɸĕ ɣĭ ní kĕ da^{n}bájĭ-gă, á-biamá. Cĭ éga^{n} hi^{n}bé 'i-biamá waqi^{n}'ha edábe. Kĭ éga^{n}-biamá. Ga^{n}' aɸaí tĕ.

280, 4. "ḍaze ahi-biama," is incorrect. Read "ḍáze hí amá."—Frank La Flèche.

280, 8. i^{n}bejide, the red-tail fish, has red fins; but the body is not red.

280, 9. ígagɸeze ja^{n}'-biama. Sanssouci reads ugágɸeze, but Frank La Flèche thinks that it should be gagɸéze ja^{n}-biama. He does not understand ígagɸeze (given by a Ponka). The Fish lay in shallow water that struck against it and divided, flowing below it in ripples.

280, 9. ḍahe ɸa^{n} ćɸa^{n}be ja^{n}-biama. The Snake lay in sight, on the hill, and called down to the little Fish.

280, 19–281, 1. ni kĕ uhá aɸa-biama - - - - niɲañgaqti ida^{n}bĕqti agi-biama. After leaving the Toad, he followed the shore of the lake, expecting to head off the young man. But he could not find him, so he retraced his steps. Again he did not find him, so he went back the third time. The Snake came back, and right to the middle of a stream (the big-water). There was a large Fish in shallow water next to the shore.

281, 2. uan ede. *i. e.*, nane ede.

281, 4. aakip ede, *i. e.*, aakipa ede.

281, 10–11. nwaɸaki ece ama, in full, uwaɸakie ece ama.

281, 13. ni ma^{n}te a^{n}ḍai. Ní ma^{n}'te ɸé a^{n}ḍai, *He asked me* to go *with him under the water*.—Frank La Flèche.

282, 1. né ɸa^{n} ningacupa edita^{n}, etc. Sanssouci reads "ɸeɸa^{n} (this curvilinear object)", instead of "ne ɸa^{n}".

282, 7. eta^{n}'bei^{n}te, *i. e.*, eta^{n}'be éi^{n}te; so ɸéi^{n}te, 280, 18., in full, ɸé éi^{n}te.

282, 12–13. ɣeɲañga - - - eɸa^{n}be egañ-gă. The Big turtle was nearly on the surface of the water, pushing up the ɲaɲi^{n}xe as he moved along. Suddenly the Snake got on his back. "I will ask you something. Do come up out of the water (*i. e.*, do lift your head out of the water so that you can answer my questions)."

282, 20. piqti ɲigɸiha^{n} gɸi^{n}-biama. The Snake once more raised his head higher, then he raised it still higher, so as to be ready to attack the Big turtle, should his suspicions prove well-founded.

TRANSLATION.

Some lodges of a people were there; they were a great many. And a young man, who was a very handsome person, departed in a bad humor. At the very dense forest he went up-hill to a very large bluff. And at length, from the forest in the other direction, a person was approaching, following the other creek. He, too, was approaching the hill which was near him. Right together they came, meeting each other. They stood looking at each other. At length the man who had been approaching arrived there, and stood with him. "Why! Let us go homeward. You will eat," said he. So the youth went with him. Behold, the bones of men had lain for some time in a cur-

vilinear heap. The man who went with him was the only one who had killed those who had been killed. Well, a very old woman was sitting there. In order that he might eat pieces of the persons who had been killed, the food which was in the lodge, the old woman put it in the pot for the youth. She caused it to be cooked till done. "I never eat it," said the youth. "I have put away some of this corn. You may be used to eating that," said she. "Yes," he said. So she put the corn in the liquor in which the human flesh had been boiled. And so when it was done, she filled a bowl for him, and he ate. "It is very bad!" thought he. "You man, I pity you," said the old woman. "You man, you very good-looking one, I pity you. With what indeed could he have tempted you? And when he was returning with you, how could you consent to come? He is far from being good. He killed the men to whom belong these bones that you see. He shall depart to-morrow, very early in the morning," said she. He who had taken him to his home was a Snake-man. He used to fatten his guests, and about the fourth or fifth day he used to kill them. "It is always so. You will kill me. When you finish with me, you will hurry. Lay down my bones, and cover them with a robe. I give to you one pair of those moccasins which I have put away. Please do your best. Notwithstanding how far you go, when evening comes, the Snake will overtake you. And as to this pair of moccasins which I have given you, when you take a step forward, you shall reach this headland that you see. A man stands there. When you reach there, give him that paper. Then pull off the moccasins, and place them facing this way. They shall come home," said the old woman. And when the old woman had told him all, he killed her. When it was very early in the morning, he cut the flesh in strips. He finished it. At length he uncoiled the entrails. He arrived at the stream with them. He plunged them this far right into the water. The entrails lay on it, floating, as it were, in tiny waves. He laid her bones down, and covered them with a robe. He took the moccasins; and so when he departed and arrived at the peak, the headland became visible. When he took a step forward, he arrived at the distant headland; he arrived suddenly at the very place. And a man was standing there. And the youth gave him the paper. "Ho! Hasten," said the man. Having pulled off the moccasins which the old woman gave him, the youth made them sit facing that way, having thought, "They will go homeward." And the man gave him moccasins in like manner, also a paper. "When you arrive, you will show that paper to him. When you arrive, pull off the moccasins and place them at the door," said the man. "Yes," said the young man. "Hurry," said the man. The youth arrived near the place, as he moved. And again a man was standing there. He gave him the paper. "Ho! Hurry," said the man. Having pulled off the moccasins that the first man gave him, the youth placed them at the door. And the other man gave him a pair of the moccasins, saying as follows: "You will put on these, and go. A man stands in that place. You will go thither. Do your best." Again in like manner he gave him moccasins, and a paper also. He arrived there. "Oho! Hurry," said the man. The young man placed the moccasins outside. And the man said as follows: "In that unseen place lies a stream. When you take sudden steps forward, do not look at the water." And it was so. So he departed. He reached the other side. He pulled off the moccasins for the owner. Evening arrived. It was evening of that day when he killed the old woman and departed. Passing on up-hill, he went following the course of the creek. Having arrived at the very middle

of the path around the lake, behold, he found out the Snake. He was coming back around the lake. Following his own trail, he was coming back again.

The young man changed himself into a red-tail fish. The little Fish lay, causing ripples in the water. The Snake lay in sight on the hill. The Snake questioned him. "I seek a person. And as you walk on the very surface in full view, if even a bird goes flying along, you will see it," said the Snake. "Yes, it is so; but I have not seen him. If I see him, I will tell you," said the Fish. So the Snake went right with the current. He followed along the very edge of the stream. At length a very gray Toad was sitting. Just thus the Snake arrived. "A person having been approaching here, you may have seen him. Even if there was only a shadow, you may have seen it. I seek him," said he. "Yes, my friend, when I lay by day, a person was here; a person came very near shaking the ground by walking; but whither or how he went, I do not know," said the Toad. "That was he. That was he whom I seek," said the Snake. And he departed, following the course of the stream. And when he thought that he had cut him off, the young man had not arrived. Again was the Snake returning around the bank. And there was no one at the place where he arrived. Again was he returning, following his own trail by the stream. At length he was coming back in the very middle of the path on the bank of this very large stream. Behold, a very large Fish lay in shallow water by the bank. The Snake questioned him. "I have sought a person, my friend, but I have not found him," said he. "The one with whom you talked yonder is he," said the Fish. "Is it possible! I went to much trouble to meet him, and even then when I saw him I did not recognize him," said the Snake. And he went homeward. And the large Fish was the young man. And the Snake reached his home, at the place to which he had taken the young man. Then was a Muskrat approaching from up-stream. The Snake took hold of him. "I will question you," said he. "About what may you ask me? Speak quickly," said the Muskrat. "When I talked to a person, I caused him to stand here, and I think that you are he," said the Snake. "No," said the Muskrat. "Why! I know the person with whom you say that you talked. When I sat in this place, a man went along, passing over my lodge, despite all my efforts to prevent him. He broke a stick under the water by bearing on it. When he asked me to go with him under the water, he broke for me whatever I carried home to sit on," said the Muskrat. And the Snake said, "On what day was it?" "Why! Yesterday when the sun had become very high, he went, passing over my lodge. And when he went thither, he broke the stick by bearing on it," said the Muskrat. And the Snake believed him. "My friend, you speak the very truth," said the Snake. Again he departed, passing by the bank of the stream. And along this bank of the stream the red-willows were leaning down close to the water. A Red-breasted turtle was sitting there. The Snake took hold of him. "I will question you. I have sought a person regularly, but I have not found him," said the Snake. "Not so at all. I have just now come back in sight. I have just come again in sight from this pond. Therefore, my friend, I have not deceived in any particular," said the Red-breasted turtle. The Snake departed. At length a very green Frog was sitting, floating by the edge of the shallow water. The Snake arrived there. "My friend, I have sought a person regularly. At length you may have seen him," said he. "Yes," said the Frog. "Come, tell about it. I have sought a person regularly, but I have not found him. I hope that you will tell me very accurately if you have seen him," said the

Snake. "Wonderful! My friend, very late in the evening yesterday, when I sat in an eddy at this place behind us, I saw the shadow of a person," said the Frog. "Yes, my friend, it was he. I seek him," said the Snake. So the Snake went to that side up-stream. Again he departed, following the course of the stream. And in the very thick green scum of a lake the Big turtle was walking, pushing it up. The Snake sat suddenly on his back. "My friend, I will question you. Do emerge from the water," said he. "Why! what will you ask me? Though the person is moving here, when you do not recognize him, he will kill you. Therefore quit it," said the Big turtle. The Snake sat drawn up, very much coiled up, with his head high. He sat thinking that the Big turtle was the one whom he sought. "My friend, tell it to me accurately," said the Snake. "No. Why! what I have told you, I have told truly. Do not do so. Though the person is moving there, when you do not recognize him, beware lest he kill you," said the Big turtle. Yet again the Snake sat raising himself. "This one is that!" thought he. "Come, my friend. Why! tell me," said the Snake. "I have suffered very much. Tell me." "Wonderful! Truly he does not listen to his friend," said the Big turtle. "I will tell you," said he. "Do your best," said the Snake. "The person whom you seek lies in that very large stream which you saw formerly. Do your best," said the Big turtle. "My friend, do you tell the truth?" said the Snake. "There he lies. Do your best. If you do not recognize him, he will kill you," said the Big turtle. "I will go thither," said the Snake. "Do your best. If you do not recognize him, he will kill you," said the Big turtle. He was going in the midst of the large stream. And there lay the person who was sought. And the Snake went thither. He arrived at the eddy of the stream. At length it had gone, carrying him underneath the water. It was the person who did not love him, that had changed himself into water (*i. e.*, the eddy). Notwithstanding the Snake wished to reach the surface, the eddy kept him under. So he died from suffocation. The young man killed the Snake. Then he went homeward. And he reached home.

THE BEAR-GIRL.

Told by Nuda$^{n'}$-axa.

Ji	d'úba	ɪí	amáma.	Kĭ	mi$^{n'}$jiñga	na$^{n'}$qti-biamá.	Kĭ	iha$^{n'}$	aká			
Lodge	some	pitched tents	they say.	And	girl	fully grown, they say.	And	her mother	the (sub.)			
giáhe-hna$^{n'}$-biamá.	Wé¢ĕ	a¢á-biamá.	Kĭ	najíha	qáde	íbistáqti	akí-biamá.					
used to comb her hair, they say.	To get (wood)	she went, they say.	And	hair	grass	pressed tightly against	she reached home, they say.					
Éga^{n}da$^{n'}$ja	i$^{n'}$tca^{n}qtci	najíha	giáhe	¢a$^{n'}$ctĭ.	Pĭíjĭ	ínahi^{n}	eha^{n}+,	á-biamá	3			
Though so	just now	hair	combed for her	heretofore.	Bad	indeed	!	said, they say				
iha$^{n'}$	aká.	Égi¢e	Ma^{n}tcú	¢iñké	mi$^{n'}$jiñga	pí¢ĕ	akáma.	Nú	wi$^{n'}$	cañ'ge	unć	
her mother	the (sub.).	Behold	Grizzly bear	the one who	girl	was loving, they say.		Man	one	horse	seeking it	
ahí-biamá.	Ma^{n}tcú	kĕ	í¢a-biamá.	Gátĕdi	Ma^{n}tcú	ĕdedí-ké.	Ma^{n}can'de					
arrived, they say.	Grizzly bear	the (ob.)	he found, they say.	In that place	Grizzly bear	there he is lying.	Den					

uja$^{n'}$ ja$^{n'}$t'e, aí. Ègiɸe wi$^{n'}$ náaci^{n}ga sabáji t'éɸé taí, á-biamá. Wahúta^{n}ɸi^{n}
lying in sound asleep, he says. Beware one people suddenly kill him lest, said they, they say. Gun

bɸúga ɸizái-gã. C'añ'ge-ma wágɸi^{n} tĕ. Ga$^{n'}$ égaxe aɸá-biamá. Égiɸe ɸé
all take ye. The horses they sat on them. So in a circle they went, they say. At length this

3 mi$^{n'}$jĩnga aká gá-biamá: Dádihá, ma^{n}teúha i$^{n'}$ɸahni^{n} ckí te, á-biamá. Kī
girl the (sub.) said as follows, they say: O father, grizzly-bear skin please bring it back for me, said she, they say. And

t'éɸa-biamá. Kī iɸádi aká wáɸaha$^{n'}$-biamá náaci^{n}ga bɸúga; áda^{n} há ɸa^{n}
they killed him, they say. And her father (sub.) the prayed to them, they say people all; therefore skin the (ob.)

'íi-biamá. Ga$^{n'}$, Céɸu ugáda^{n}i-gã, iha$^{n'}$ ɸiñké é waká-bi ega$^{n'}$, ga$^{n'}$ mi$^{n'}$jĩnga
was given to him, they say. And, Yonder fasten it down, her mother the one who her meant, they say having, so girl

6 wékináqɸi^{n} tĕ aɸi$^{n'}$ aɸá-biamá. ɸita$^{n'}$ gɸi$^{n'}$-biamá. Xagé-hna^{n}-biamá.
hurried to get ahead of her as having it she went, they say. Working she sat, they say. She cried regularly, they say.

Mi$^{n'}$jĩnga wi$^{n'}$ ɨan'ga-biamá. ɸita$^{n'}$ gɸi$^{n'}$ tĕ'di júgɸe gɸi$^{n'}$-biamá. Ga$^{n'}$
Girl one her younger sister, they say. Working sat when with her she sat, they say. And

ɸita$^{n'}$-biamá ɻī Ma^{n}teú gíka^{n}-hna$^{n'}$-biamá Eɸa+! é-hna^{n}-biamá. Jĩngá
worked they say when Grizzly bear she cried for him regularly, they say. Eɸa+! she said regularly, they say. Small

9 uɸá ɸéɸa-biamá. Na^{n}há, ɸ'áka (ma^{n}teúha ɸita$^{n'}$i ɻī, Eɸa+! é-hna^{n}i hĕ),
to tell it sent suddenly, they say. O mother, this one (grizzly-bear skin works when, Eɸa+! says only .)

á-biamá. Gañ'ki ɸita$^{n'}$ gɸi$^{n'}$-bi ɻĭ cĭ éga^{n}-biamá. Eɸa+! é-hna^{n}-biamá.
said she, they say. And working she sat, they say when again so they say. Eɸa+! she said only, they say.

Cĭ jĩngá aká cĭ uɸá ɸéɸa-biamá. Na^{n}há, ɸ'áka ma^{n}teúha ɸita$^{n'}$i ɻī, Eɸa+!
Again small the (sub.) again to tell it sent suddenly, they say. O mother, this one grizzly bear skin works when, Eɸa+!

12 é-hna^{n}i hĕ, á-biamá. Ga$^{n'}$ ɸicta$^{n'}$-biamá. Bízeɸá-biamá. Ga$^{n'}$ ihéɸai tĕ
she says, only . said she, they say. So she finished, they say. She dried it, they say. So placed it when

bízeɸai éga^{n} ga$^{n'}$ ɸicta$^{n'}$-biamá. J.ígaxe aɸá-biamá. Kī ĕduíha-biamá
she dried it as so she finished, they say. Playing games they went, they say. And she joined them, they say

Ma^{n}teú píɸĕ aká. Wihé, ma^{n}teúha i^{n}ɸiñ'gi mañgɸi$^{n'}$-ã, á-biamá Ga$^{n'}$
Grizzly bear loved him the one who. O little sister, grizzly-bear skin begone after some for me, said she, they say. So

15 iɸéɸi^{n} ahí-biamá. Ga$^{n'}$ júga gahá ɸa^{n} bɸúga ágaɸká-biamá. Ga$^{n'}$ ma^{n}teú-
having it for her she arrived, they say. So body on it the whole she tied it on, they say. So crying regularly

xáge-hna^{n} wénaxiɸá-biamá. Za'ĕ'qti a$^{n'}$he-hna$^{n'}$-biamá. Ma^{n}teú aká
like a grizzly bear she rushed on them, they say. In great confusion they fled without exception, they say. Grizzly bear the (sub.)

weámixíɸĕ tá aká, á-biamá mi$^{n'}$jĩnga núji̇ĩnga edábe. Éga^{n}-hna$^{n'}$-biamá;
attack us is about to, said, they say girl boy also. So invariably they say;

18 wénaxiɸa-hna$^{n'}$-biamá. Égiɸe wéduba$^{n'}$ tĕdíhi ɻī ca$^{n'}$ca^{n} Ma^{n}teú-biamá.
she rushed on them regularly, they say. At length the fourth time arrived at it when without stopping she was a Grizzly bear, they say.

Ga$^{n'}$ mi$^{n'}$jĩnga ɻígaxe júwagɸe-má bɸúga cénawaɸá-biamá. ɻañ'ge ɸiñké-
So girl playing those with whom she was all she destroyed them, they say. Her sister the one who

.náqtci ngígɸactá-biamá. Ga$^{n'}$ ɻí kĕ bɸúga ga$^{n'}$ cénawaɸá-biamá. Ga$^{n'}$
alone remained of her (people), they say. So lodge the (ob.) all so she destroyed them, they say. So

ija$^{n'}$ɕe aká enáqtci ma^{n}can′de uja$^{n'}$ ja$^{n'}$-biamá. Ɪan′ge ɕiñké ma^{n}can′de
her elder sister (sub.) alone den lying in it she slept, they say. Her younger sister the one who den

é hébe kĕ ɟijébe tĕ′di uɕígudá-bi ega$^{n'}$ ĕ′di gɕiñ′kiɕá-biamá. Na^{n}péɕihi
that part (ob.) door at the dug an inside corner, they say having there she made her sit, they say. You hungry

eté. ɻí kĕ′ɟa ma^{n}ɕi$^{n'}$-ă hĕ, á-biamá ija$^{n'}$ɕe aká. Ĕ′di ahí-bi ega$^{n'}$ ɟí 3
may be. Lodge to the walk ! said, they say her elder sister the (sub.). There arrived, they say having lodge

cénawaɕaí kĕ ga$^{n'}$ uhá ma^{n}ɕi$^{n'}$-biamá. Ga$^{n'}$ wénandĕ′qti-hna^{n} akí-biamá.
were destroyed the (line of) so following she walked they say. So with a very full stomach she reached again, they say.

Cī égasáni tĕ égiɕa^{n}-biamá, Ĕ′di ma^{n}ɕi$^{n'}$-ă hĕ. Na^{n}péɕihi eté. Wahnáte
Again on the morrow she said to her, they say, There walk ! You hungry may be. You eat

té, á-biamá. Cī égasáni ĕ′di ɕékiɕa-biamá. 6
will, said she, they say. Again the next day there she sent her, they say.

Égiɕe ɟí kĕ uhá aɕá-biamá. Égiɕe níaci^{n}ga dúba ĕdí akáma ɻí
At length lodge the (line of) following she went, they say. Behold person four were there, they say. Lodge

úgɕi^{n} gɕi$^{n'}$ akáma. Wégidaha$^{n'}$-biamá. Ma^{n}tcú ɟínu dúba amá akí-biamá.
sitting in they were sitting, they say. She knew them, her own, they say. Grizzly-bear her elder brother four the (sub.) reached home, they say.

Hi^{n}+! ɟínuhá, wija$^{n'}$ɕe ta$^{n'}$wañgɕa^{n} cénawaɕé′qti eda^{n}+! á-biamá. Xagé 9
Oh! O elder brother, my sister village has altogether destroyed them (see note) said she, they say. Crying

naji$^{n'}$ úɕa-biamá. Wínaqtci a^{n}wañ′gigɕácte, á-biamá. Eáta^{n} áda^{n}? á-biamá.
she stood telling about them, they say. I alone am left of my (people), said she, they say. Why therefore? said they, they say.

ɻínuhá, wija$^{n'}$ɕe Ma^{n}tcúi hĕ, á-biamá. Kí, Atan′da^{n} í áɕigaji éi^{n}te?
O elder brother, my sister is a Grizzly bear . said she, they say. And, At what time (of the day) to be coming she may have commanded you?

Mañgɕiñ′-gă. Étanda^{n} í áɕigaji ɤī cí té. Añ′kajī, ɟínuhá, ha$^{n'}$ega$^{n'}$tce 12
Begone. At the proper time to be coming she commands you when you be coming will. No, O elder brother, morning

tĕ′di ɤáci-hna^{n} ma^{n}bɕi$^{n'}$, á-biamá. Áda^{n} ćtanda^{n} atí tá miñke, ha$^{n'}$ega$^{n'}$tce
when seme time invariably I walk, said she, they say. Therefore at the proper time I shall have come, morning

tĕ′di. Qɕabé gáhiɕegĕ′ɟa wéahide ja$^{n'}$i-ă hĕ, á-biamá. Ga$^{n'}$ agɕá-biamá
when. Tree at the, extending beyond that place far away lie ye . said she, they say. So went back, they say

mi$^{n'}$jiñga amá. É ctī aɕá-biamá (nú amá). Akí-biamá. Kī ma^{n}can′de 15
girl the (sub.). He too went they say (man the). She reached again, they say. And den

ɤañ′gĕɕqtci kí amá ɤī uɕíbɕa^{n}-biamá. Eáta^{n}? á-biamá. Níkasáka bɕa$^{n'}$
very near to she reached again they say when (the Bear-girl) snuffed an odor, they say. Why? said (the sister), they say. A fresh human smell smelling of

hni^{n}, á-biamá (Ma^{n}tcú aká). Añ′kajī, ja^{n}ɕehá. Égiɕe. Céna. ɸacta$^{n'}$-ă hĕ.
you are, said, they say (Grizzly-bear the). No, O sister. Beware. Enough. Stop talking

Añ′kajī hĕ, á-biamá jiñgá aká Ca$^{n'}$ ɕacta$^{n'}$-bají-biamá. Wihé, níkasáka 18
No . said, they say small the (sub.). Still she did not stop talking, they say. O younger sister, a fresh human smell

bɕa$^{n'}$ hni^{n}, ehé, á-biamá (Ma^{n}tcú aká). Ga$^{n'}$ ɕacta$^{n'}$-biamá. Ga$^{n'}$ ja$^{n'}$-
smelling of you are, I say, said, they say (Grizzly-bear the). At length she stopped talking. they say. At length they slept

biamá. Ha$^{n'}$ega$^{n'}$tce amá. Hau. Ké, ma^{n}ɸi$^{n'}$-ă hĕ. Wahnáte té, á-biamá.
they say. Morning they say. Come, walk . You eat will, said (the Bear-girl), they say.

Ga$^{n'}$ aɸá-biamá mi$^{n'}$jiñga. Waii$^{n'}$ kĕ táɸaábe ehéɸa-biamá Égiɸe ugás'i^{n}-
So went they say girl. Robe the she rolled up and over the shoulders she placed it, they say. At length peeped

3 biamá nú amá. ɸiɲañ'ge i ɸi$^{n'}$, á-biamá. Mi$^{n'}$jiñga ĕ'di ahí-bi ega$^{n'}$, ca$^{n'}$-
they say man the (sub.). Your sister is coming, said (one). they say. Girl there arrived, they say having, without

ca^{n}qti júgigɸe aɸá-biamá. Ga$^{n'}$ aɸá-bi ega$^{n'}$, watcícka kĕ ɸiɲá-biamá. Wi$^{n'}$
stopping with her they went, they say. So went, they say having, creek the (ob.) they crossed, they say. One

uta$^{n'}$ gɸíonudá-bi ega$^{n'}$ iɲañ'ge gi'i$^{n'}$-biamá Masáni ahí-bi ega$^{n'}$, hi^{n}bé
leggings pulled off his, they say having his sister he carried his, they say. The other side reached, they say having, moccasin

6 ugíɲa^{n}-bi ega$^{n'}$, ɲan'de áɸiɲaqti a$^{n'}$ha-biamá. Égiɸe mi$^{n'}$ɸuma$^{n'}$ci ákiha^{n} hí
put his on, they say having, ground going straight across he fled, they say. At length noon beyond arrived

tĕ' mi$^{n'}$jiñga ĕ'di kíăjĭ tĕ. Égiɸe ija$^{n'}$ɸe aká sigɸé uɸúha-biamá. É néɸĕ
when girl there reached not again. At length her elder sister the (sub.) trail followed, they say. That kindling a fire

gɸi$^{n'}$ tĕ'di atí tĕ. A$^{n'}$ha^{n}, águdiqti cí, i^{n}ɸéni taí eda^{n}+, á-biamá. Ga$^{n'}$ wáɸi^{n}
they sat at she came. Yes, wherever you arrive, how can you escape me? said she, they say. So having them

9 aɸá-biamá nú amá Sigɸé uɸúha-biamá Ma^{n}tcú amá. Baxú dúba a$^{n'}$ɸa-
went they say man the (sub.). Trail followed they say Grizzly-bear the (sub.). Peak four they left behind

biamá. Kĭ wéduba a$^{n'}$ɸa aɸaí tĕdíhi éɸa^{n}be atí-biamá Ma^{n}tcu amá. Ahaú!
they say. And the fourth leaving it they went when in sight came, they say Grizzly-bear the (sub.). Oho!

á-biamá. ɸiɲañ'ge éɸa^{n}be tí hă. Waɸka$^{n'}$i-gă, á-biamá. Ga$^{n'}$ wáɸi^{n}
said they, they say. Your sister in sight has come . Do ye your best, said they, they say. And having them

12 aɸaí tĕ ɸáɸuháqtci úqɸa-biamá. Kĭ, Ahaú! á-biamá, iɸágaska$^{n'}$bɸe tá
she went. Almost she overtook them, they say. And, Oho! said (one), they say, I make an attempt will

miñke, á-biamá (nú na$^{n'}$ aká). ɸáɸuháqtci úqɸe amá. Waqága gaxá-
I who, said, they say (man grown the). Very nearly they were overtaken, they say. Thorns he made

biamá, ákicuga ukíhange ɸiñ'ge gaxá-biamá. Ga$^{n'}$ waqága xagé íbɸa^{n}qti
they say, standing thick having no space between he made, they say. So thoros crying had more than enough of

15 gacíbe ahí-biamá Ma^{n}tcú amá. Cí úqɸa-biamá ga$^{n'}$, 'Ágɸaa^{n}ɸáɸĕ tcábe
out of arrived, they say Grizzly-bear the (sub.). Again she overtook them, they say when, You have made me suffer very much

éga^{n} ɸat'é taité, á-biamá. Ké, ji^{n}ɸéha, wí iɸágaska$^{n'}$bɸe tá miñke, á-biamá
as you die shall, said she, they say. Come, O elder brother, I I make an attempt will I who, said, they say

(nú édnáta^{n} aká). Watcícka jiñ'gaqtci ɸiá-biamá Qɸabé cúgá ɣiđái^{n}-
(man next one the). Creek very small they crossed, they say. Tree thick she cannot

18 ăjí'qti gaxá-biamá. Ja$^{n'}$ bɸa$^{n'}$ze kĕ edábe ɲañgáɸĕha gaxá-biamá. Áda^{n}
force her way through at all he made, they say. Wood fine the (ob.) also over a large tract he made, they say. Therefore

ɣáci híăjĭ amá Ma^{n}tcú amá. Égiɸe cí úqɸa-biamá. ɸáɸuháqtci úqɸa-
for some time did not arrive Grizzly-bear the (sub.). At length again she overtook them, they say. Very nearly she overtook them

biamá. Cĭ égi¢aⁿ′-biamá: ‘Ág¢aaⁿ¢á¢ĕ hégabájĭ égaⁿ waⁿ′gi¢e ¢at′é taité,
they say. Again she said to him, they say: You have made me suffer not a little as all you die shall,

á-biamá. Nă! jiⁿ¢éha, wí i¢ágaskaⁿ′b¢e tá miñke, á-biamá núǰiñga wiⁿ′.
said she, they say. Why! O elder brother, I I make an attempt will I who, said, they say boy one.

Wáɮu pa-íqti gaxá-biamá. Sí tĕ ákusan′de baqápi-biamá. Wamí kĕ gaⁿ′ 3
Awl very sharp he made, they say. Foot the (ob.) through and through they pierced, they say. Blood the (ob.) so

naⁿbíxaⁿ gaⁿ′ maⁿ¢iⁿ′-biamá Maⁿtcú amá. Cĭ úq¢a-biamá. Cĭ égi¢aⁿ′-
scattered by walking so walked they say Grizzly-bear the (sub.). Again she overtook them, they say. Again she said to him

biamá: ‘Ág¢aaⁿ¢á¢ĕ hégabájĭ égaⁿ, zamí ¢at′é tá-bi ehé, á-biamá. Ahaú!
they say: You have made me suffer not a little as, all you die shall I have said, said she, they say. Oho!

¢íe-gă, á-biamá. Gaⁿ′ ɮan′de hébe usnége gaxá-biamá Áaⁿsi ¢é tĕdíhi 6
do you be the one. said (one), they say. So ground piece cracked he made, they say. To jump over she went when

ɮan′de kĕ ag¢añ′kaⁿhaⁿ gaⁿ′ a¢á-biamá. Égihi¢é¢a-biamá. Gañ′ki agí-
ground the (ob.) on both sides so it went, they say. She went right into it, they say. And were returning

biamá iɮínu wañ′gi¢e. Wahútaⁿ¢iⁿ g¢íza-biamá. ¢iɮañ′ge ‘ág¢aawá¢ĕ
they say her elder brother all. Gun took his, they say. Your sister has made us suffer

tcábe. Égaⁿqti iⁿ′‘aⁿ taí, á-biamá. Égaxe najiⁿ′-bi egaⁿ′, kída-biamá, t′é¢a- 9
very. Just so we do to her will, said they, they say. Around in a circle stood, they say having, they shot at her, they say, they killed her

biamá. ɭan′de kĕ ćkig¢aⁿ-biamá.
they say. Ground the came together again, they say.

NOTES.

287, 1–2. giahe-hnaⁿ-biama. Her mother combed her hair for her, although she was grown. This was customary.

288, 5–6. miⁿǰiñga wekinaq¢iⁿ, etc. It should read: miⁿǰiñga aka wekinaq¢iⁿ, etc.

288, 7. iɮañga-biama. The sister was about two and a half feet high.

288, 8–9. Jiñga, etc. Insert “aká” after “jiñga.” It was omitted by the narrator.

289, 9. Hiⁿ+! - - - - cenawa¢ĕqti edaⁿ+! Edaⁿ+! is an interjection of *grief*, *surprise*, etc.

289, 12–14. haⁿegaⁿtce tĕdi ɮaci-hnaⁿ maⁿb¢iⁿ - - - jaⁿi-ă hĕ. The idea is as follows: “As I can come only early in the morning, do you sleep over yonder by those trees, which is nearer to the den. Then I shall not have so far to come, and I can stay longer.”

290, 2. ta¢aabe ehe¢ĕ, to put the blanket around the shoulders, after rolling it up, in order to run swiftly.

290, 4. ¢iɮa-biama. Nudaⁿ′-axa explains this by “júha-biama,” they forded it.

290, 8. agudiqti ci iⁿ¢eni tai edaⁿ+. Sanssouci reads: “agudiqti ci ctéctewaⁿ iⁿ¢eni tai edaⁿ+.” The inserted word, “notwithstanding,” makes the expression more forcible.

291, 6. usnege gaxa-biama. It was about two feet wide.

291, 7. ɮande kĕ ag¢añkaⁿhaⁿ gaⁿ a¢a-biama. The ground went further apart.

The following rhetorical prolongations were made by Nudaⁿ′-axa:

288, 16. za‘eqti aⁿhe-hmaⁿ-biama, pronounced za+‘ĕqti aⁿhe-hnaⁿ-biama.

289, 9. hiⁿ+! ɮinuhá, pronounced hiⁿ+! tínuha+.

289, 12. añkajĭ, ɮinuhá, pronounced añ′kajĭ, ɮinuha+.

290, 18–19. adaⁿ ɮáci hĭájĭ amá, pronounced ádaⁿ ɮa+ci híájĭ amá.

290, 19. ¢a¢uhaqtci, pronounced ¢a+¢uhaqtci.

TRANSLATION.

Some lodges camped. And a girl was fully grown. And her mother used to comb her hair for her. The girl went for wood. And she reached home with grass sticking in her hair. "Though it is so, she has just had her hair combed for her. It is indeed bad!" said the mother. Behold, the girl was in love with a Grizzly bear. A man arrived there, seeking a horse. He found the Grizzly bear lying down. "He says that a Grizzly bear is lying in that place. He is lying in a den, sound asleep. Beware lest he kill one of the people suddenly. All ye take guns," said the people. They sat on the horses. So they went in a circle, surrounding the bear. At length the girl said as follows: "O father, please bring me the skin of the Grizzly bear." And they killed him. And her father petitioned to all the people; therefore the skin was given to him. And he said, "Fasten down the skin yonder," referring to her mother. So the girl took it away, as she had hastened to anticipate her mother. She sat working at it. She cried continually. When she sat at work, her younger sister sat with her. And when the girl worked, she condoled with the Grizzly bear. She continued saying, "E¢a+!" The younger one called to her mother in the distance to tell it. "O mother, this one when she works on the skin of the Grizzly bear, says nothing but 'E¢a+!'" said she. And when the girl sat working, it was so again. She said nothing but "E¢a+!" Again the younger one called to her mother in the distance to tell it. "O mother, this one, when she works on the skin of the Grizzly bear, says nothing but 'E¢a+!'" said she. The girl finished it. She dried it. When she placed it so, as she dried it, she finished it. They went to play children's games. And she who loved the Grizzly bear joined in the sport. "O little sister, go after my Grizzly-bear skin," said she. So the younger sister brought it to her. Then the elder sister tied it on over the whole of her body. Then, crying regularly like a Grizzly bear, she rushed on them. They fled without exception, in great confusion. "The Grizzly bear will attack us," said the girls and boys. It was so each time; she invariably rushed on them. At length, when the fourth time arrived, she continued a Grizzly bear. And she destroyed all the girls with whom she played. Her little sister was the only one that remained. And she destroyed all in the lodges. And the elder sister slept, lying down alone in the den. Having dug a corner in a part of the den by the door, she made the younger sister sit there. "You are probably hungry. Go to the lodges," said the elder sister. The little sister arrived there, and walked along, following the line of the lodges, whose owners had been destroyed. And she reached the den again, having a very full stomach. Again on the morrow the elder sister said to her, "Go thither. You are probably hungry. You will eat." And she sent her thither again the next day.

At length she went, following the line of the lodges. Behold, four persons were there. They were sitting in the lodge. She recognized them. The four elder brothers of the Bear-girl had reached home. "Oh! Elder brothers, my sister has utterly destroyed those who dwelt in the village!" said she. She stood crying and telling about them. "I alone am left of my people," she said. "Why is it?" said they. "Elder brothers, my sister is a Grizzly bear," said she. And they said, "At what time has she commanded you to be coming? Begone. You will be coming when the time arrives again and she tells you to be coming." "No, elder brothers, I invariably walk for some time in the morning; therefore I shall have come hither at the proper time in the morning.

Sleep ye far hence, at the trees extending beyond that place," said she. So the little girl went back. And the men departed. The little girl reached the den again. And when she had arrived very near it again, the Bear-girl snuffed the air. "Why?" said the sister. "You have a fresh human smell," said the Bear-girl. "No, elder sister. Beware. It is enough. Stop talking. It is not so," said the younger one. Still she did not stop talking. "O younger sister, you have a fresh human smell, I say," said the Bear-girl. At length she stopped talking. And they slept. It was morning.

The Bear-girl said, "Come, go. You will eat." And the girl departed. She rolled up the robe and put it over her shoulders. At length the men peeped. "Your younger sister is coming," said one. When the girl arrived there, they departed with her without stopping. And having gone, they crossed the creek. One pulled off his leggings, and carried his sister on his back. Having reached the other side, he put on his moccasins as well as his leggings, and fled, going straight across the country. At length, when it was beyond noon, the girl had not reached the den again. At length her elder sister followed the trail. She had come to the place where they sat kindling a fire. "Yes, wherever you arrive, how can you escape from me?" she said. So the men went, having her after them. The Grizzly-bear followed the trail. They left four peaks behind. And when they departed, leaving the fourth peak, the Grizzly-bear came in sight. "Oho! Your sister has come in sight. Do your best," said they. And they went on, she following them. She almost overtook them. And the eldest man said, "Oho! I will make an attempt." They were nearly overtaken. He made thorns, standing very thick, with no space between. And the Grizzly-bear got out of them, having had more than enough of crying on account of the thorns. When she overtook them again, she said, "You have made me suffer very much, so you shall surely die." "Come, elder brother, I for my part will make an attempt," said the next man. They crossed a very small creek. He made a dense forest, through which she could not force her way at all. He also made small bushes extending over a large tract of land. Therefore the Grizzly-bear did not reach the end of the forest for some time. At length she approached them again. She nearly overtook them. Again she said to them, "As you have made me suffer not a little, all of you shall surely die." "Why! elder brother, I will make an attempt," said a youth. He made very sharp thorns, resembling awls. They pierced through and through the feet. The Grizzly-bear walked, scattering the blood at every step. Again she overtook them. Again she said to them, "I have said, 'As you have made me suffer not a little, you all shall surely die.'" "Oho! Do you be the one," said the eldest to the fourth brother. And he made part of the ground cracked. When she went to jump over, the ground on each side went further apart. She went headlong into the chasm. And all her brothers were returning. They took their guns. "Your sister has made us suffer greatly. We will do just so to her," said they. Having stood around her, they shot at her and killed her. The ground came together as it had been before it separated.

THE ADVENTURES OF THE BADGER'S SON.

Told by Caⁿ'ge-skā.

Qúga ijiⁿ'ge amá íkimaⁿ'φiⁿ aφá-biamá. Taⁿ'waⁿgφaⁿ hégactĕwaⁿ'jĭ
Badger his son the (sub.) as a visitor went, they say. Village very populous

ĕdedí-φaⁿ amá. Ĕ'di ahí-biamá. Qúga íkimaⁿ'φiⁿ atí, á-biamá Níkagahi
there it was they say. There he arrived, they say. Badger as a visitor has come, said they, they say. Chief

3 uí eá tĕ'di júgφe maⁿφiⁿ'i-gă, á-biamá. Qúga íkimaⁿ'φiⁿ atí, á-biamá.
lodge his at the with him walk ye, said they, they say Badger as a visitor has come, said they, they say.

Ahaú! íkiφáu-gă, iⁿgφó, á-biamá. Kĭ ĕ'di júgφe ahí-biamá. Gíku-hmaⁿ'-
Oho let him come. O first-born son, said he, they say. And there with him they arrived, they say. They invited him regularly

biamá. Qúga ijiⁿ'ge éku atí, á-biamá. Caⁿ' gíku-hmaⁿ'-biamá. Ndaⁿ'-
they say. Badger his son I invite him I have come, said (one), they say. Still they invited him regularly they say. War-

6 haⁿga úju aká ijaⁿ'ge wiⁿ' wa'ú údaⁿ t'aⁿ'-biamá. Φé Qúga ijiⁿ'ge kíku
chief principal the (sub.) his daughter one woman good he had, they say. This Badger his son they invited him

tĕ'di wa'ú aká gá-biamá: ⸗anúφa íφiku hébe iⁿ'φalmiⁿ ekí te, á-biamá.
when woman the (sub.) said as follows, they say: Fresh meat they invite you to a piece you having it for me you come back will, said she, they say.

Aⁿ'haⁿ, égaⁿ φí'etĕ égaⁿ taté, á-biamá. Kĭ agφé amáma kíku tĕ. Kĭ wa'ú
Yes, so even if so shall (be), said he, they say. And he was going back, they say invited when. And woman

9 aká ujébe áciadi gφiⁿ' akáma. ⸗anúφa φaná φaⁿ φé abφiⁿ' agφí, á-biamá
the (sub.) door on the outside was sitting, they say. Fresh meat you begged the (oh.) this I have I have come back, said, they say

Qúga ijiⁿ'ge aká. Kĭ, Iⁿ'φiⁿ gí-ă hĕ, á-biamá wa'ú aká. Kĭ éφiⁿ akí-biamá.
Badger his son the (sub.). And, Bring it hither to me, said, they say woman the (sub.). And having it for her he reached there again, they say.

Kĭ 'í-biamá φí, Ataⁿ' φí φagφé taté? á-biamá. Φábφiⁿ jaⁿ'-qtiégaⁿ agφé tá
And he gave to her, they say when. How long when you go homeward shall? said she, they say. Three nights about I go will homeward

12 miⁿke, á-biamá Qúga ijiⁿ'ge aká. Kĭ, Añgágφe taté, φagφé tĕdíhi φí,
I who, said, they say Badger his son the (sub.). And, We go homeward shall, you go homeward arrives at it when.

á-biamá wa'ú aká. Gaⁿ' caⁿ' kíku gaⁿ' najiⁿ'-biamá ui φan'di. Kĭ gá-biamá:
said, they say woman the (sub.) So still inviting him so they stood, they say lodges at the. And he said as follows, they say:

Gasáni agφé tá miⁿke, á-biamá. Agφé φí añgágφe té ecé φaⁿ'etĭ, á-biamá
To-morrow I go homeward will I who, said he, they say. I go homeward when we go homeward will you said heretofore, said, they say

15 Qúga ijiⁿ'ge aká Aⁿ'haⁿ, égipe Añgágφe taté. Haⁿ' φí aⁿ'oniqí te,
Badger his son the (sub.) Yes, I said it. We go homeward shall. Night when you rouse me will,

á-biamá. Gaⁿ' jaⁿ'-biamá φí íφiφá-biamá Qúga ijiⁿ'ge aká. Φiqí-biamá.
said she, they say. So they slept, they say when awoke, they say Badger his son the (sub.). He wakened her, they say.

Ⱨáhañ-gă. Añgágφe té ecé φaⁿ agφé tá miⁿke, á-biamá. Júgφe agφá-biamá.
Arise. We go homeward will you said the I go homeward will I who, said he, they say. With her he went homeward, they say.

Égiɕe iɕádi aká ígiɗaha$^{n'}$-biamá ɕiñgé tĕ, iɕé tĕ. Gá-biamá iɕádi aká:
At length her the knew his own they say was miss- when, she when Said as follows, her the
father (sub.) ing bad gone they say father (sub.):

Ciñ'gajiñ'ga wiwíɬa Qúga ijiñ'ge júgɕe kigɕé, á-biamá. I^{n}ɕi$^{n'}$ɕalníqe taí,
Child my own Badger his son with her has gone again, said he, they say. You chase mine for me will,

á-biamá. Uɕáqɕai ɬĭ, Qúga ijiñ'ge t'éɕaɕĕ taí. Ciñ'gajiñ'ga wiwíɬa i^{n}ɕi$^{n'}$- 3
said he, they say. You overtake her if, Badger his son you kill him will. Child my own you hav-

ɕalni^{n} cki taí, á-biamá iɕádi aká. I^{n}c'áge aká, Níkagahi ijañ'ge Qúga
ing her for me coming back you will, said, they say her father the (sub.). Old man the (sub.), Chief his daughter Badger

ijiñ'ge júgɕe ákiágɕe té amá ɸí íɕalníqe taí aɕa+! Uɕáqɕai ɬĭ, Qúga
his son with her he has gone back, they say. You chase his for him will indeed! You overtake her when, Badger

ijiñ'ge t'éɕaɕĕ taí aɕa+! Wa'ú ɕiñké íɕalni^{n} cki taí aɕa+! á-biamá i^{n}c'áge 6
his son you kill him will indeed! Woman the (ob.) you have her for him you coming back will indeed! said, they say old man

aká Ahaú! á-biamá. Qúga ijiñ'ge níkagahi ijañ'ge kigɕédega$^{n'}$ ɕiqé awací,
the (sub.). Oho! said they, they say. Badger his son chief his daughter has gone again as to pur- sue he has asked us,

á-biamá. ɸiqá-biamá. Gañ'ki Qúga ijiñ'ge gicka$^{n'}$ ágají-biamá wa'ú aká.
said they, they say. They chased, they say. And Badger his son to go faster commanded, they say woman the (sub.).

Gicka$^{n'}$-ă hĕ. Uwáqɕai ɬĭ égiɕe t'éɕiɕĕ taí. Wí eáta^{n} ɬĭ t'éa^{n}ɕĕ tába, á-biamá 9
Go faster . They overtake us if beware they kill you lest. I why if they kill me will? said, they say

wa'ú aká. Égiɕe waɕíqe amá éɕa^{n}be atí-biamá. Wa'ú aká gá-biamá:
woman the (sub.). At length pursuer the (sub.) in sight came, they say. Woman the (sub.) said as follows, they say:

Céati é, á-biamá. Uwáqɕai, á-biamá. T'éɕiɕĕ té. Gicka$^{n'}$-ă hĕ, á-biamá.
Yonder has come he, said she, they say. We are over- taken, said she, they say. He kill you will. Go fast . said she, they say.

Úqɕa-bi ega$^{n'}$, wa'ú ta^{n} nɕa$^{n'}$-biamá. Gañ'ki Qúga ijiñ'ge ákiha^{n} ɕiqá-biamá. 12
Overtook them, they say having, woman the (ob.) they held her, they say. And Badger his son beyond they pursued him, they say.

Kĭ wi$^{n'}$ aɕi$^{n'}$ atí ega$^{n'}$ Qúga ijiñ'ge uqɕá-biamá ɬĭ gá-biamá: Kagéha,
And one having him come having Badger his son he overtook him, they say when he said as follows, they say: My friend,

t'ea$^{n'}$ɕiɕĕ tá-bi ɕa$^{n'}$ja, t'éwiɕa-májĭ. Gickañ'-gă. Man'de bɸíqa^{n}, ehé tá miñke.
we were to kill you (he said) though, I do not kill you. Go faster. Bow I broke it, I say will I who.

Qɕabé cé zandé cé ákibanañ'-gă, á-biamá. Wi$^{n'}$ cī ĕ'di ahí-biamá. Uɕáqɕe. 15
Tree that thick forest that run to with all your might, said he, they say. One again there arrived, they say. You overtook him.

Eáta^{n} t'éɕaɕáji ă. Man'de kĕ bɸíqa^{n} ga$^{n'}$ t'éaɕa-májĭ, á-biamá. Cétĕ gɸé.
Why you did not kill him? Bow the (ob.) I broke it so I did not kill him, said he, they say. Yonder he goes homeward.

Gícka^{n} ihá-gă, á-biamá. Cĭ waɕíqe ĕ'di ahí-biamá. Hau! kagéha, t'ea$^{n'}$ɕiɕĕ
Going faster suddenly, be thou, said he, they say. Again pursuer there arrived, they say. Ho! friend, we were to kill

tá-bi ɕa$^{n'}$ja, t'éwiɕa-májĭ tá miñke. Gicka$^{n'}$i-gă. Qɕabé céɕa^{n} ákibanañ'-gă, 18
you (he said) though, I kill you not will I who. Go ye faster. Tree yonder run to with all your might,

á-biamá. ɣañ'gĕqtci ɕagɸí, á-biamá. Man'deɣa^{n} bɸísc. ehé tá miñke,
said he, they say. Very near to you have come again, said he, they say. Bowstring I broke it, I say will I who,

á-biamá. Wi$^{n'}$ cī ĕ'di ahí-biamá. Uɸáqɸe ɸa$^{n'}$etī. Éata^{n} aja$^{n'}$? á-biamá.
said he, they say. One again there arrived, they say. You overtook him heretofore. Why you did it? said he, they say.

Éata^{n} t'éɸaɸájī ă. Man'deɬa^{n} bɸísĕ égа^{n} níɬa gɸé cétě, á-biamá. Cī wa-
Why you did not kill him ? Bowstring I broke it as live he goes homeward (see note). yonder said he, they say. Again pur-

3 ɸíqe ĕ'di ahí-biamá. Hau! kagécha, níkagahi újn t'ea$^{n'}$ɸiɸĕ tá-bi aí ɸa$^{n'}$ja,
suer there arrived, they say. Ho! friend, chief principal we were to kill you (he said) he said though,

añ'ka-a$^{n'}$ɸi^{n}-bájī. ɸaníɬa te. Sí nia$^{n'}$ɸĕ, ehé tá miñke, á-biamá. Gickañ'-gă.
we are not so. You live will. Foot it hurt me, I say will I who, said he, they say. Go faster.

Qɸabé ákibanañ'-gă, á-biamá. Wi$^{n'}$ cī ĕ'di ahí-biamá. Tĕnă'! Uɸáqɸĕqtia$^{n'}$.
Tree run to with all your might, said he, they say. One again there arrived, they say. Why! You really overtook him.

6 Éata^{n} t'éɸaɸájī ă. Sí nia$^{n'}$ɸĕ, ga$^{n'}$ t'eáɸa-májī. Cétě gɸé. Gícka^{n} ɸiqá-gă,
Why did you not kill him ? Foot hurt me, so I did not kill him. Yonder he went homeward. Going faster chase him,

á-biamá. Cī waɸíqe ĕ'di ahí-biamá. Hau! kagécha, cétě í wi$^{n'}$ égihe hné
said he, they say. Again pursuer there arrived, they say. Ho! friend, yonder lodge one headlong into it you go

te, á-biamá. ɸaníɬa te, á-biamá. Siɬa$^{n'}$ ana$^{n'}$bɸi^{n}ɸa, ehé tá miñke, á-biamá.
will, said he, they say. You live will, said he, they say. Ankle twisted in running, I say will I who, said he, they say.

9 Wi$^{n'}$ ĕ'di ahí-biamá. Na^{n}eta$^{n'}$-biamá. Tĕnă'! Uɸáqɸĕqtia$^{n'}$ ɸa$^{n'}$etī. Éata^{n}
One there arrived, they say. He stopped running, they say. Why! You really overtook him heretofore. Why

aja$^{n'}$? Wi$^{n'}$ɸake. Siɬa$^{n'}$ ana$^{n'}$bɸi^{n}ɸa, ga$^{n'}$ ana$^{n'}$eta^{n}. Cétě gɸé. Gícka^{n} ɸiqá-gă,
you did it? You tell the truth. Ankle I twisted it in running, so I stopped running. Yonder he went homeward. Going faster Going chase him,

á biamá. Ma^{n}ɸi$^{n'}$-ɬi wi$^{n'}$ égihe áiáɸa-biamá A$^{n'}$he amá. Za'ĕ'qtia$^{n'}$-
said he, they say. Earth-lodge one headlong into it he had gone, they say. He fled they say. In a very great confusion,

12 biamá waɸíqe amá. Kí wa'ú aká wajī$^{n'}$-píbají-biamá. ɬí ma^{n}táɬa wa'ú
they say pursuer the (sub.). And woman the (sub.) was cross they say. Lodge within it woman

wi$^{n'}$ ĕ'di gɸi$^{n'}$-biamá. ɬaháwagɸe gi'i$^{n'}$-biamá wa'ú aká. Man'dehi aɸi$^{n'}$
one there sat they say. Shield carried her own, they say. woman the (sub.). Spear having

gɸíza-biamá. Qúga ijiñ'ge man'dehi ábahá-biamá. Ía-ă hĕ. Áwadi cí ă.
she seized her own, they say. Badger his son spear she brandished it at him, they say. Speak . On what (business) you are coming ?

15 Íɸaájī ɬī, t'éwiɸĕ tá miñke, á-biamá. Qúga ijiñ'ge da$^{n'}$be etĕwa$^{n'}$-bají-
You do not speak it, I kill you will I who, said she, they say. Badger his son looked at her in the least not

biamá. Man'dehi ábaha etĕ céɸĕ-wa^{n}-bají-biamá; gia$^{n'}$ha-bají-biamá.
they say. Spear she brandished it at him even he stirred not at all they say; he fled not from her, they say.

Nan'de kĕ'ɬa níaci^{n}ga wi$^{n'}$ ja$^{n'}$ ke amá. Eɬáta^{n} íe íɸa-biamá. ɬañgéha,
Wall at the person one was lying, they say. From it speech he made come to her, they say. O sister,

18 wiɬa'ha^{n} ca$^{n'}$ɸiñkéɸa-gă. Ca^{n}ɸiñkéaɸĕ tá miñke, á-biamá wa'ú aká. Wa'ú
my sister's husband let him alone (as he sits). I let him alone (as he sits) will I who, said, they say woman the (sub.). Woman

aká Qúga ijiñ'ge áɸixá-biamá. Wa'ú ɸiñké gɸă$^{n'}$-bi ɬī núǰiñga isañ'ga
the (sub.) Badger his son married him, they say. Woman the (ob.) he married her, they say when boy her brother

baɤú-hna^{n} ca^{n}ca$^{n'}$-biamá. Kĭ Qúga ijiñ'ge aká gá-biamá: Wiɲáha^{n} eáta^{n}
robe over his head always they say. And Badger his son the (sub.) said as follows. they say: My wife's brother why so

áda^{n}, á-biamá. Hi^{n}+! uwíbça ɤí'ctĕ eáta^{n} aja$^{n'}$ tada^{n}+, á-biamá. Kĭ
! said he, they say. Oh! I tell you even if how you do that will! said she, they say. And

núǰiñga gá-biamá: Ⱡañgéha, wiɲáha^{n} uíça-ga bă, á-biamá. Kĭ wa'ú aká, 3
boy said as follows. they say: O sister. my sister's husband tell it to him . said he, they say. And woman the (sub.),

Hi^{n}+! wísa^{n}ça^{n}+! çiɲáha^{n} ucĕça ga$^{n'}$ eáta^{n} gáxe táda^{n}. Wíectĕ wábçi'a hĕ,
Oh! my dear younger brother! your sister's husband I tell him so how he do it will! Even I I have failed with them .

á-biamá. Cĭ ga$^{n'}$aka cĭ ímaxá-biamá. Eáta^{n} éi^{n}te uçá-gă, á-biamá.
said she, they say. Again sitting a while again he questioned her. they say. How it may be tell it, said he, they say.

Ⱡañgéha, wiɲáha^{n} uíça-gă, ehé, á-biamá. Hi^{n}+! wísa^{n}ça^{n}+! çiɲáha^{n} ucĕça- 6
O sister, my sister's husband tell it to him. I say. said he, they say. Oh! my dear younger brother! your sister's husband I tell it to him

da^{n} eáta^{n} ukéta^{n} da$^{n'}$ctĕa$^{n'}$ táda^{n}. Wíectĕ wábçi'a hĕ. á-biamá. Há. Cĭ
when how he acquire it may. (perhaps) ! Even I I have failed with them . said she, they say. Again

ímaxá-biamá. Cĭ núǰiñga gá-biamá: Ⱡañgéha, wiɲáha^{n} uíça-gă, á-biamá.
he asked her. they say. Again boy said as follows. they say: O sister my sister's husband tell it to him, said he, they say.

Çiɲáha^{n} ucĕça tá miñké, á-biamá (wa'ú aká). Ciɲáha^{n} wa'ú wí añ'kiga^{n} 9
Your sister's husband I tell it to him will I who. said, they say (woman the). Your wife's brother woman I like me

wi$^{n'}$ 'ágçaçaí. Najíha máqa^{n} açi$^{n'}$ agçaí, á-biamá. Kĭ Qúga ijiñ'ge
one made him suffer. Hair she cut off having it she went homeward. said she, they say. And Badger his son

gá-biamá: Ánai ă. Kĭ. Wa'ú aká dúbai hĕ, á-biamá wa'ú aká. Ĕ'di
said as follows, they say: How many are they ! And. Woman the (sub.) are four . said, they say woman the (sub.). There

pí-hnan-ma$^{n'}$ éde wábçi'a agçí, á-biamá wa'ú aká. Kĭ. Ána çaja$^{n'}$ ke- 12
I arrived, regularly I have bnt I have with them I have come home. said, they say woman the (sub.). And. How many you sleep the

hna$^{n'}$ cí ă, á-biamá. Wi^{n}áqtci aja$^{n'}$ ke-hna$^{n'}$ pí, á-biamá. Hi^{n}bé ána
regularly you arrive ! said he, they say. Once I sleep the regularly I arrive, said she, they say. Moccasin how many

uçáɲa^{n} ke-hna$^{n'}$ cí ă, á-biamá. Hi^{n}bé na$^{n'}$ba uáɲa^{n} ke-hna$^{n'}$ agçí, á-biamá.
you put on the regularly you come ! said he, they say. Moccasin two I put on the regularly I have come home, said she, they say.

Kĭ ĕ'di bçé tá miñke, á-biamá nú aká. Hi^{n}bé iñgáxa-gă, á-biamá Áwa- 15
And there I go will I who. said, they say man the (sub.). Moccasin make for me. said he, they say. Where-

tuska$^{n'}$ska ă, á-biamá núǰiñga aká. Mi$^{n'}$eça$^{n'}$be tiça$^{n'}$ uska$^{n'}$skadi gçi$^{n'}$,
in a line with ! said, they say boy the (sub.). Sunrise becomes again (!) in a line with it sits,

á-biamá wa'ú aká. Ĕ'di pí-hna^{n}-ma$^{n'}$ éde sabé hégabajĭ: áda^{n} wábçi'a-
said, they say woman the (sub.). There I arrived, regularly. I have but watchful very: therefore I have failed with them

hna^{n} agçí, á-biamá wa'ú aká. Kĭ. Ga$^{n'}$ ca$^{n'}$ ĕ'di bçé tá miñke. Wábçi'á 18
regularly I have come home. said, they say woman the (sub.). And. So still there I go will I who. I fail with them

agçí ctéctĕwa^{n} ca$^{n'}$ ĕ'di bçé tá miñke ça$^{n'}$ja, uma$^{n'}$e d'úba iñgáxa-gà.
I come home notwithstanding still there I go will I who though. provisions some make for me.

á-biamá Ga$^{n'}$ açá-biamá Açá-biamá, açá-biamá, açá-biamá, açá-biamá.
said he they say So he went, they say. He went, they say. he went they say. he went, they say he went, they say.

Hebádi ja$^{n'}$-biamá. Égasáni mi$^{n'}$ ¢a^{n} híde hí ɤi ĕ'di ahí-biamá. Égi¢e
On the way he slept, they say. The next day sun the low arrived when there be arrived, they say. Behold

wa'ú aká wateígaxá-biamá. Néxe-qaɤú uti$^{n'}$-biamá. Najíha gá¢a^{n} éga^{n}
woman the (sub.) danced they say. Drum they hit, they say. Hair that like

3 ¢izaí éga^{n} wateígaxe a¢i$^{n'}$ amá. Wág¢ade ahí-bi ega$^{n'}$, wada$^{n'}$be naji$^{n'}$-
they took as dancing they had it they say. Creeping up on them arrived, they say having, looking at them he stood

biamá. Ugás'i^{n}-biamá. Wa'ú amá cañ'gaxá-biamá néxe-gaɤú uti$^{n'}$ tĕ.
they say. He peeped they say. Woman the (sub.) quit it they say drum beating the (ob.).

ɻíaɻa ag¢á-biamá. Égi¢e é¢a^{n}be atí-biamá Wé'i^{n} ma$^{n'}$zepe ctī a¢i$^{n'}$-
To the lodge they went back, they say. At length in sight they came, they say. Pack-strap ax too they had

6 biamá. Wé¢ĕ a¢á-biamá, ja$^{n'}$ agía¢á-biamá. Wa'ú wi$^{n'}$ najíha skă'qti,
they say. To find it they went, they say, wood they went for it, they say. Woman one hair very white,

wi$^{n'}$ jídeqti, wi$^{n'}$ núqtci-biamá, wi$^{n'}$ zíqtci-biamá. A-í-bi ca$^{n'}$ja ¢a$^{n'}$qti ga$^{n'}$
one very red, one very green, they say, one yellow very, they say. They were approaching, they say though without the least cause

kiĐáaze ga$^{n'}$ a$^{n'}$he átiágg¢a-biamá Qúga ijiñ'ge aká ɤi'a$^{n'}$qti-biamá. Úda^{n}qti
scaring each other so to flee they started suddenly, they say. Badger his son the (sub.) painted himself, they say. Very good

9 ɤiɤáxa-biamá. Wá¢aha tĕ' ctī úda^{n}qti ɤiɤáxa-biamá. Ja$^{n'}$ wi$^{n'}$ áka^{n} naji$^{n'}$-
he made himself, they say. Clothing the too very good he made for himself, they say. Wood one leaning on he stood

' biamá. Wa'ú iɲañ'ge jiñgá aká mi$^{n'}$jiñga pahañ'ga atí-biamá. Qúga ijiñ'ge
they say. Woman her sister small the (sub.) girl before came, they say. Badger his son

íc¢a-biamá. Hi^{n}+! ja^{n}¢éha, mú wi$^{n'}$ i¢áɤi¢ĕ, á-biamá. Hi^{n}+! wihé, wíci'é
she found him, they say. Oh! elder sister, man one I have found for myself, said she, they say. Oh! my little sister, my sister's husband

12 ja$^{n'}$ a^{n}¢íqa^{n} taň'gata^{n}, ga$^{n'}$ wákida taí, á-biamá. Ja$^{n'}$ ¢iqa$^{n'}$-biamá. Ja$^{n'}$ kĕ
wood we break we will, so let him watch, said she, they say. Wood they broke, they say. Wood the (ob.)

hé'a^{n} ¢icta$^{n'}$-biamá ɤi, 'I^{n}wćakiɕái-ă, á-biamá. Ahaú! Hájiñga u¢ísna^{n}i-gă.
tied in bundles they finished, they say when, Cause us to carry them, said they, they say. Oho! Cord put the cords on the bundles

'I$^{n'}$wikí¢ĕ taí miñke, á-biamá. Hájiñga u¢ísna^{n}-bi ega$^{n'}$, man'de g¢ísninde
I cause you to carry them will I who, said he, they say. Cord put them on, they say having, bow pulled his out

15 ega$^{n'}$, waň'gi¢e t'éwa¢á-biamá wa'ú dúba ¢añká. Najíha gĕ b¢úga máwaqa$^{n'}$-
having, all he killed them, they say woman four the (ob.). Hair the (ob.) all he cut off

biamá. Ga$^{n'}$ jí tĕ'ɲa a¢á-bi ɤi najíha g¢íza-bi ega$^{n'}$, iɲíg¢a^{n}-biamá. Usá-
they say. So lodge to it he went, they say when hair took his, they say having, he carried in his robe above the belt, they say. He fired (the grass)

biamá. Cúde sábĕ. Kī gá-biamá: ɻañgéha, wiɲáha^{n} agí eb¢éga^{n}. Usć,
they say. Smoke black. And he said as follows, they say: O sister, my sister's husband is coming back I think. He has fired (the grass).

18 á-biamá. Wíectĕ wábi¢i'a-hna^{n}-ma$^{n'}$. Eáta^{n} ¢iɲáha^{n} wá¢i^{n} gí táda^{n}, á-biamá.
said he, they say Even I I have failed with them to regularly I have. How your sister's husband bringing them coming home will I say! said she, they say.

Cí usá-biamá. Usá-biamá ɤi cúde tĕ jíde amá ¢iɲáha^{n} wá¢i^{n} cugí,
He again fired (the grass), they say He fired it, they say when smoke the red they say. Your sister's husband having them there he is, coming,

á-biamá Qúga igáq¢a^{n} aká. Cí ɤañ'ge g¢í-bi ɤī, cĭ usá-biamá. Cúde tĕ
said, they say Badger his wife the (sub.) Again near had come, when, they say again he fired it, they say. Smoke the

skă′qtci amá ɸiɲáhaⁿ ɸábɸiⁿ wáɸiⁿ cugí, á-biamá. Cī usá-biamá. Cúde
very white they say. Your sister's husband three having them there he is, coming, said she, they say. Again he fired it, they say. Smoke

tĕ ɲúqti amá. ɸiɲáhaⁿ wañ′giɸe wáɸiⁿ cugí, á-biamá. Égiɸe éɸaⁿbe agɸí-
the very green they say. Your sister's husband all having them there he is, coming. said she, they say. At length in sight he came,

biamá. ɸiɲáhaⁿ cégɸii hĕ, á-biamá. Ágikípa aɸá-biamá. Wañ′giɸe t′éawáɸĕ, 3
they say. Your sister's husband yonder he has come . said she, they say. To meet her own she went, they say. All I killed them,

á-biamá Wiɲáhaⁿ najíha eɲá ctī iɸébɸiⁿ agɸí, á-biamá. Caⁿ′ hĕ, á-biamá.
said he, they say. My wife's brother hair his too I have for him I have come home, said he, they say. Enough . said she, they say.

Wañ′giɸe wáhniⁿ ɸagɸí údaⁿ hĕ, á-biamá. Haⁿ′ ɣī Qúga igáqɸaⁿ aká
All having them you have come home good . said she, they say. Night when Badger his wife the (sub.)

ɸábɸiⁿ wagíquɲá-biamá. Wéwatci aɸiⁿ′-biamá. Égasáni tĕ, Iⁿ′′e jégɸañ-gă, 6
three sang for her own, they say Scalp-dance they had it, they say. The next day when, Stone put in the fire,

á-biamá. Uɖá-biamá Iɲáhaⁿ ɸiñké najíha ɸizaí tĕ suá kĕ giáskebá-biamá.
said he, they say. They entered, they say. His wife's brother the (ob.) hair took when scar the (ob.) he scraped for him, they say.

Wamí gacíba-biamá ɣī najíha égɸaⁿ-biamá. Kī najíha égigaⁿ-biamá.
Blood he forced out, they say when hair he put on for him, they say. And hair was as before, they say.

Údaⁿqti giɲáxa-biamá. ɸé najíha wa‘ú dúba wáɸiⁿ agɸí tĕ caⁿ′caⁿ 9
Very good he made his (relation), they say. This hair woman four having them he came home as continually

watɸígaxá-biamá.
dauced they say.

NOTES.

294, 5–6. nudaⁿhañga nju, the principal war-chief was, in this case, the head-chief.

294, 11. ɸabɸiⁿ jaⁿ-qtiegaⁿ agɸe ta miñke. Frank La Flèche inserted "ɣi," *when*, after "jaⁿ-qtiegaⁿ."

295, 7. kigɸedegaⁿ, in full, kigɸé édegaⁿ′.

295, 9. Uwaqɸai ɣī. Cañ′ge-skă gave "Uwaqɸe ɣī, if *he* overtake *them*."

295, 11. Ceati e. Frank La Flèche reads, "Céati é-i hĕ, yonder *they* have come."

295, 11. Uwaqɸai, á-biama. T'eɸiɸĕ te. Gickaⁿ-ă hĕ, á-biama. Frank La Flèche reads: "Uwáqɸai. T'éɸiɸĕ taí. Gickaⁿ′-ă hĕ, á-biamá," as "taí" refers to many, and "te" to one or two.

295, 15. zande ce akibanañ gă. Zande céhiɸaⁿ akibanañ-gă.—Frank La Flèche.

295, 17. Gickaⁿ iha-gă. Rather, Gickaⁿ ɸiqá-gă. Pursue him more rapidly.—Frank La Flèche.

295, 17; **296**, 2; **296**, 7. Cī waɸiqe ĕdi ahi-biama. Insert "amá, the (sub.)," after "waɸiqe."—Frank La Flèche.

295, 18. Gickaⁿi-gă, dictated by mistake, instead of the singular, gickañ-gă.

296, 1; **296**; 9. eátaⁿ ajaⁿ′. Eátaⁿ ájaⁿ.—Frank La Flèche. When the interrogative sign, "ă," follows, we can say, "Eátaⁿ ajaⁿ′ ă." But otherwise we must say "Eátaⁿ ájaⁿ."

296, 2. Mandeɲaⁿ bɸise egaⁿ niⁿ′ja gɸé hă, cétĕ, He has gone back alive, in that direction, because I broke the bowstring."

296, 5. qɸabe akibanañ-gă. Insert "cehiɸaⁿ, *yonder*."—Frank La Flèche.

296, 12. Kĭ wa'u aka wajī^{n}-pibaji-biama. This probably refers to the woman in the earth-lodge. If so, this sentence is out of place, and should follow the next one.

296, 16. Mandehi abaha etĕ ceɸĕ-wa^{n}-baji-biama. Frank La Flèche gives:

Man′dehi ábahaí amá etĕ céɸĕ-etĕwa^{n}′-baji-biamá.
Spear at him, they say it was brandished even he did not heed it in the least, they say.

297, 2. eáta^{n} aja^{n}′ tada^{n}+. If spoken by a male, it would have been, "eáta^{n} ája^{n} táda^{n}."

297, 4. ɸiɲáha^{n} nébɸa ga^{n}′ eáta^{n} gáxe táda^{n}. This should be, "ɸiɲáha^{n} nébɸa ɲĭ, eáta^{n} gáxe tada^{n}+."—Frank La Flèche.

297, 7. eáta^{n} ukéta^{n} da^{n}′eteа^{n}′ táda^{n}. As it was spoken by a female, it should be, "eáta^{n} ukéta^{n} da^{n}′eteа^{n}′ tada^{n}′," *or* "tada^{n}+."—Frank La Flèche.

297, 18. Kĭ, Ga^{n}′ ca^{n}′ ĕdi bɸé tá miñke. "Ga^{n}" is superfluous. Read, "Kĭ, ca^{n}′ ĕ′di bɸé tá miñke."—Frank La Flèche.

298, 3. For "wágɸade," read "wagɸáde."—Frank La Flèche.

298, 7–8. ca^{n}qti ga^{n} kidáaze ga^{n} atiaɸa-biama. Sanssouci reads: "ca^{n}′qti ga^{n} kidáaze ga^{n} a^{n}′he átiaɸá ma^{n}ɸi^{n}′-biamá, they continued scaring each other, and started to flee." ca^{n}qti ga^{n}=e'a^{n} ɸiñgeqti, for no reason whatever.

298, 11–12. wiciᵓé ja^{n} a^{n}ɸíqa^{n} tañ′gata^{n} ga^{n}′ wákida taí. Sanssouci reads: "ja^{n}′ a^{n}ɸíqa^{n} tañ′gata^{n}. Wiciᵓé ga^{n}′ wákida taí, We will break the wood. My sister's husband will, in the mean time, be on guard (for us)."

298, 13. 'I^{n}wéakiɸai-ă, Cause us to carry it on our backs: "Help us to our feet with the packs on our backs." The women lie down and put the pack-strap around them. Then some one has to raise them to their feet.

298, 18. Eáta^{n} ɸiɲáha^{n} wáɸi^{n} gí táda^{n}. It should be, "Eáta^{n} ɸiɲáha^{n} wáɸi^{n} gí tada^{n}+," as spoken by a female.

299, 3. ɸiɲáha^{n} cégɸii hĕ. Frank La Flèche reads: "ɸiɲáha^{n} cégɸi é."
"Your sister's husband yonder has come he."

TRANSLATION.

The Badger's son went as a visitor to a very populous village. "Badger has come as a visitor. Go ye with him to the lodge of the chief," said they. "Badger has come as a visitor," said they, when they addressed the chief. "Oho! Let him come, O first-born sons," said he. And they arrived there with him. They used to invite him to feasts. "I have come to invite Badger's son to a feast," said one. Still, they continued inviting him to feasts. The principal war-chief had a beautiful woman for his daughter. When they invited this son of the Badger, the woman said as follows: "You will please bring back for me a piece of the fresh meat of which you are invited to partake." "Yes, if it be so, so shall it be," said he. And he was going back from the feast. And the woman was sitting outside the door. The Badger's son said, "I have brought back this fresh meat for which you begged." And the woman said, "Bring it to me." And he took it to her. And when he gave it to her, she said, "How long shall it be before you go homeward?" "In about three days I shall go homeward," said the Badger's son. "And when the time comes for you to go homeward, we shall go homeward," said the woman. And still they continued inviting him to feasts at the village. And he said as follows: "I shall go homeward to-morrow. You said heretofore that when I went homeward, we would go homeward." "Yes, I

said it. We shall go homeward. You will waken me at night," said she. And when they slept, the Badger's son awoke. He wakened her. "Arise. You said, 'We will go homeward.' I am going homeward," said he. He went homeward with her. At length her father knew that his daughter was missing, when she had gone. Her father said as follows: "The Badger's son has taken my child away. You will chase her for me. If you overtake her, you will kill the Badger's son. You will bring my child back to me." The old man said, "It is said that the Badger's son has gone back again with the chief's daughter. You are to pursue her for her father. When you overtake her, you will kill the Badger's son. You will bring the woman back to him." "Oho! The Badger's son has gone again with the chief's daughter, so he has asked us to pursue," said they. They pursued. And the woman commanded the Badger's son to go faster. "Go faster. If they overtake us, beware lest they kill you. But as for me, why should they kill me?" said the woman. At length the pursuers came in sight. The woman said as follows: "Yonder they have come. We are overtaken. They will kill you. Go faster." The pursuers having overtaken them, took hold of the woman. And they pursued the Badger's son beyond the place. And one, having kept on till he came to him, overtook the Badger's son, and said as follows: "My friend, though the chief said that we were to kill you, I do not kill you. Go faster. I will say that I broke the bow. Run with all your might to yonder dense forest, to yonder trees," said he. And one arrived where the first pursuer was. "You overtook him. Why did you not kill him?" "I broke the bow, so I did not kill him. Yonder he goes homeward. Quicken your pace immediately," said he. And the second pursuer arrived where the Badger's son was. "Ho! my friend, though the chief said that we were to kill you, I will not kill you. Quicken your pace. Run with all your might to yonder trees. You have nearly come home. I shall say that I broke the bowstring," said he. One arrived there. "You overtook him. Why did you do that? Why did you not kill him?" "As I broke the bowstring, yonder he goes alive towards his home. Quicken your pace immediately," said he. And the third pursuer arrived there. "Ho! My friend, though the head-chief said that we were to kill you, we are not the persons to do that. You will live. I will say that my foot hurt me. Quicken your pace. Run with all your might to the trees," said he. And one arrived where the third pursuer was. "Why! You really overtook him. Why did you not kill him?" "My foot hurt me, so I did not kill him. Yonder he goes homeward. Quicken your pace and pursue him," said he. Again a pursuer arrived there. "Ho! My friend, yonder is a lodge. You will go headlong into it. You will live. I shall say that I sprained my ankle in running," said he. One arrived there. He stopped running. "Why! you really overtook him. Why did you do that?" "You tell the truth. I sprained my ankle in running, so I stopped. Yonder he goes homeward. Quicken your pace and chase him," said he. The Badger's son had gone headlong into an earth-lodge. He fled. The pursuers made a great uproar. A woman sat inside the lodge. And the woman was cross. The woman carried her own shield. She seized her spear, and brandished it at the Badger's son. "Speak. On what business have you come? If you do not speak, I will kill you," said she. The Badger's son did not look at her at all. Even though she brandished the spear at him, he stirred not at all; he did not flee from her. A man was lying by the wall. Thence he addressed her. "O sister, let my sister's husband alone." "I will let him alone," said the woman. The woman married the Badger's son. When he married the woman, the boy, her brother,

kept his head always covered. And the Badger's son said as follows: "Why is my wife's brother so?" "Oh! Even if I tell you, how can you do that which he desires?" said she. And the boy said as follows: "O sister, tell it to my sister's husband." And the woman said, "Oh! My dear younger brother, if I tell it to your sister's husband, how can he do it? Even I have failed to harm them." Again, after sitting a while, he questioned her. "Tell how it is," said he. "O sister, tell it to my sister's husband, I say," said he. "Oh! My dear younger brother! When I tell it to your sister's husband, how may he acquire it? Even I have failed to harm them," said she. He asked her again. And the boy said as follows, "O sister, tell it to my sister's husband." "I will tell it to your sister's husband," said she. "A woman who resembles me has made your wife's brother suffer. She cut off his hair, and took it homeward." And the Badger's son said as follows: "How many are they?" And the woman said, "The women are four. I have been there regularly, but I have come home unsuccessful." And he said, "How many times do you usually sleep before you arrive there?" "I usually arrive there after sleeping once," said she. "How many pairs of moccasins do you usually put on when you are coming?" said he. "I usually put on two pairs of moccasins before I reach home," said she. "And I will go thither. Make moccasins for me. With what is it in a straight line?" said her husband. "It is in a line with sunrise. I have been there regularly, but they are very watchful; therefore I have always come back unsuccessful," said the woman. "But still I will go there. Though I will go there at any rate, even if I return unsuccessful, prepare some provisions for me," said he. So he departed. He went, and went, and went, and went. He slept on the way. The next day, when the sun was low, he arrived there. Behold, the women danced. They beat the drum. As they took hair like that of his brother-in-law, they had it for dancing over it. Having arrived by creeping up on them, he stood looking at them. He peeped. The women stopped beating the drum. They went homeward to the lodge. At length they came in sight. They had pack-straps and axes. They went for wood. One woman had very white hair; one had very red; one, very green; and one, very yellow. Though they were approaching, they were continually scaring each other, and starting suddenly to flee. The Badger's son had painted himself very well. He had made himself very nice-looking. He had also made his clothing very good. He stood leaning against a tree. The youngest sister among the women, a girl, came first. She found the Badger's son. "Oh! elder sisters, I have found a husband for myself," said she. "Oh! little sister, we will break wood, and my sister's husband shall be on guard," said one. They broke branches of wood. When they finished tying up the wood in bundles, they said, "Cause us to carry them on our backs." "Oho! put the straps on the bundles. I will cause you to carry them on your backs," said he. When they had put on the straps, he pulled out his bow, and killed all of the four women. He cut off all the hair. And when he had gone to the lodge, he seized the hair of his brother-in-law, and put it in his robe above the belt. He set the grass afire. The smoke was black. And the brother-in-law said as follows: "O sister, I think that my sister's son is coming back. He has fired the grass." "Even I have always failed. How is it possible for your sister's husband to be coming home with them?" said she. Again he set fire to the grass. When he set fire to it, the smoke was red. "There is your sister's husband, coming home with them," said the Badger's wife. Again when he had come very near, he set the grass afire. The smoke was very white. "There

is your sister's husband coming with three of them," said she. Again he set the grass afire. The smoke was very green. "There is your sister's husband, coming home with all of them," said she. At length he had come in sight. "Yonder has come your sister's husband," said she. She went to meet her husband. "I have killed all. I have also brought back my wife's brother's hair to him," said he. "That is well. It is good for you to bring home all," said she. At night the Badger's wife sang the dancing-songs for the three. They had the scalp-dance. The next day her husband said, "Put stones in the fire." The two men entered a sweat-lodge. When the Badger's son took the hair of his wife's brother, he scraped the scarred place on the top of the head. When he forced out the blood by scraping, he put the hair on the place. And the hair was as before. He made it very good for his relation. The three danced continually, as the Badger's son had brought home the hair of the four women.

ADVENTURES OF THE PUMA, THE ADOPTED SON OF A MAN.

TOLD BY ƋÁ¢Iⁿ-NAⁿPÁJI.

Iñgɕaⁿ′-siⁿ-snéde wiⁿ′ níaciⁿga wiⁿ′ aɕiⁿ′ akáma. Kĭ ciñ′gajiñ′ga ctĕwaⁿ′
Long-tailed-cat one man one was keeping him, they say. And child soever

ɕiñgaí tĕ. Kĭ gaⁿ′ ɕé ciñ′gajiñ′ga gáxai tĕ. Égiɕe níaciⁿga cénujiñ′ga
he had none. And so this child he made him. At length person young man

aɕé amáma. ⸢Lí tĕ ɬañ′gĕqtci ahí-bi ɬī égiɕe ɮáqti d'úba maⁿɕiⁿ′ amáma. 3
was going, they say. Lodge the very near he arrived, they say when behold deer some were walking, they say.

Wéɬinaqɕai tĕ ɮí tĕ′ɮa ahí-biamá, wahútaⁿɕiⁿ ɕiñgaí égaⁿ. Kĭ é ctí
He hid himself from them when lodge at the he arrived, they say, gun he had none as. And he too

ɕiñgé akáma. Gá-biamá: Dadíha, ɮáqti d'úba úmakaqtci ĕdedí-amá hă.
had none, they say. He said as follows, they say: O father, deer some very easy there they are .

Wahútaⁿɕiⁿ aⁿwaⁿ′i-gă, á-biamá. Ahaú! á-biamá. Wahútaⁿɕiⁿ ctĕwaⁿ′ 6
Gun lend me, said he, they say. Oho! said he, they say. Gun soever

aⁿɕiñ′ge, á-biamá. Cénujiñ′ga taⁿ Iñgɕaⁿ′-siⁿ-snéde isañ′gakiɕaí tĕ. ₵isañ′ga
I have none, said he, they say. Young man the (ob.) Long-tailed-cat he made him a younger brother to him. Your younger brother

júgɕe maⁿɕiñ′-gă. Égiɕe ɕisañ′ga íɕahusá te. ₵isañ′ga íɕapiɕiⁿ′qtci
with him walk. Beware your younger brother you scold him lest. Your younger brother very gently

júgɕe-ɬnañ′-gă hă, á-biamá iɕádi aká. Égiɕe júgɕe aɕá-biamá. ₵ɕámé, 9
go with him regularly . said, they say his father the (snb.). At length with him he went, they say. These are they,

kagɕha, á-biamá. ⸢ɮáqti ébazú-biamá. Kĭ gaⁿ′ ébazu tĕdítaⁿ wénaxíɕa
O younger brother, said he, they say. Deer he pointed at for him, they say. And so he pointed at for him after the attacking them

aɕá-biamá. Gaⁿ′ uckaⁿ′ ɕandíqti caⁿ′ ɮáqti wiⁿ′ t'éɕa-biamá Iñgɕaⁿ′-siⁿ-snéde
he went, they say. So dead just at the yet deer one killed it, they say Long-tailed cat

aká. Ga$^{n'}$ ‘i$^{n'}$ akí-biamą́. ɸisañ′ga cégan-hna$^{n'}$ égan téqiáɸč, á-biamá
the (sub.). So carrying it he reached home, they say. Your younger brother in that way invariably as I prize him, said, they say

iɸádi aká. Ga$^{n'}$ ĭndádan waníꞑa ekan′hna ꞑĭ ɸisañ′ga uíɸa-hnañ′-gă.
his father the (sub.). So what animal yon wish if your younger brother tell it to him regularly.

3 Waníꞑa bɸúgaqti t′éwaɸč man$^{n'}$ɸi$^{n'}$-biamá Iñgɸa$^{n'}$si^{n}-snéde aká. Dadíha, kagé
Animal all killing them walked, they say Long-tailed cat the (sub.). O father, younger brother

‘ábae juágɸe bɸé tá miñke, á-biamá cénujiñ′ga aká. Gátědi qɸabé
hooting I with him I go will I who, said, they say young man the (sub.). In that place tree

cugáqti uíɸa^{n}be maji$^{n'}$ té ědedí amaí. Ě′di ɗahádi ɸisañ′ga iɸápe gɸiñ′-gă.
very thick up-hill stands the there they are (mv.). There on the hill your younger brother waiting for sit.

6 Ga$^{n'}$ cénujiñ′ga aká ɗahádi Iñgɸa$^{n'}$-si^{n}-snéde iɸápe gɸi$^{n'}$-biamá. Kagé, ɸé
So young man the (sub.) on the hill Long-tailed-cat waiting for sat, they say. O younger brother, this

i^{n}ɗádi ‘ácpae eté tĕ, á-biamá. Ga$^{n'}$ ɗahádi gɸi$^{n'}$-biamá cénujiñ′ga aká.
my father you hunt may the, said he, they say. So on the hill sat they say young man the (sub.).

Ga$^{n'}$ Iñgɸa$^{n'}$-si^{n}-snéde qɸabé cúga égih áiáɸa-biamá. ɻáqti wi$^{n'}$ uɸa$^{n'}$-biamá.
So Long-tailed-cat tree thick headlong had gone, they say. Deer one he held they say.

9 ɸiqɸájĕqteí-biamá. Ga$^{n'}$ ĕ′di ahí-biamá. ɸisnú aɸá-biamá. Ubátihéɸa-
He made cry out by holding, they say. So there he arrived, they say. Dragging it he went, they say. He hung it up

biamá. Wasábe-ma wi$^{n'}$ ka$^{n'}$bɸa, kagé, á biamá. Waci$^{n'}$ bɸáte tégan,
they say. The black bears one I wish, O younger brother, said he, they say. Fat meat I eat in order that,

á-biamá. Égiɸe wi$^{n'}$ uɸa$^{n'}$-biamá. Ě′di ahí-biamá. Égiɸe ɻáci t′éɸĕ
said he, they say. At length one he held they say. There he arrived, they say. Behold some time he was killing it, they say.

12 akáma. Iñgɸa$^{n'}$-si^{n}-snéde aká íꞑigɸagɸídai-de ɻidíɻa man^{n}ɸi$^{n'}$-biamá. Hau!
the (sub.) got foam on himself by biting since rubbing himself he walked they say. Ho!

kagé, jábe-ma wi$^{n'}$ ka$^{n'}$bɸa hă, á-biamá. Ní kĕ ánase tĕ. Ca$^{n'}$ ga$^{n'}$ égih
O younger brother, the beavers one I wish said he, they say. Water the obstructed. And after some time headlong

áiáɸa-biamá Égiɸe jábe-ma wi$^{n'}$ jiñ′gaji édega^{n} éɸa^{n}be aɸi$^{n'}$ agɸí-biamá.
he had gone, they say. At length the beavers one not small but so in sight having it he came back, they say.

15 Kagé, muɔna$^{n'}$-ma wi$^{n'}$ ka$^{n'}$bɸa hă, á-biamá. Ga$^{n'}$ cī wi$^{n'}$ t′éɸa-biamá
O younger brother, the otters one I wish said he, they say. So again one he killed, they say

muɔna$^{n'}$. Kí iɸádi aká nan′de-gípibají tĕ ga$^{n'}$ úgine a-í-biamá. Gañ′ki
otter. And his father the (sub.) heart was bad for him as so seeking them, his own he was coming, they say. And

pahañ′gaqtei ɻáqti t′éɸai tĕ ĕ′di ahí-biamá. Cī ɸé wasábe t′éɸai tĕ ĕ′di
the very first deer killed the there he arrived, they say. Again this black bear killed the there

18 ahí-biamá. Cī ɸé jábe t′éɸai tĕ ĕ′di ahí-biamá. Cī ɸé muɔna$^{n'}$ t′éɸai tĕ
he arrived, they say. Again this beaver killed the there he arrived, they say. Again this otter killed the

ĕ′di ahí-biamá. Nă! ɸisañ′ga íɸiñge t′éɸaɸĕ, kagé, á-biamá. Ca$^{n'}$ égan
there he arrived, they say. Fie! your younger brother weary you kill him, my child, said he, they say. Enough so

gáxa-gă, á-biamá. Ga$^{n'}$ é céna wa'i$^{n'}$ agɸá-biamá. Iɸádi aká zaní wa'i$^{n'}$-
make it, said he, they say. So that enough carrying them they went homeward, they say. His father the (sub.) all carried them

biamá. Ga$^{n'}$ akí-bi ega$^{n'}$ ijiñ'ge aká akíwaha waɸáte gɸi$^{n'}$-biamá.
they say. So reached home, having they say his son the (sub.) both eating they sat, they say.

lñgɸa$^{n'}$-si^{n}-snéde é úju-biamá, iɸádi t'a$^{n'}$ tĕ; áda^{n} iɸádi ɨxpiɖiski júgigɸe 3
Long-tailed-cat he principal, they say, his father had the; him therefore his father near him without touching with his

gɸi$^{n'}$-biamá. Ga$^{n'}$ iha$^{n'}$ aká é etĭ égaⁿqti ági'a^{n}ɸá-biamá. Ga$^{n'}$ edíta^{n}
sat they say. So his mother the (sub.) she too just so took care of her own, they say. So after that

'ábae júgigɸe aɸé-hna^{n}-biamá. ɸisañ'ga wi^{n}áqtei t'éɸĕ-ga^{n} 'i$^{n'}$-ada$^{n'}$ júgɸe
hunting with his he went regularly, they say. Your younger brother only one killed it having carry it and with him

gí-hnañ-gă, á-biamá. Áhigi t'éwaɸĕ tĕdíhi ɤinan'da$ɸi^{n}$ ígiɤhná-biamá 6
be coming back regularly, said he, they say. Many killed them when making himself crazy by running feared it for his, they say

iɸádi aká. Ga$^{n'}$ égan-hna$^{n'}$-biamá. Wanɨta wi^{n}áqtei t'éɸai ga$^{n'}$ júgɸe
his father the (snb.). So thus regularly, they say. Animal only one he killed it so with him

agí-hna$^{n'}$-biamá. Cĭ 'ábae júgɸe ahí-biamá. ɸisañ'ga watcícka wi$^{n'}$ gúata^{n}
he was coming home regularly, they say. Again hunting with him he arrived, they say. Your younger brother creek one from the further (ob.)

tíɸe tĕ'di cugáqti naji$^{n'}$ tĕ'di ĕdí 'ábae júɸagɸé te, á-biamá. Ga$^{n'}$ ĕ'di 9
comes forth at the very thick stands at the there hunting you with him will, said he, they say. So there

ahí-biamá. Kagé, i^{n}dádi 'ácpae eté tĕ ɸé, á-biamá. Ga$^{n'}$ ĕ'di aɸá-biamá.
he arrived, they say. O younger brother, my father you hunt may the this, said he, they say. So there he went, they say.

Ĕ'di ahí-biamá ɤĭ ɤáciqti égan a$^{n'}$pa^{n} núga kéde t'éɸĕ akánna. Kagé,
There arrived, they say when a very long time elk male lying, and he was killing it, they say. O younger brother,

ɯa^{n}tcú-ɯa wi$^{n'}$ t'éɸa-gă, á-biamá. Égiɸe wi$^{n'}$ uɸa$^{n'}$ átiágɸa-biamá. Ĕ'di 12
the grizzly bears one kill it, said he, they say. At length one he held suddenly they say. There

aɸá-biamá. Ma^{n}tcú-xage hégabají-biamá. H'a! h'a! h'a! é-hna^{n}-biamá
he went, they say. Grizzly bear crying very much they say. H'a! h'a! h'a! said only they say

ma^{n}tcú aká. Égiɸe t'éɸa-bikáma. Ákiqɸáte agɸañ'ka^{n}ha^{n} ɸiqápi iɸéɸa-
grizzly bear the (sub.). At length he was lying killed, they say. On the body under the foreleg on both sides pierced with claws forcibly

biamá Iñgɸa$^{n'}$-si^{n}-snéde ta$^{n'}$. Ga$^{n'}$ ɹe-núga wi$^{n'}$ cĭ iɾnaxíɸakiɸá-biamá. 15
they say Long-tailed cat the (ob.). So buffalo-bull one again he made him rush on it, they say.

ɹe-núga ta^{n} t'éɸa-biamá. Gañ'ki cĭ gá-biamá: Kagé, ɸétĕdi wasábe sigɸé
Buffalo bull the (ob.) he killed it, they say. And again he said as follows, they say: O younger brother, in this place black bear trail

tĕ nuá-gă, á-biamá céɱjiñ'ga aká Iɱgɸa$^{n'}$-si^{n}-snéde águdi ɸaqtaí tĕ,
the (ob.) hunt it, said, they say young man the (sub.). Long-tailed-cat where was bit the,

ákiqɸáte ca$^{n'}$ bɸúga íbaqti-hna$^{n'}$-biamá. Ca$^{n'}$ íbɸa^{n}-báji égan pí 'ábae- 18
on the body under the fore legs in fact all over was constantly swelling up very much, they say. Yet unsatisfied like again was constantly

kíɸĕ-hna$^{n'}$-biamá céɱjiñ'ga aká.
causing him to hunt, they say young man the (sub.)

Égiɸe cĭ wat'éɸĕ úginc aɸaí. Cĭ ĕ'di ahí-biamá. Égiɸe ma^{n}tcú t'éɸĕ tĕ
At length again slayer seeking them, his own went. Again there he arrived, they say. At length grizzly bear killed the

ĕ'di ahí-biamá. Kĭ nan'de-gípibají-biamá. Égiɸe wasábe i$^{n'}$tca^{n} t'éɸai tĕ
there he arrived, they say. And heart was bad for him they say. At length black bear now killed the

3 ɸisnú gí amá. Ĕ'di ahí-biamá. Iñgɸa$^{n'}$-si^{n}-snéde iɸádi ɸi^{n} ágine iɸa$^{n'}$-biamá.
dragging it was coming, they say. There he arrived, they say. Long-tailed-cat his father the (ob.) embraced his suddenly, they say.

Han! ɸisañ'ga wanítą-ma wají$^{n'}$-pibáji uɸéhnaji eté xĭ, á-biamá. A$^{n'}$,
Ho! Your younger brother the animals cross you not to tell to him ought, said he, they say. Yes,

dadíha, éga^{n}, á-biamá nújiñga aká. Íɸa^{n}ba$^{n'}$ ɸisañ'ga wi^{n}éctĕwa$^{n'}$ uíɸají-gă,
O father, so, said, they say boy the (sub.) A second time your younger brother even one tell him not,

6 á-biamá. Ga$^{n'}$ cĭ iɸádi aká wañ'giɸe t'éwaɸĕ ɸañká wa'i$^{o'}$-biamá. Ga$^{n'}$
said he, they say. So again his father the (sub.) all killed them the ones carried them, they say. So

wa'i$^{n'}$ akí-biamá. Iha$^{n'}$ aká xagéqti ágin iɸa$^{n'}$-biamá, wamí kĕ giɲa$^{n'}$bai
carrying them he reached home, they say. His mother the (sub.) cried bitterly embraced hers suddenly, they say, blood the saw her own

tĕ. Cénujiñ'ga íe tĕ iɸádi giáxai tĕ cĭ égiɸa$^{n'}$-biamá wa'ú aká. ɸisañ'ga
when. Young man word the his father made for him the again said to him, they say woman the (sub.) Your younger brother

9 íɸa^{n}ba$^{n'}$ wi^{n}éctĕwa$^{n'}$ cta$^{n'}$be xĭ níɸají-ă, á-biamá. A$^{n'}$ɸi^{n} 'ágɸaa$^{n'}$ɸaɸáɸi^{n},
a second time even one you see it if do not tell him, said she, they say. You have come near making me suffer,

á-biamá. Ga$^{n'}$ edíta^{n} giníkiɸĕ gɸi$^{n'}$-biamá. 'Ábaa-bájĭ, wacé ctea$^{n'}$ akága^{n}.
said she, they say. So after that causing him to recover they sat, they say. He did not hunt, rich in food even he was, because.

Égiɸe ha$^{n'}$ega^{n}tcĕ'qtci amá xĭ ɸiñgá-bitćama Iñgɸa$^{n'}$-si^{n}-snéde amá Dadíha,
At length very early in the morning they say when he was missing, they say Long-tailed-cat the (sub.). O father,

12 kagé amá ɸiñgai, á-biamá cénujiñ'ga aká. ɸisañ'ga 'ábae ɸe té, á-biamá.
younger brother the (sub.) is missing, said, they say say young man the (sub.). Your younger younger hunting went, said he, they say.

Géí ta ɸi$^{n'}$, á-biamá. Mi$^{n'}$ ɸa^{n} ma$^{n'}$ci tiɸa$^{n'}$ xĭ agɸí-biamá. Ga$^{n'}$ iɸádi
Coming back he will be, said he, they say. Sun the high it became again, suddenly when he came home, they say. So his father

ɸiñké gidáspa^{n}-biamá. Gañ'ki áci aɸá-biamá. Ga$^{n'}$ iɸádi amá nɸúgihá-
the (ob.) he pushed his to attract notice, they say. And out he went, they say. So his father the (sub.) followed his

15 biamá. Ni-úwagi-aɲáɸica^{n} ĕ'di aɸá-biamá. Ĕ'di ahí-biamá xĭ égiɸe jábe-ma
they say. Place for getting water towards there they went, they say. There they arrived, when beheld the beavers

wi$^{n'}$ gañ'ke amá, jiñ'gají. Cĭ hídeaɲáɸica^{n} ĕ'di ahí-biamá. Cĭ éga^{n} jábe-ma
one lay for some time, they say not small. Again down-stream there they arrived, they say. Again so the beavers

wi$^{n'}$ gañ'ke amá, jiñ'gají. Ga$^{n'}$ cénaⁿba t'éwaɸá-biamá. Wa'i$^{n'}$ akí-biamá.
one lay for some time, they say, not small. So only those two he killed them, they say. Carrying them he reached home, they say.

18 Ga$^{n'}$ égasáni na$^{n'}$ba ja$^{n'}$-qtiéga^{n} tĕ'di júgɸe aɸá-biamá nújiñga aká. Cĭ ɲáqti
So the next day two sleeps, about when with him went, they say boy the (sub.). Again deer

na$^{n'}$ba t'éwaɸá-biamá. Wasábe na$^{n'}$ba t'éwaɸá-biamá. Ga$^{n'}$ ĕ'di áhigi t'éwaɸá
two he killed them, they say Black bear two he killed them, they say. So there many he killed them

biamá. Gɸ'ba t'éwaɸá-biamá: ɲáqti, wasábe ctĭ, jábe ctĭ. Mi$^{n'}$ ɸa^{n} híde-
they say. Ten he killed them, they say: deer, black bear too, beaver too Sun the low

qtci hí ɬī akí-biamá. Dadíha, kagé áhigiqti t'éwaɸě hă, á-biamá núji̇̄ga
very arrived when they reached home, they say O father, younger brother very many killed them . said, they say boy

aká. Égasáni tě úhe aɸaí tě, waⁿ′giɸe. Iɸádi júgigɸe aɸá-biamá, ihaⁿ′
the (sub.). The next day when to bring in the meat went, all. His father with his he went, they say, his mother

edábe. Iⁿgɸaⁿ-siⁿ-snéde aká aɸá-bají-biamá. Wénaxiɸá-biamá níaciⁿga áji 3
also. Long-tailed-cat the (sub.) did not go, they say. Attacked them, they say people different

amá. Cénujiⁿ′ga pahaⁿ′ga gaqɸí-biamá. Wa'újiⁿga éduátaⁿ gaqɸí-biamá.
the (sub.). Young man first they killed him, they say. Old woman next they killed her, they say.

Iɸádi amá naⁿ′jiⁿckĕ′qtci akí-biamá. ɸihaⁿ′ ɸijiⁿ′ɸe edábe wáqɸi, á-biamá.
His father the (sub.) barely reached home, they say. Your mother your elder brother also they killed them, said he, they say.

Ĕ′di aⁿgáɸe té, á-biamá. Ĕ′di ahí-biamá. Iⁿgɸaⁿ′-siⁿ-snéde iɸádi ĕ′di hí 6
There let us go, said he, they say. There they arrived, they say. Long-tailed-cat his father there arrived

wiúwataⁿ′ga t'éɸa-biamá níaciⁿga amá Iⁿgɸaⁿ′-siⁿ-snéde aká wénaxiɸá-biamá
as soon as killed him, they say people the (sub.). Long-tailed-cat the (sub.) attacked them, they say

níaciⁿga ɸañká. Cañ′ge kĕ edábe wiⁿ′ t'éɸa-biamá Iⁿgɸaⁿ′-siⁿ-snéde aká. Cí
people the (ob.). Horse the (ob.) also one killed them, they say Long-tailed-cat the (sub.). Again

wćnaxiɸá-biamá. Uɸúkihehébe wáɸiⁿ-biamá Iⁿgɸaⁿ′-siⁿ-snéde aká. Níaciⁿga 9
he attacked them, they say. One after another had them, they say Long-tailed-cat the (sub.). Man

wiⁿ′ caⁿ′ge uɸás'iⁿ ćgaⁿ-hnaⁿ-síqti t'éɸa-biamá. Gɸébahiwiⁿ′ tĕ′ t'éwaɸá-
one horse sticking to so throughout he killed, they say. A hundred the he killed them,

biamá. Wiɸiqapi uɸíqpaɸĕ t'éwaɸĕ-hnaⁿ′-biamá. Miⁿ′ iɸć ćkitaⁿ′qti wiⁿáqtci
they say. Piercing them with claws he pulled off he killed them regularly they say. Sun had gone just then only one

ugácta-biamá. 12
was left they say

NOTES.

304, 6–7. kagé, ɸć iⁿdádi 'ácpae eté tĕ. Another elliptical phrase, which is, in full, kagé, ɸétĕdi iⁿdádi 'acpae eté, é tĕ (younger brother, in this place, my father, you hunt, may, said it), or some like phrase. Frank La Flèche gives: ɸée hă iⁿdadi 'acpae etéĕ tĕ.

304, 12. iŋigɸagɸídai. This was caused by the bite of the bear, as well as by the struggles of the Puma himself.

304, 19–**305**, 1. caⁿ′ égaⁿ gáxa-gă, a strong command.

305, 3. iɸadi t'aⁿ′ tĕ. The Puma was considered the real child of the man and woman; and the young man was merely called so. He was adopted after the Puma. "Kage," in the text just above this phrase, may be translated "my child", being used instead of "nisiha."

306, 9. aⁿɸiⁿ 'ágɸaaⁿ′ɸaɸáɸiⁿ, contracted from aⁿ′ɸiⁿ 'ágɸaaⁿ′ɸaɸĕ áɸiⁿ.

TRANSLATION.

A man was keeping a Puma. And he had no children at all. And so he regarded this Puma as his child. At length a young man was going. When he arrived very near the lodge, behold, some deer were walking. Concealing himself from them, he reached the lodge, as he had no gun. And the father of the Puma, too, had none.

The young man said as follows: "O father, some deer are there, very easy to kill. Lend me a gun." "Oho! I have no gun whatsoever," said he. He caused the Puma to be the younger brother of the young man. "Go with your younger brother. Beware lest you scold your younger brother. Be accustomed to go very gently with your younger brother," said the father. At length the Puma went with the young man. "These are they, O younger brother," said the young man. He pointed at the deer for him. And so, after he pointed at the deer for him, the Puma went to attack them. And the Puma killed a deer just at the place where the young man had found the deer. And he carried it home. "Because your younger brother always does thus, I prize him," said the father. "And if you desire any kind of animal, tell your younger brother." The Puma continued to kill all kinds of animals. "O father, I will go hunting with younger brother," said the young man. "There they are in that place out of sight, where the very dense forest stands, extending up-hill. Sit there on the hill, and wait for your younger brother." And the young man sat on the hill, waiting for the Puma. "O younger brother, this is the place where my father said that you might hunt," said he. And the young man sat on the hill. And the Puma went headlong into the dense forest. He took hold of a deer. He made it cry out bitterly because he held it with his claws. And he arrived there at the hill. He went dragging it. He hung it up. "I desire a black bear, O younger brother, in order to eat fat meat," said the young man. At length the Puma caught hold of one. He arrived there. Behold, he was some time in killing it. Since the Puma got foam on himself in struggling with the black bear, he rubbed himself as he walked. "Ho! O younger brother, I desire a beaver," said the young man. The water was obstructed. And after a while the Puma went headlong into the water. At length he came back in sight, bringing a large beaver. "O younger brother, I desire an otter," said the young man. And the Puma killed an otter. And as their father was sad at heart, he was coming seeking them. And he arrived first at the place where the deer had been killed. Next he arrived at the place where the black bear had been killed. And he arrived at the place where the beaver had been killed. And he arrived at the place where the otter had been killed. "Fie! my child, you kill your younger brother with fatigue. Do stop it at once," said he. And they went homeward, carrying just that many animals. The father carried all on his back. And having reached home, both of his sons sat eating. The Puma was the principal one, as he had a father; therefore he sat with his father, near him, but not touching him. And his mother also in like manner took care of her own child. And after that the young man went hunting regularly with his adopted brother. "When your younger brother has killed just one animal, carry it on your back, and be coming home with him," said the father. The father feared for his son, lest he should make himself crazy by running, if he killed many animals. And so it continued. When he killed just one animal, he was coming home with him. And he arrived there with him as he hunted. "You will go thither with your younger brother to the place where the trees stand very thick by the creek which comes forth from the remote object," said he. And he arrived there. "O younger brother, this is the place where my father said that you might hunt," said he. So he went thither. When he had been there a very long time he was killing the male elk that was lying there. "O younger brother, kill a grizzly bear," said the young man. At length the Puma took hold of one suddenly. He went thither. He was crying very much like a grizzly bear. The

grizzly bear said nothing but "H'a! h'a! h'a!" At length he was lying killed. The Puma had been pierced very deep with his claws on both sides of the body, under the forelegs. And the young man made the Puma rush on a buffalo bull. He killed the buffalo bull. And again the young man said as follows: "O younger brother, hunt the trail of a black bear in this place." The Puma was continually swelling up wherever he had been bitten on the body under the forelegs, in fact, all over his body. Yet the young man was repeatedly making him hunt, as if he was not satisfied.

At length the father went again to seek the slayers, his sons. He arrived there. At length he arrived at the place where the grizzly bear had been killed. And his heart was sad. At length he arrived there whither the Puma was coming, dragging the black bear which he had just killed. The Puma embraced his father suddenly. "Ho! You ought not to tell your younger brother about the savage animals," said the father. "Yes, O father," said the youth. "Do not tell your brother about even one of them any more," said the father. And again did the father carry all those animals that were killed. And he carried them home on his back. The mother, crying bitterly, embraced the Puma suddenly, when she saw his blood. The woman said to the young man the words which the father had said to him. "If you see even one of them, do not tell your younger brother about it any more. You came very near causing me to suffer," she said. And after that they sat, causing him to recover. They did not hunt, as they were rich in food. At length the Puma was missing, when it was very early in the morning. "O father, younger brother is missing," said the young man. "Your younger brother has gone hunting. He will be coming back," said the father. When the sun was high the Puma came home. And he pushed against his father to attract his attention. Then he went out, and his father followed him. They went towards the place where they got water for the lodge. When they reached there, behold, a large beaver had been lying there for some time. And they reached a place that was down-stream. And a large beaver had been lying there, too, for some time. And the Puma had killed just those two. The father carried them home on his back. And about the third day afterward the youth went with him. And the Puma killed two deer. He killed two black bears. And there he killed many. He killed ten: deer, black bears, and beavers. When the sun was very low, they reached home. "O father, younger brother has killed very many animals," said the youth. The next day all went to bring the meat into camp. The young man went with his father and mother. The Puma did not go. Another people attacked them. They killed the young man first. Next they killed the old woman. The father barely reached home. "They have killed your mother and your elder brother. Let us go thither," said he. They arrived there. As soon as they arrived the men killed the Puma's father. The Puma attacked the men. The Puma killed one and his horse. He attacked them again. The Puma encountered them one after another. He killed a man with the horse that he was on; and so on throughout the ranks of the foe. He killed a hundred. Piercing them with his claws, he pulled them off their horses and killed them. Just as the sun set, only one man was left.

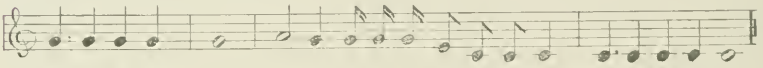
THE RACCOONS AND THE CRABS.

FRANK LA FLÈCHE'S VERSION.

Égi¢e Mi�syá amá ¢é amáma. Égi¢e gá-biamá:
At length Raccoon the (sub.) was going, they say. At length he said as follows, they say:

Ká-ge Mí-�sya há! há-zi a$^{n'}$-¢at añ-gá-¢e te há, ká-ge Mí-�sya há!
Younger brother Coon O! grapes we eat let us go . younger brother Coon O!

3 Wíji^{n}¢éha, cé b¢áte-hnan'di hí a$^{n'}$sa^{n}san'de-ma$^{n'}$, ga$^{n'}$ áda^{n} ub¢í'age.
O my elder brother, that I eat it invariably when tooth shake me rapidly, so therefore I am unwilling.

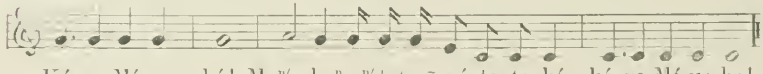


Ká-ge Mí-�sya há! �san'-de a$^{n'}$-¢at añ-gá-¢e te há, ká-ge Mí-�sya há!
Younger brother Coon O! plums we eat let us go . younger brother Coon O!

Wíji^{n}¢éha, cé b¢áte-hnan'di a^{n}¢a$^{n'}$wañké'ga-hna^{n}-ma$^{n'}$, ga$^{n'}$ áda^{n} ub¢í'age.
O my elder brother, that I eat it invariably when it always makes me sick, so therefore I am unwilling.

6 Ká-ge Mí-�sya há! na$^{n'}$-pa a$^{n'}$-¢at añ-gá-¢e te há, ká-ge Mí-�sya há!
Younger brother Coon O! choke-cherries we eat let us go . younger brother Coon O!

Wíji^{n}¢éha, cé b¢áte-hnan'di snia$^{n'}$t'e-ma^{n}, ga$^{n'}$ ada$^{n'}$ ub¢í'age.
O my elder brother, that I eat it invariably when I am chilly, so therefore I am unwilling.



Ká-ge Mí-�sya há! Ma$^{n'}$-cka^{n} a$^{n'}$¢at añ-gá-¢e te há, ká-ge Mí-�sya ha!
Younger brother Coon O! Crab we eat let us go . younger brother Coon O!

9 Há! ji$^{n'}$¢e, há! ji$^{n'}$¢e, ji^{n}¢éha! cé i$^{n'}$uda^{n}-hna^{n}-ma$^{n'}$. Égi¢e ¢é amá. Égi¢e
O! elder brother O! elder brother O! elder brother that always good for me. At length they went, they say. At length

Ma$^{n'}$cka^{n} ni-úwagi ahí-biamá. Égi¢e t'é gaxá-biamá. Égi¢e na$^{n'}$ji^{n} ¢acka$^{n'}$
Crab where they got water they arrived, they say. At length dead they made, they say Beware barely you stir

¢i$^{n'}$he aú. Ata$^{n'}$, Ahaú! ché ꝑi ¢acka$^{n'}$ te há. Égi¢e cíbe ¢i'i'i¢ai ct'éte-
ever ! When, Oho! I say when you stir will Beware entrails they tickle (you) notwith

wa$^{n'}$, ɖaqɕúge uɕíbahi$^{n'}$i ctéctewa$^{n'}$, ictá ɕíɕijin′dai ctéctewa$^{n'}$, égiɕe ɕacka$^{n'}$,
standing, nostrils they push up into your notwithstanding, eye they reach into your notwithstanding, beware you stir

ɕi$^{n'}$he aú. Ata$^{n'}$, Ahaú! ehé ɣĭ′jĭ ɕacka$^{n'}$ te há, á-biamá (Miɣá na$^{n'}$ aká).
ever ! When, Oho! I say ĭĭ yon stir will . said, they say (Raccoon grown the).

Égiɕe Ma$^{n'}$cka^{n} mi$^{n'}$jĭnga d′úba ní agíahí-biamá. Kĭ ga$^{n'}$ɕañka wéɕa-biamá. 3
At length Crab girl some water arrived for, they say. And after they (stood) awhile they found them, they say,

Ja^{n}ɕi$^{n'}$ uɕá agɕá-biamá. Waɕáquqúxe na$^{n'}$ba t′é aké áɕa! U+! á-biamá.
Running to tell it they went homeward, they say. Raccoon two dead the two (lie) indeed! Halloo! said (some), they say.

Égiɕe Ma$^{n'}$cka^{n} níkagahi ɕiūkĕ′di uɕá ahí-biamá. Egiɕe Ma$^{n'}$cka^{n} níkagahi
At length Crab chief to him to tell it they arrived, they say. At length Crab chief

aká éɕa^{n}be atí-biamá. Égiɕe wénaxíɕa ɕéɕa-biamá. Kĭ i^{n}c′áge wi$^{n'}$ 6
the (sub.) in sight came, they say. At length to attack them he sent suddenly, they say. And old man one

íekíɕĕ téga^{n} júwagɕá-biamá. (Égiɕe Miɣá akádĭ ĕ′di ahí-biamá. Kĭ wi$^{n'}$
to act as crier in order to with them they say. (At length Raccoon by them there they arrived, they say. And one

gá-biama:) Hīndá! cíbe bɕí′iɕa té-ana, á-biamá. Cíbe ɕi′íɕa-bi (ɣĭ)
said as follows, they say:) Let me see! entrail I tickle him will ! said he, they say. Entrail he tickled they say (when)

céɕectĕwa$^{n'}$jĭ ja$^{n'}$-biamá. ɸáɕuháqtci íqa amá ɣĭ ɕicta$^{n'}$-biamá. Cĭ áuma 9
stirring not at all he lay, they say. Almost he langhed they say when he stopped, they say. Again the other

kĕ′di aɕá-b ega$^{n'}$ ɖaqɕúge ɕijin′da-biamá. Céɕectĕwa$^{n'}$jĭ ja$^{n'}$-biamá. Cĭ áma
by the went, they say having nostrils he reached into, they say. Stirring not at all he lay, they say. Again the other

kĕ′di aɕá-biamá. Ietá-ɣa^{n}ha ɕizíbĕqtci uɕa$^{n'}$-biamá. Céɕectĕwa$^{n'}$jĭ ja$^{n'}$-
by the he went, they say. Eye-border taking by the very edge he held, they say. Stirring not at all lay

biamá Miɣá aká. Hé! waɕáwatcigáxe té aí aɕu+! é íekíɕĕ ɕéɕa-biamá 12
they say Raccoon the (sub.). Ho! you are to dance he says indeed, halloo! saying proclaiming sent suddenly, they say

Ma$^{n'}$cka^{n} i^{n}c′áge aká. Égiɕe watcígaxá-biamá. Watcígaxe úɕica$^{n'}$-biamá.
Crab old man the (sub.). At length they danced they say. Dancing they went around them, they say.

Waɕáquqúxe na$^{n'}$ba t′é aké, Áma siɕéde snedé, Áma ĭn′dje qɕéxe. U+!
Raccoon two dead the two (lie), The one heel long, The other face spotted. Halloo!

(á-biamá i^{n}c′áge aká). Égiɕe ta$^{n'}$waŋgɕa^{n} bɕúga watcígaxe úɕica$^{n'}$-biamá, 15
(said, they say old man the). At length village all dancing went around them, they say,

Ma$^{n'}$cka^{n} ta$^{n'}$waŋgɕa^{n}. Égiɕe, Ahaú! á-biamá. Akíɕa naji$^{n'}$ átiáɕa-biamá.
Crab village. At length, Oho! said he, they say. Both stood suddenly they say.

Wénaxiɕ aɕá-biamá. Ma$^{n'}$cka^{n} ɣí ágikíbana$^{n'}$-biamá. Wáɕate ma^{n}ɕi$^{n'}$-biamá.
Attacking them they went, they say. Crabs ledge ran with all their might for their, they say. Eating them they walked, they say.

T′éwaɕĕ ma^{n}ɕi$^{n'}$-biamá Égiɕe na^{n}báqtci ákiágɕa-biamá. Ké! Maŋgɕi$^{n'}$í-gă. 18
Killing them they walked, they say. At length only two had gone back, they say. Come! Begone.

Ma$^{n'}$cka^{n} eɕíge taí (á-biamá Miɣá aká). Ceta$^{n'}$.
Crab they say of you will (they) (said, they say Raccoon the). So far.

NOTES.

310, 9. há jiⁿɸe. há jiⁿɸéha. Used in expressing thanks, approval, or a petition. So, há ꞑigaⁿ, há ꞑgaⁿ, ꞑigaᵐha, 102, 9.

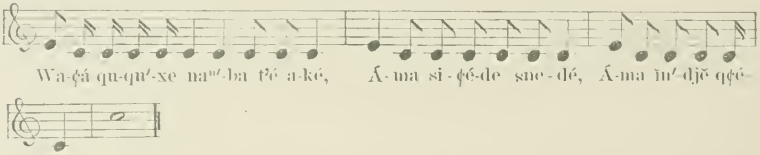
310, 11. au, pronounced au<.

311, 4. waɸaququxe naⁿba t'e aké aɸa n+. ɖaɸiⁿ-naⁿpaji uses "waɸáxuxe" instead of "waɸaququxe." As "aɸa" is a masculine term, it shows that a *man* cried out, not the girls.

311, 11. icta-ꞑaⁿha ɸizibĕqtci uɸ'aⁿ-biama, pronounced ɸizi+bĕqtci, etc.

311, 12. ai aɸn+, in full, ai aɸa n+.

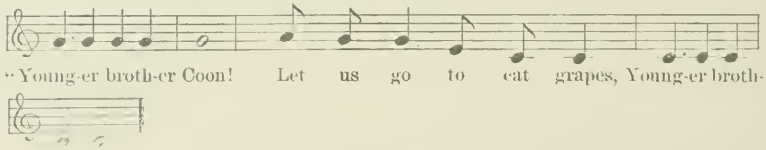
311, 14. The dancing-song sung by the old man Crab was as follows:



311, 19. maⁿckaⁿ, from maⁿ, *ground;* and ckaⁿ, *to move, stir; i. e.*, "they who scampered over the ground." Perhaps the craw-fish, rather than the crab, is referred to in this myth.

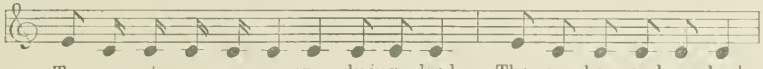
TRANSLATION.

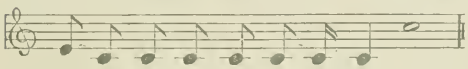
At length the Raccoon was going. At length he said as follows:



"O my elder brother, whenever I eat them, my teeth chatter rapidly, and therefore I am unwilling." "Younger brother Coon! Let us go to eat plums, Younger brother Coon." "O my elder brother, whenever I eat them, they make me sick, and therefore I am unwilling." "Younger brother Coon! Let us go to eat choke-cherries, Younger brother Coon." "O my elder brother, whenever I eat them, I am chilly, and therefore I am unwilling." "Younger brother Coon! Let us go to eat Crabs, Younger brother Coon." "O! elder brother, O! elder brother, elder brother, O! They always agree with me." At length they departed. At length they reached the place where the Crabs got water for the village. At length they pretended to be dead. "Beware. Don't you dare to stir at all. When I say, 'Oho!' you will stir. Beware. Even if you are tickled in the sides, even if they push their claws up your nostrils, even if they reach into your eyes, do not stir at all. When I say, 'Oho!' you will stir," said the elder Raccoon. At length some Crab girls arrived there for water. When they had been there some time, they found the Raccoons. They ran homeward to tell it. "Two Waɸaququxe are lying dead. Halloo!" said some of the men. At length they arrived at the lodge of the Crab chief, whither they had gone to tell it. And the Crab chief came

in sight of the Raccoons. And he sent some away to attack them. And an old man went with them to act as a crier and to sing for the dancers. And they reached the Raccoons. And one said as follows to himself: "Let me see! I will tickle him in the side!" When he tickled him in the side, the Raccoon lay without stirring at all. When the Raccoon almost laughed, the Crab stopped. And the Crab went to the other Raccoon, and thrust his claws up his nostrils. He lay without stirring in the least. Going again to the former Raccoon, he took hold of his eyelids by the very edge. The Raccoon lay without stirring in the least. The aged Crab man proclaimed aloud, saying, "Ho! he says that you are to dance. Halloo!" At length they danced. They danced around the Raccoons. The old man said:





At length the whole Crab village went dancing around them. At length the elder Raccoon said, "Oho!" Both Raccoons stood suddenly. They went to attack them. The Crabs ran with all their might to their lodges. The Raccoons walked along, eating and killing them. At length just two Crabs had gone home. "Come! Begone. You shall be called 'Manckan,'" said the Raccoons. The End.

THE RACCOONS AND THE CRABS.

ᏧÁᵠIⁿ-NAⁿPÁJÍ'S VERSION.

Égiɸe	Miʞá	amá	a-í-biamá.	Káge	Miʞe+!	káge	Miʞe+!	káge	Miʞe+!
At length	Raccoon	the	was coming, they say.	Younger brother	Coon O!	younger brother	Coon O!	younger brother	Coon O!
házi	aⁿɸát	añgáɸe	há+,	káge	Miʞe+!	á-biamá.	Wíjiⁿɸćha!	cé	bɸáte-hmaⁿ′
grapes	we eat	we go	!	younger brother	Coon O!	said he, they say.	O my elder brother!	that	I eat regularly
ɸan′di	níxa	aⁿɸaⁿ′nie-hmaⁿ-maⁿ′.		Ní	tĕ	bɸátaⁿ	tè′di	aⁿɸaⁿ′Ꮷaxeté	etaⁿ, áeka 3
when	stomach	pains me in	regularly I have (*or*, I do).	Water	the	I drink	when	it purges me	habitually. close
gámaⁿ	ajé	etaⁿ	hã,	á-biamá.	Káge	Miʞe+!	káge	Miʞe+!	káge	Miʞe+!
I do that	I stood	habitually	.	said he, they say	Younger brother	Coon O!	younger brother	Coon O!	younger brother	Coon O!
grúbe	aⁿɸát	añgáɸe	há+,	káge	Miʞe+!	á-biamá.	Wíjiⁿɸćha!	ceɸaⁿ	bɸáte-
hackberries	we eat	we go	!	younger brother	Coon O!	said he, they say.	O my elder brother!	that	I eat
hman′di	iñ′gɸ	aⁿ′wasá	etaⁿ.	Wajiⁿ′qidáaɸĕ,	á-biamá.	Káge	Miʞe+!	káge 6	
regularly, when	I am constipated	habitually.		I get out of patience with it,	said he, they say.	Younger brother	Coon O!	younger brother	
Miʞe+!	káge	Miʞe+!	wajúde	aⁿɸát	añgáɸe	há+,	káge	Miʞe+!	á-biamá.
Coon O!	younger brother	Coon O!	buffalo berries	we eat	we go	!	younger brother	Coon O!	said he, they say.

Wíjiⁿɸéha! céɸaⁿ bɸáte-hnanʹdi ijaⁿʹxe aⁿʹɸaʻíʻiɸa égaⁿ axígɸiʻú ctaⁿ. Wajíⁿʹ-
O my elder brother! that I eat regularly, when *anus* it itches me as I scratch myself habitually. I get out of

qidáaɸĕ, á-biamá. Káge Mixe+! káge Mixe+! káge Mixe+! Maⁿʹckaⁿ aⁿ-
patience with it, said he, they say. Younger brother Coon O! younger brother Coon O! younger brother Coon O! Crab we

3 waⁿʹɸat añgáɸe te hau, káge Mixe+! á-biamá. Há! jiⁿɸe, há! jiⁿɸe, jiⁿɸéha,
eat them we go will ! younger brother Coon O! said he, they say. O! elder brother, O! elder brother, elder brother O!

cé-hnaⁿ waɸáte awásiɸĕ ctaⁿ, á-biamá. Gañʹki aɸá-biamá egaⁿʹ, wéɸigɸaⁿ
that only eating (them) I think of them habitually, said he, they say. And they went, they say having, plan

gáxe maⁿɸiⁿʹ-biamá. Taⁿʹwañgɸaⁿ hégactĕwaⁿʹjĭ ɬaɗé aɸá-biamá Jiⁿɸéha,
making they walked, they say. Village very populous near by they went, they say. Elder brother,

6 úkie añgáxe ɔɸĭ ákicuga ɔɸĭ wiaⁿʹnaxíɸai ɔɸĭ aⁿwaⁿʹɸate taí, á-biamá. Añʹkajĭ,
to talk with them we make if standing thick when we rush on them if we eat them will, said he, they say. No,

á-biamá ijiⁿʹɸe aká. Gá-biamá: Ní-agihí tĕʹdi wiⁿʹɸaⁿɸaⁿ tʻéaⁿwaⁿʹɸĕ
said, they say his elder brother the (sub.). He said as follows, they say: Arrive there for water at the one by one we kill them

aⁿwaⁿʹɸate añgɸiⁿʹ tai, á-biamá. Cĭ isañʹga aká, Añʹkajĭ, wéɸigɸaⁿ wí ɗáxe hă,
we eat them we sit will, said he, they say. Again his younger brother (sub.), No, plan I I make it

9 á-biamá. Cañʹge uné ujañʹge gaxá agíi kĕʹɬa ɗahé áɸiⁿ baxú étaⁿ tĕ
said he, they say. Horse seeking road it forks is coming again at the hill ridge peak just that far the

añgáxe te, á-biamá. Aⁿʹhaⁿ, caⁿʹ, á-biamá. Cé taté, á-biamá. Ĕʹɬa aɸá-
let us make it, said he, they say. Yes, enough, said he, they say. That shall be, said he, they say. Thither they went

biamá. Égaⁿ ujañʹge kĕ akíɸa maⁿʹaɸaqti gaⁿʹ jaⁿʹ-biamá. Tʻé gaxá-
they say. So road the both flat on the back so they lay, they say. Dead they made

12 biamá. Wackañʹ-gă, á-biamá. Caⁿʹ ʻaⁿʹ áɸiɸiⁿʹ ctéctĕwaⁿʹ, ictá ɸaⁿ uɸíbahiⁿ
they say. Do your best, said (one), they say. Still how he has you notwithstanding, eye the he pushes in your

ctéctĕwaⁿʹ, cíbe ɸíɸaʻíʻiɸai ctéctĕwaⁿʹ, ɗáqɸuge tĕ uɸíbahiⁿ ctéctĕwaⁿʹ, ɗá ɸaⁿ
even if, entrails he tickles you even if, nostrils the he pushes in your even if, head the

siɗá tĕ ɸinaⁿʹha ɸéɸĕ ctéctĕwaⁿʹ, céɸajĭ-gă, á-biamá. Égiɸe cañʹge uné wiⁿʹ
toe the he kicks you aside sending off even if, do not stir, said he, they say. At length horse seeking one

15 agí amáma. Ujañʹge kĕ uhá agí-biamá. Wéɸa-bi ɔɸĭ, Ci! ci! cí! ɸéake
was returning, they say Road the follow ing he was returning, they say. He found them, they say when, Ci! ci! ci! these two lying

naⁿʹba, á-biamá. Wébetaⁿʹ-biamá. Cĭ ĕʹdi a-í-biamá. Siɗá gaⁿʹ naⁿhá
two said he, they say. He went around them. they say. Again there was approaching, they say. Toe thus he kicked one

ɸéɸa-biamá ɔɸĭ céɸectĕwaⁿʹjĭ jaⁿʹ-biamá. Uɸá agɸá-biamá. Waɸáxuxe ecé-
Suddenly, they say when moving not at all he lay, they say. To tell it he went homeward, they say. Raccoon you say

18 hmaⁿ naⁿʹba tʻé aké áɸa Huⁿ+! á-biamá. Taⁿʹwañgɸaⁿ gaⁿʹ gɸiⁿʹ-biamá.
regularly two dead the indeed. two (lie) Halloo! said he, they say. Village so sat they say.

Hmdá! á biamá baⁿʹ naʻaⁿʹ bi aká. Égiɸe iⁿcáge wiⁿʹ cikañʹgeaɲa gɸiⁿʹ
Hark! said he they say calling heard it, they say he who. At length old man one far apart he who was sit-

akáma ba$^{n'}$ tĕ na‘a$^{n'}$-bi ega$^{n'}$ uákiha^{n} uɸá agɸá-biamá. Waɸáxuxe na$^{n'}$ba
ting, they say calling the heard it, they say having beyond to tell it went homeward, they say. Raccoon two

t'é aké, aí aɸa+ u! á-biamá. Jí amá za‘ĕ’qtia$^{n'}$-biamá. Waná‘a^{n}-biamá.
dead the two (lie), he says indeed, hal-loo! said he, they say. Lodge the in great confusion, they say. They heard them, they say.

Wáwaɸátcigáxe te, aí aɸá+ u! á-biamá. Ca$^{n'}$ ciñ’gajiñ’ga ma^{n}ɸi$^{n'}$ wakan’dagí 3
You are to dance, he says indeed, hal-loo! said he, they say. And child to walk forward (= quick)

ctĕwa$^{n'}$ bɸúgaqti ahí-biamá. Ahí-bi ega$^{n'}$ ákicugáqti égaxe naji$^{n'}$-biamá.
even all arrived, they say. Arrived, they say having standing very close together around stood they say.

I^{n}c‘ágeqtí-bi édega^{n} aɸúhagĕ’qtci ahí-biamá. Ímañgɸet‘a^{n} á-inaji$^{n'}$-biamá.
A very aged man, they say but at the very last arrived, they say. Using a staff he came and stood, they say.

Ma^{n}ciáɻaha naji$^{n'}$i-gă hă, á-biamá. ɸéama Ictínike ɸipíi áɸa! á-biamá. 6
Off at a distance stand ye . said he, they say. These Ictinike skillful (= cunning) indeed! said he, they say.

Háhaɻiɸái-gă, á-biamá. Hĭndá! wáɸit‘a$^{n'}$i-gă, á-biamá. Cíbe wáɸi‘iɸái-gă,
Get yourselves ready, said he, they say. Let us see! feel them, said he, they say. Entrail tickle ye them,

á-biamá. Cíbe wáɸi‘iɸái-de céɸectĕwa$^{n'}$-bají-biamá. T'é ɸañká, á-biamá.
said he, they say. Entrail tickled them when they moved not at all they say. Dead they who, said he, they say.

T'ái hă. Ké, wáwatcigaxái-gă, á-biamá. I^{n}c‘áge aká wéquɻa gɸi$^{n'}$-biamá. 9
They are dead . Come, dance ye, said he, they say. Old man the singing for them sat they say.

Íbehĭ^{n} uti$^{n'}$-biamá. Ɖéxe búɲa gasáɸu uti$^{n'}$-biamá. Waɸáxuxe na$^{n'}$ba t'é
Pillow hit they say. Gourd found to rattle he hit they say. Raccoon two dead

aké. Ĭn’de qɸéqɸe, ĭn’de qɸéqɸe; Sĭn’de snéde qɸéqɸe; Hi$^{n'}$ ja$^{n'}$xe ɻañ’ga,
the. Face spotted, face spotted; Tail long spotted; Hair offensive big,

á-biamá. Ji^{n}ɸéha, céɻaɸica^{n} wénaxiɸái-gă, á-biamá. Naji$^{n'}$ átiáɸa-bi ega$^{n'}$ 12
said he, they say. Elder brother, on that side attack them, said (one), they say. Stood suddenly, they say having say

edíta^{n}qti t'éwaɸĕ wáɸate na^{n}ɸi$^{n'}$-biamá. Jí kĕ úgiɖáaza-biamá. Djúbaqtci
forthwith killing them eating them they walked, they say. Lodge the they scared them into their own, they say. Very few

akí-biamá. Ceta$^{n'}$ na^{n}cta$^{n'}$-biamá, wénandá-bi ega$^{n'}$. Hahá! ga$^{n'}$bada^{n}
reached home, they say. So far they stopped running, they say, felt full after eating, they say having. Ha! ha! just as we wished (!)

wénandeawákiɸĕ, á-biamá. 15
we have been caused to feel full after eating, said they, they say.

NOTES.

313, 1: Miɻe+ must be intended for a vocative. This myth contains the only instance of its use in the texts.

313, 2. hazi, pronounced ha+zi; so gnbe, **313**, 5, is pronounced gn+be; wajide, **313**, 7, waji+de; and Ma^{n}cka^{n}, **314**, 2, Ma^{n}+cka^{n}.

313, 3. a^{n}ɸa^{n}ɖaxete, from iɖaxete.

313, 6. iñgɸ a^{n}wa^{n}sa, *i. e.*, iñgɸe a^{n}wa^{n}sa, from iñgɸ(e)-usa.

315, 2. za‘ĕqtia^{n}, pronounced za+‘ĕqtia^{n}.

315, 4. bɸugaqti, pronounced bɸu+gaqti.

315, 6. ɸeama Ictinike ɸipii aɸa. Here the Raccoons are called "Ictinike" as well as "Waɸaxuxe." And besides, the Omaha and Ponka delegates at Washington, in

August, 1881, spoke of the (two) Ictinike who planned to catch the crabs. Frank La Flèche says that the Raccoons were as cunning as Ictinike, knowing all his tricks, but he and they should not be confounded.

315. 11. ĭnde q¢exe, or ĭnde q¢eq¢e, "spotted face," is a ɸegiha name sometimes applied to the raccoon. Frank La Flèche says that "hi" ja"xe ꞇañga" cannot be said of a raccoon.

315, 14–15. Haha! etc. Such phrases were commonly used by Ictinike in expressing his delight at having overreached others.

TRANSLATION.

At length the Raccoon was approaching. He sang as follows to his younger brother in the distance:—"O younger brother Coon! O younger brother Coon! O younger brother Coon! We go to eat grapes, O younger brother Coon!" "O my elder brother! whenever I eat those, my stomach aches me, and when I drink water I have the cholera morbus so bad that I have an action whenever I take a step," said the younger. "O younger brother Coon! O younger brother Coon! O younger brother Coon! We go to eat hackberries, O younger brother Coon!" said the elder. "O my elder brother! whenever I eat them, I am constipated for a long time. I get out of patience," said the younger. "O younger brother Coon! O younger brother Coon! O younger brother Coon! We go to eat buffalo-berries, O younger brother Coon!" said the elder. "O my elder brother! whenever I eat them, *anulus meus prurit me, et scabo.* I get out of patience," said the younger. "O younger brother Coon! O younger brother Coon! O younger brother Coon! We will go to eat Crabs, O younger brother Coon!" said the elder. "Thanks, elder brother! Thanks, elder brother! elder brother, thanks! I always think of eating those alone," said the younger. And they departed, planning as they went. They went towards a very large village of Crabs which was close by. "O elder brother! let us pretend to go and pay a friendly visit. And when they stand very thick around, let us attack them and eat them," said the younger. "No, let us kill them one by one as they go for water; and then we can eat them," said the elder brother. And the younger brother said, "No, I have a plan. Let us pretend to be dead on top of a ridge of hills, where the path which they take when they go after horses turns aside as it comes back this way." "Yes, that will do. That shall be it," said the elder. They went thither. And both lay flat on their backs in the path. They pretended to be dead. "Do your best," said the elder. "No matter how they treat you,—even if they thrust their claws into your eyes, even if they tickle you on the side, even if they thrust their claws up your nostrils, even if they kick your head aside very suddenly with their ꞇoes,—do not stir." At length one who had been seeking horses was coming back. He was coming back along the path. When he discovered them, he said, "Ci, ci, ci! those who are lying are two." He went around them. Then he approached them. He kicked one aside suddenly, but the Raccoon lay without stirring at all. And the Crab went homeward to tell it. "Two of those whom you call Wa¢axuxe lie dead. Halloo!" said he. Those in the village sat as they were. "Hark!" said he who heard the call. At length an old man, who had been sitting at a very remote place, heard the call, and went further homeward to tell it. "He says that two of the Wa¢axuxe lie dead. Halloo!" said he. The lodges were in great confusion (*i. e.*, they made a great commotion by talking and shouting.)

They heard them. "You are to dance, he says, indeed! Halloo!" said the crier. And every one arrived there including even the children who were forward in learning to walk. Having arrived there, they stood around, being very close together. A very aged man was the last one to arrive. He approached and stood leaning on his staff. "Stand ye off! These Ictinike are cunning. Hold yourselves in readiness. Let us see! Feel them. Tickle them on their sides," said he. When they tickled them on their sides, they did not stir at all. "They lie as if dead. They are dead. Come, dance," said he. The old man sat singing for them. He beat a pillow with a round gourd, which he made rattle. Said he (in his song):

"Two raccoons lie dead.
Spotted face, Spotted face,
Spotted long tail,
Big offensive hair."

"O elder brother! attack them on that side next to you," said one of the Raccoons. Having started at once to their feet, they went along killing and eating them. They scared them into their lodges. Very few reached home. They did not chase them any longer, as they had eaten to their satisfaction. "Ha! ha! It is just as we desired. We have been caused to feel full after eating," said the Raccoons.

THE WARRIORS WHO WERE CHANGED TO SNAKES.

Told by Nuda$^{n'}$-axa.

Níaci^{n}ga g¢ć́bana^{n}ba nuda$^{n'}$ a¢á-biamá. Wa¢áta-bají-biamá Na^{n}-
Person twenty to war went, they say. They ate not they say. Hun-

pé'hi^{n} wakaⁿ'di¢ĕc̣tí-biamá. Égaxe agí-biamá. Ca$^{n'}$, ¢é'i^{n}há! Ú¢ixide
ger very impatient from they say. In a circle they were returning, they say. Enough, O servants! Looking around

ma^{n}¢i$^{n'}$i-gă. Wacka$^{n'}$i-gă, úɸixide tĕ, á-biamá nuda$^{n'}$hañga aká. Ki ćgi¢e 3
walk ye. Do your best, looking around the, said, they say war-chief the. And at length

wi$^{n'}$ ɟa^{n}¢i$^{n'}$ agí-biamá. Núda^{n}hañgá! waniɲa wi$^{n'}$ ĕdedí amć eb¢éga^{n},
one running was coming, they say. O war-chief! animal one there is moving I think,

á-biamá. Ahaú! á biamá nuda$^{n'}$hañga aká. Ĭndáda^{n} waniɲa éska^{n} ehnéga^{n}?
said he, they say. Oho! said, they say war-chief the. What animal it may be you think?

á-biamá. Núda^{n}hañgá! ɟe-núga, eb¢éga^{n}, á-biamá Ahaú! á-biamá nuda$^{n'}$- 6
said he, they say. O war chief! buffalo bull, I think, said he, they say. Oho! said, they say war

hañga. Can'-de, ¢é'i^{n}há! a^{n}ní etaí, á-biamá. Pí da$^{n'}$be ma^{n}¢i$^{n'}$i-gă ci.
chief. If so, O servants! we live may, said he, they say. Again to see it walk ye again

Ci ɟa^{n}¢i$^{n'}$ a¢á-biamá wi$^{n'}$. Égi¢e, ma^{n}¢i$^{n'}$ a¢é aníuna ɟe-núga amá. Nă!
Again running went, they say one. Behold, walking was going, they say buffalo bull the. Fie!

nuda$^{n'}$hañga i¢ápa-gă hă, á-biamá. Ca$^{n'}$ i¢ápe a¢á-biamá ¢éɸu g¢i$^{n'}$i-gă, 9
war-chief wait for him said they, they say. And waiting for him they went, they say. Here sit ye,

á-biamá, wagáqɸa^{n} é wáwaká-bi ega$^{n'}$. Ga$^{n'}$ aɸá-biamá. A^{n}da$^{n'}$be ja$^{n'}$i-ga,
said he, they say, servant that he meant them, they say having. And he went, they say. Looking at me he ye,

á-biamá. Ánase naji$^{n'}$-biamá. Égiɸe a-í amáma ɻe-núga amá Ágata
said he, they say. To intercept it he stood, they say. At length was approaching, they say buffalo bull the. Aiming at it

3 ja$^{n'}$-biamá. Wahúta^{n}ɸi^{n} kĕ basnú ɸéɸa-biamá. Ágatá-bi aɸúta^{n}qtci. Ahí-bi
he lay, they say. Gun the he pushed along suddenly, they say. He aimed at it, they say in a straight line. He arrived, they say

ɻĭ égiɸe waníɻa áji amáma. Na$^{n'}$pe ja$^{n'}$-biamá. Wahúta^{n}ɸi^{n} kĕ gɸíza-
when behold animal different was moving, they say. Fearing it he lay, they say. Gun the he took his

biamá. Akída-májĭ ɻĭ'ctĕ t'éa^{n}ɸajĭ etéga^{n}jĭ áha^{n}, eɸéga^{n} ja$^{n'}$-biamá. Cí
they say. I shoot not even if he kills me not apt ! thinking he lay, they say. Again

6 akíde ɻĭ'ctĕ muáɔna^{n} ca$^{n'}$ t'éa^{n}ɸĕ etéga^{n} áha^{n}, eɸéga^{n} ja$^{n'}$-biamá. Iɸángɸe
I shoot at him even if I miss him still to kill me apt ! thinking he lay, they say. All the while

na$^{n'}$wape ja$^{n'}$-biamá. Wĕ's'ă ɻañ'ga amáma, sĭn'de-qɸá ɸéɸa^{n}ská-biamá.
fearing he lay, they say. Snake big it was moving, they say, tail-rattler this size, they say.

ɸip'an'de ga$^{n'}$ ɸisáɸu-hna$^{n'}$-biamá: Tcu+. Ga$^{n'}$ kída-biamá. Cɸectĕwa$^{n'}$jĭ
Shook by pulling so it rattled invariably, they say: Tcu+. And he shot at it, they say. Not moving at all

9 naji$^{n'}$-biamá. Kídaí-bi tĕ'di égiɸe qiáɸa áiáɸa-biamá. Ĭ$^{n'}$ta^{n} nuda$^{n'}$hañga
it stood, they say. It was shot at, they say when behold falling it went suddenly, they say. Now war-chief

ɸiñké kíde, á-biamá. Ga$^{n'}$ ĕ'di agɸá-biamá. Ĕ'di akí-biamá. Nă! ɸé'i^{n}há!
the shot at it, said they, they say. And there he went back, they say. There he arrived again, they say. Bother! O servants!

wanɻa wi$^{n'}$ t'éaɸĕ ɸa$^{n'}$ja na$^{n'}$pewáɸĕ, á-biamá. Na! núda^{n}hañgá! ca$^{n'}$ a^{n}ɸañ'-
animal one I killed it though dangerous, said he, they say. Why! O war-chief! still let us

12 guda$^{n'}$be taí edáda^{n} wanɻa éi^{n}te, á-biamá. Wĕ's'ă ɻañ'ga, á-biamá. Wúhu+'á!
consider what animal it may be, said they, they say. Snake big, said he, they say. Really!

á-biamá. Zaní ɸaqúba-biamá Ga$^{n'}$ ĕ'di ahí-biamá wañ'giɸe. Hinda!
said they, they say. All wondered, they say. And there arrived, they say all. See!

umásnai-gă, á-biamá. Umásna-biamá Égiɸe ci$^{n'}$ hégají-biamá Wĕ's'ă aká.
split it with a knife, said he, they say. They split it they say. Behold fat very, they say Snake the

15 Kĭ ɻé-ma níkaci^{n}ga ukéɸi^{n} t'éwaɸai tĕ úɸibɸa^{n} bɸa$^{n'}$ úda^{n}qti égа^{n}qtia$^{n'}$
And the buffaloes people (*i. e.*, Indians) common kill them when they smell odor very good just like

uɸíbɸa^{n}-biamá Wĕ's'ă aká. Núda^{n}hañgá! úda^{n}qtia$^{n'}$ úɸibɸa^{n} tĕ, ɻé égа^{n}-
smelt they say Snake the. O war-chief! very good smell the, buffalo just

qtia$^{n'}$, á-biamá. Wégaska^{n}ɸái-gă, á-biamá nuda$^{n'}$hañga aká. Ga$^{n'}$ néɸĕ
like, said they, they say. Test it, said, they say war-chief the. And kindling a fire

18 etĕ itéɸa-biamá. Ꝺéde tĕ náhegají-biamá. Kĭ na^{n}péhi^{n} tĕ wakan'diɸa-
even they put it on, they say. Fire the burnt very hot, they say. And hunger the impatient from,

biamá. Ahaú! á-biamá. Ké, ɸé'i^{n}há! ígaska^{n}ɸái-gă, á-biamá nuda$^{n'}$hañga
they say Oho! said he, they say. Come, O servants! test it, said, they say war-chief

aká. Mi$^{n'}$ ɸa^{n} ɸáɸuháqtci iɸé-hna^{n} éga^{n}-biamá. Ga$^{n'}$, ɸéɸuqti, ɸé'i^{n}há!
the. Sun the nearly had gone only so they say. And, Right here, O servants!

aⁿjaⁿ′ tai, á-biamá. Gaⁿ′ ɬe-ɕíɬiⁿ ɕaⁿ caⁿ′ basnaⁿ′ iɕaⁿ′ɕa-biamá. Nin′deɕai
let us sleep, said he, they say. And buffalo rib the so they placed on sticks to roast. they say. Cooked

tĕ ćduátaⁿ caⁿ′ ákasta itéɕa-biamá. Caⁿ′ wiⁿ′ pahañ′ga ɕaté taité naⁿ′pa-bi
when next so in a heap they put it, they say. And one before eat shall feared, they say

ega ⁿ′, ákast itéɕĕ gɕiⁿ′-biamá. Gaⁿ′ égiɕe nudaⁿ′hañga aká gá-biamá: 3
having, in a heap putting it they sat, they say. And at length war-chief the said as follows, they say:

Ahaú! á-biamá. ʇéʻiⁿhá! hébe iⁿ′ɕiⁿ gíi-gă, á-biamá. Gaⁿ′ hébe éɕiⁿ
Oho! said he, they say. O servants! a piece bring to me, said he, they say. And a piece having for him

akí-biamá. ʇatá-biamá. Égiɕe, Údaⁿqtiaⁿ′, ɕeʻiⁿ′, á-biamá. Ɫé-ma aⁿwaⁿ′-
they reached again, they say. He ate it, they say. At length, Very good, servants, said he, they say. The buffaloes we eat

ɕataí égaⁿqtiaⁿ′, á-biamá. Gaⁿ′ zaní ɕatá-biamá. Kĭ níaɕiⁿga núǰiñgá- 6
them just like, said he, they say. And all ate they say. And person boy

biamá. Núǰiñgá-bi éde ɕatá-bají-biamá. Ínahiⁿ′-bi ctĕ ɕatá-bají-biamá.
they say. Boy, they say but he ate not they say. They were willing, they say even he ate not they say.

ʇéʻiⁿhá! ɬé-ma aⁿwaⁿ′ɕataí égaⁿ hă, á-biamá. Bɕaⁿ′ píbajĭ-bájĭ, údaⁿqtiaⁿ′.
O servant! the buffaloes we eat them it is like . said he, they say. Odor had not, very good.

ʇatá-gă, á-biamá nudaⁿ′hañga aká. Ubɕíʻage, á-biamá núǰiñga aká. Gaⁿ′ 9
Eat it, said, they say war-chief the. I am unwilling, said, they say boy the. And

néɕĕ tĕ égaxe gɕiⁿ′-biamá. Kĭ núǰiñga aká gaqáǰa gɕiⁿ-biamá. Gaⁿ′
kindled (fire) the around it they sat, they say. And boy the apart sat they say And

ugáhanaƊáze amá. Gaⁿ′ ínanděqtiaⁿ′-bi egaⁿ′ jaⁿ′-hnaⁿ-biamá. Égiɕe,
dark they say. And felt very full after eating, they say having slept each one, they say. At length,

Ahaú! á-biamá. ʇéʻiⁿhá! Ɗáhaⁿi-gă hă, á-biamá. Píäǰĭqtiaⁿ′, á-biamá 12
Oho! said he, they say. O servants! arise . said he, they say. Very bad, said, they say

nudaⁿ′hañga aká. Gaⁿ′ úwakié ɕiʻáqti, caⁿ′ gaⁿ′ Wĕ′sʻă amá bɕúga. Égiɕe
war-chief the. And to talk to them he failed, strange to say (!) Snake the (=were) all. Behold

atañ′-ke-daⁿ′ bɕúgaqti ɕié gaqá ɤigɕícta ⁿ-biamá Wĕ′sʻă sad-ihć. Nudaⁿ′-
just as long as he lay all half of the body finished himself, they say Snake was lying stretched. War-

haⁿga áma aká gá-biamá: Ahaú! á-biamá. Gúda gíbaⁿ ɕéɕai-gă, (á-biamá), 15
chief the other said as follows, they say: Oho! said he, they say. Yonder call to him, (said he, they say),

núǰiñga é waká-bi egaⁿ′. Núǰiñga aká agí-biamá. Ké, ɕéʻiⁿhá! wadaⁿ′-
boy that meant him, they say having. Boy the was coming, they say. Come, O servant! look

bai-gă, á-biamá. ʇéʻiⁿhá! ɕé naⁿ′ɕapégaⁿ hmátajĭ ícpahaⁿ, á-biamá. Núǰiñga
at us, said he, they say. O servant! this you feared, as you ate not you know, said he, they say. Boy

aká xagé najiⁿ′-biamá Gaⁿ′, Úsañga, á-biamá. ʇínaqtci ɕaníta te, á-biamá. 18
the (sub.) crying stood they say. And, Hopeless, said he, they say. You alone you live will, said he, they say.

Waɕáckaⁿ ɕagɕé te hă, á-biamá. Gaⁿ′ ɕé añgúgacaⁿ aⁿnaⁿ′ɕiⁿi edádaⁿ
You try you go homeward will . said he, they say. And this we traveled we walked what

añgúnai kĕ bɕúgaqti aⁿɕíʻi, á-biamá. Qnbé ʻí′-biamá. ʇé weáɕape caⁿ′
we sought the all we give you, said he, they say. Sacred they gave him, they say. This you wait for us yet

aⁿ′ba ¢ɟĭ lmé te. Égi¢e waaⁿ′¢a íɤuha-biamá núǰiñga aká. Waiiⁿ′ ɟañgá
day (when) you go will. At length to leave them afraid of, they say boy the. Robe large

gĕ wiⁿ′ uǰí we¢é′iⁿ taí. Majaⁿ′ údaⁿ gĕ′di ɖahé ɟañgá wiⁿ′ gágĕ i¢aⁿ′awa¢á¢e
the one filling you carry will Land good at the hill large one those you put us
us

3 taí, á-biamá nudaⁿ′haũga aká. Gaⁿ′ aⁿ′ba amá. Wañ′gi¢eqti égaⁿqti gagígije
will, said, they say war-chief the. And day they say. All just so coiled up

g¢iⁿ′ akáma, ákig¢iⁿ′g¢iⁿ g¢iⁿ′-biamá. Kĭ waiiⁿ′ ɟañgá wiⁿ′ ¢izá-bi egaⁿ′,
were sitting, sitting on one another they sat, they say. And robe large one took, they say having,

úǰi-biamá. Kĭ wé′iⁿ a¢á-biamá. ɖahé údaⁿqti ědedí-¢aⁿ amá. Ĕ′di i¢aⁿ′wa¢á-
he put them in, they say And carrying them he went, they say Hill very good there it was, they say. There he put them,

6 biama. ɖahé jiñ′gaǰĭ, ɖahé bazú, céhi¢e égaⁿ q¢abé naⁿbá bazú ídaⁿbe
they say. Hill not small, hill curvilinear top, extending yonder like it tree two curvilinear top in the middle

ág¢a-biamá. Gaⁿ′ ĕ′di i¢aⁿ′wa¢á-biamá q¢abé tĕ hidé tĕ′di. G¢é taté
were put down on, they say. And there he put them, they say tree the bottom by the. Go homeward shall

ígiɖahaⁿ′-bi egaⁿ′, Wĕ′s'ă amá b¢úgaqti núǰiñga taⁿ ágiɖa'á-biamá, júga kĕ
they knew of their own, they say having. Snake the (sub.) all boy the lay thick on their own, they say, body the

9 áha-biamá. Gaⁿ waaⁿ′¢a ag¢á-biamá. Gaⁿ′ ɟí kĕ′ɟa akí-biamá. Nudaⁿ′-
they passed over, they say. And leaving them he went homeward, they say. And lodge at the he reached home, they say. War-

hañga ¢iⁿ¢aⁿ′ waníɟa ¢ataí éde é jú ɤiɤáxai, á-biamá. É nugé ¢é caⁿ′
chief the one who was animal ate but that body made for himself, said he, they say. He summer this (an expletive)

éwa¢a¢ai-ma, wa'ú, ciñ′gajiñ′ga, cañ′ge wá¢iⁿ-má ctĕwaⁿ′, edádaⁿ a¢iⁿ′
you who are his relations, woman, child, horse those that he has even, what he has

12 giɟaⁿ′be gaⁿ¢á-biamá, á-biamá núǰiñga aká. (Nugé tĕ′di ɟíi ¢aⁿ caⁿ′qti
to see his he wishes, they say, said, they say boy the. (Summer when lodges the at any rate

waɟaⁿ′be kaⁿ bé¢a, á-biamá nudaⁿ′hañga wiⁿdé¢aⁿska Wĕ′s'ă aká.) Gaⁿ′ nugé
I see them I wish, said, they say war-chief one-half Snake the.) And summer

tĕ gaq¢aⁿ′ a¢á-biamá. Ĕ′di ahí-biamá. Aũgáti, á-biamá. ɸ¢¢andí,
when migrating they went, they say. There they arrived, they say. We have come, said he, they say. Here it is,

15 á-biamá. Ki, Ědí′qti aⁿɟí taí, á-biamá. Gaⁿ′ wa'ú, ciñ′gajiñ′ga, caⁿ′ b¢úga
said he they say. And, Just there we camp will, said they, they say. And woman, child, in fact all

ĕ′di ahí-biamá. Ĕ′di ahí-biamá ɤĭ égi¢e é¢aⁿbá-biamá. Ĕ′di naⁿcaⁿ′de
there arrived, they say. There they arrived, they say when behold they came out, they say. There holes in the ground

gáxe akáma. Éi hã, á-biamá. Égi¢e naⁿ′wa¢ápe taí. Éi hã. Égi¢e
they had made, they say. Those are they said he, they say. Beware you fear them lest. Those are they . Beware

18 we¢é'aⁿhe taí. Cka'ⁿ′jĭ naji'ⁿ′i-gã, á-biamá núǰiñga áká. Égi¢e Wĕ′s'ă amá
you flee from them lest Motionless stand ye, said, they say boy the. At length Snake the

b¢úgaqti núǰiñga taⁿ ágiɖa'á-biamá. Ákihaⁿ a¢á-biamá. Níkaciⁿga amá
all boy the lay thick on their own, they say Beyond they went, they say. People the

égazé′ze naji'ⁿ′-biamá. Gaⁿ′ wagíkaⁿ-biamá. Xagé za'é′qtiaⁿ′-biamá. C'aⁿ′
in a row stood, they say And they confabbed with their own, they say Crying they made an uproar, they say. In fact

b¢úga wéka^{n}-biamá. Ga$^{n'}$ u¢úgacíbai tĕ níaci^{n}ga wáhai tĕ íb¢a^{n}qtia$^{n'}$-
all condoled with them, they say. And they went throughout when people they passed over them as were fully satisfied

biamá Wĕ's'ă amá. Ga$^{n'}$ ma^{n}can'de tĕ'ɻa égazéze ákig¢i$^{n'}$-biamá Wĕ's'ă amá.
they say Snake the (sub.). And holes in the ground at the in a row sat with one another, they say Snake the (sub.).

¢é níaci^{n}ga áki'e amáɻa wada$^{n'}$be ja$^{n'}$-biamá. Cañ'ge-ma ĕ'di ka^{n}ta$^{n'}$ 3
This people standing thick at them looking at them they lay, they say. The horses there tied

ité́weki¢á-biamá. Wa'i$^{n'}$ gĕ, cánakág¢e ctĭ, wégasápi ctĭ, man'de, uta$^{n'}$
they placed theirs for them they say. Packs the, saddle too, whip too, bow, leggings

a$^{n'}$¢a a-íi gĕ, hi^{n}bé a$^{n'}$¢a a-íi gĕ edábe, b¢úga ĕ'di ité¢a-biamá. Ga$^{n'}$ cĭ
left were coming the, moccasins left were coming the also, all there they put them, they say. And again

máće áji amá. Cĭ ĕ'di gaq¢a$^{n'}$ atí-biamá. Kí ĕ'di wa¢íɔna-bají-biamá. 6
winter a different they say. Again there migrating they came, they say. And there not visible, they say.

Cañ'ge waa$^{n'}$¢a amá ĭ$^{n'}$tca^{n}qtci jái gĕ ¢iñgé-hna^{n}-biamá. Áda^{n} ma^{n}can'de
Horse they left them the just now dunged the (pl.) there was none, they say. Therefore holes in the ground

ma^{n}táɻa wág¢a¢i^{n} ákiág¢a-biamá, é u¢á-hna^{n}-biamá.
inside having them they had gone back, they say, that they tell regularly, they say.

NOTES.

317, 6–7. Ahau! a-biama nuda^{n}hañga. Insert "aká" before the period.

317, 7. a^{n}niɻ etai, in full a^{n}niɻa etai.

317, 9. nuda^{n}hañgă i¢apa-gă. The scouts had gone out of sight of the war-chief; so they spoke to the one running, telling him not to proceed so rapidly, but to wait till the leader came in sight.

318, 3–4. ahi-bi ɻĭ, when the animal reached the man.

318, 8. ¢ip'ande, etc. Whenever the Snake lifted his tail, it rattled.

318, 14. ci^{n} pronounced ci^{n}+ by Nuda^{n}-axa.

319, 13–14. egi¢e atañ-keda^{n}, etc. Nuda^{n}-axa said that this referred to the war-chief who was the last one to eat part of the Snake. Half of his body, that is, all on one side, had been changed. On one side he was a snake; on the other, a man, the whole length of his body, as he lay extended on the ground.

320, 2–3. Maja^{n} uda^{n} gĕdi, etc. I agree with Frank La Flèche in substituting for this, Maja^{n} úda^{n}, ɖahé tañgá gĕ'di wi$^{n'}$ i¢a$^{n'}$awa¢á¢ĕ taí: Land, good, hill, big, on the, one, you will place us.

320, 6. ɖahe bazu echi¢e ega^{n}, etc. This shows that the narrator was referring to a bluff in sight of the place where he was telling the myth.

320, 7. Next to the trees was grass, and below the grass, on the sides of the hill, was only the soil.

321, 1. Whenever any Snake recognized relations, horses, etc., he crawled over them.

321, 2. akig¢i^{n}, equivalent to jug¢e g¢i^{n}.

321, 7. When the tribe left the Snakes, they fastened the horses to posts driven into the ground. On their return they found fresh manure dropped here and there in a line with the posts; but neither horses nor footprints could be seen.

TRANSLATION.

Twenty men went on the war-path. They ate nothing. They were very impatient from hunger. They made a circuit and were coming back. "That will do, O servants! Look around as you walk. Do your best at searching," said the war-chief. And at length one was coming running. "O war-chief! I think that an animal is moving there," said he. "Oho! What sort of animal do you think it is?" said the war-chief. "O war-chief! I think that it is a buffalo bull," he said. "Oho!" said the war-chief. "If so, O servants! we may live. Go again to look at it." And one went running. Behold, the buffalo bull was going along walking. "Fie! Wait for the war-chief to come in sight," said the rest of the scouts. And they went slowly, waiting for him to appear. "Sit ye here," said he, addressing the servants. And he departed. "Lie ye looking at me," said he. He stood for the purpose of intercepting the buffalo. At length the buffalo bull was approaching him. He lay aiming at it. He pushed his gun along suddenly. He aimed directly at it. When it arrived, behold, it was a different animal. He lay fearing the sight of it. He took back his gun. He lay thinking, "If I do not shoot at him, he will be very apt to kill me! And if I shoot at him and miss him, still he will be apt to kill me!" All the time he lay, fearing the sight of it. It was a big Snake, with a rattle as large as a man's head. Whenever he lifted his tail, he rattled it: "Tcu+" (whispered). And he shot at the Snake, which stood (*sic*) without stirring at all. But after the Snake was shot at, behold, he fell suddenly. "Now the war-chief has killed him," said they. And the war-chief went back to them. He reached there again. "O psha! O servants! Though I have killed an animal, it is dangerous," said he. "Why! O war-chief! let us examine it at any rate, whatever sort of animal it may be," said they. "It is a big Snake," said he. "Really!" said they. All wondered. And all arrived there. "See! split it lengthwise with knives," said he. They split it with knives. Behold, the Snake was very fat. The Snake had a very good odor, just like that of the buffaloes when the Indians kill them. "O war-chief! the odor is very good. It is just like that of the buffaloes," said they. "Test it," said the war-chief. And kindling a fire, they put it on. The fire was very hot. And they were impatient from hunger. "Oho! Come, O servants! test it," said the war-chief. The sun had almost set. "O servants! let us sleep just here," said he. And they thrust sticks through the spare-ribs, running one end of each stick in the ground, close to the fire. When the spare-ribs were cooked, they put them in a heap. And as each one feared to eat before the rest, they sat putting them in a heap. And at length the war-chief said as follows: "Oho! O servants! bring a piece to me." And they took a piece to him. He ate it. At length he said, "Servants, it is very good. It is just like the buffaloes that we eat." And all ate, except one, who was a boy. Though they were willing, he did not eat. "O servant! it is like the buffaloes that we eat. The odor is not bad. It is very good. Eat it," said the war-chief. "I am unwilling," said the boy. And they sat in a circle around the fire which they kindled. But the boy sat apart from them. And it was dark. And having felt very full after eating, each one slept. At length the war-chief said, "Oho! Servants, arise! It is very bad." And he failed to talk with them, as, strange to say, they were all Snakes. Behold, the war-chief had finished changing the half of his body; the whole of one side lay stretched out in the shape of a Snake. The other war-chief said as

follows: "Oho! Call yonder to him," referring to the boy. The boy came. "Come, O servant! look at us. O servant! you know that you did not eat because you feared this," said he. The boy stood crying. And the war-chief said, "It is a hopeless case. You alone will live. Do try to go homeward. We give to you everything which we sought in our travels." They gave him their sacredness (*or*, their charms). "You have waited this long for us, yet when it is day, you can go." At length the boy was afraid of leaving them. "Having filled one of the large robes, you will please carry us on your back. Please put us on a good land, on one of those large hills," said the war-chief. And it was day. All were sitting just so, coiled up and upon one another. And having taken a large robe, he put them in it. And he departed, carrying them. A very good hill was there. There he put them. It was not a small hill; it was a hill with a curvilinear top, like the one extending yonder, with two trees set down on the middle of the curvilinear top. And he put them there, by the bottom of the trees. As they knew that he was about to go homeward, all the Snakes lay thick over the boy (*i. e.*, they covered the surface of his body, as he stood); they passed over his body. And leaving them, he went homeward. And he reached home at the lodges. "He who was the war-chief ate an animal, and changed his body into that sort of animal. He said that he wished to see whatever he has, in the summer, you who are his relations, the women and children, and even his horses," said the boy. The war-chief who was partly a Snake had said, "In the summer I wish to see the lodges at any rate." And when it was summer, they removed the camp. They arrived there. "We have come. Here it is," said the boy. And the people said, "Let us camp just here." And the women, the children, in fact all, arrived there. When they arrived there, behold, the Snakes came in sight. They had made dens there. "Those are they. Beware lest you fear them. Those are they. Beware lest you flee from them. Stand still," said the boy. At length all the Snakes lay thick on the boy. They went beyond him. The people stood in a row. And they condoled with them. They made a great uproar by crying. In fact, all condoled with them. And when the Snakes had gone throughout the line, and had passed over the bodies of the people, they were fully satisfied. And the Snakes were in a row at the dens, sitting with one another. They lay looking at the crowd of people. Their horses were placed there tied; the packs, the saddles too, the whips, bows, the leggings which they had abandoned when they were approaching to kill the Snake, also the moccasins which they had abandoned when they were approaching—all were put there. And it was another winter. Again they removed and came to the place. And then the Snakes were invisible. The horses which they had left, and which had recently dropped manure, were missing. Therefore it is reported that they took them back into their dens.

THE WARRIORS AND THE THREE SNAKES.

Told by Nuda$^{n'}$-axa.

Níaci^{n}ga nuda$^{n'}$ ahí-biamá. Agɸí-ja^{n}-hna$^{n'}$-biamá. Êgiɸe majа$^{n'}$ ja$^{n'}$
Men to war arrived, they say. They slept on the way home regularly, they say. At length land sleep

tai ɸa$^{n'}$ agɸí-biamá. Égiɸe ja^{n}ɸa$^{n'}$qa ʇañ'ga (ědedí-ke amá). ɸé uja$^{n'}$ úda^{n}-
will the they came back to, they say. Behold log big (were lying there, they say). This to sleep in very

3 qtia$^{n'}$, ja^{n}ɸa$^{n'}$qa ɸáb ɸi^{n}-biamá. Êgaxe ja$^{n'}$-biamá. Égiɸe a$^{n'}$ba amá ɤĭ
good, log three they say. Around they lay, they say. At length day they say when

ʇadésage (amá). Nuda$^{n'}$hañga aká uɸíxidá-biamá. Égiɸe ja^{n}ɸa$^{n'}$qa amá
high wind (they say). War-chief the (sub.) looked around, they say. Behold log the

Wĕ's'ă ʇañ'ga akáma. Hau, ɸé'i^{n}! pĭájiqtia$^{n'}$. ʇáha^{n}i-gă, á-biamá. Waũ'giɸe
Snake big were, they say. Ho, servants! it is very bad. Arise, said he, they say. All

6 iáɸixa ja$^{n'}$ akáma. Gaũ'ki ukígɸa^{n}-biamá. Kigɸídĭndi$^{n'}$-biamá. Kĭ ʇadé-
with open mouth were lying, they say. And they took hold of one another, they say. They held firmly to one another, they say. And high

sage gasnú-hna^{n} aɸá-biamá. Uhañ'ge naji$^{n'}$ aká xagé naji$^{n'}$-biamá. Ga$^{n'}$
wind blowing along regularly went they say. The end stood he who crying stood they say. And

gá-biamá: Hau, ɸé'i^{n}há! wɸigɸa^{n} wi$^{n'}$ iɸáaɸě hă, á-biamá. Ca$^{n'}$ ĭndáda^{n}
he said as follows, they say: Ho, O servants! plan one I have found . said he, they say. In fact what

9 ji^{n}jĭñ'ga aɸi$^{n'}$-bi kĕ' ca$^{n'}$ bɸúga, ma$^{n'}$ kĕ, hi^{n}bé, máhi^{n}, wa'í-biamá Wĕ's'ă
small things they bad, they say tho in fact all, arrow the, moccasins, knife, they gave to them, they say Snake

ɸañká. Gañ'ki í tĕ áɸapúi tĕ ćceta$^{n'}$ ga$^{n'}$ ábɸage ké amá. Wĕ's'ă amá
the (ob.). And mouth the closed when that far so a calm (lay) they say. Snake the

é ɸaʇádesagá-biamá iáɸixa ja$^{n'}$i tĕ. Ga$^{n'}$ ɸé gɸadi$^{n'}$ ja$^{n'}$ kĕ' áa^{n}si gɸé-hna^{n}-
that made wind with their mouths, they say with open mouths they lay when. And this across it lay the (oh.) leaping across they went homeward regularly

12 biamá. Hau, ɸé'i^{n}há! wi$^{n'}$ pahañ'gai-gă, á-biamá. Ga$^{n'}$ uɸí'aga-biamá,
they say. Ho, O servants! one go ye before, said he, they say. And they were unwilling, they say,

na$^{n'}$pe-hna$^{n'}$i tĕ. Ahaú! á-biamá. ɸé'i^{n}há! wíeb ɸi$^{n'}$ te, á-biamá nuda$^{n'}$-
they feared regularly as. Oho! said he, they say. O servants! I am he will, said, they say war-

hañga aká. Ca$^{n'}$ ĭndáda^{n} ctĕwa$^{n'}$ nuda$^{n'}$hanga é wacka$^{n'}$ ma^{n}ɸi$^{n'}$ amégа^{n} é
chief the. And what soever war-chief that makes an effort walks that class that

15 gáxe ma^{n}ɸi$^{n'}$ amégа^{n} t'é te na$^{n'}$pa-bájĭ ga$^{n'}$ wíeb ɸi^{n} tá miñke, á-biamá
doing walks that class die will fears not as I am he will I who, said, they say

nuda$^{n'}$hañga aká. Ga$^{n'}$ nuda$^{n'}$hañga ɸiñké ĕ'di gɸé amá ɤĭ iáɸixa ja$^{n'}$ amá
war-chief the. And war-chief the there was going homeward when with open mouth was lying, they say

u¢íza^{n} aká. Ga$^{n'}$ áa^{n}si ákiág¢a-biamá. Ahaú! á-biamá. Wacka$^{n'}$i-gă,
middle the one. And leaping over he had gone homeward, they say. Oho! said he, they say. Be strong,

á-biamá nuda$^{n'}$hañga aká. Ga$^{n'}$ cĭ nuda$^{n'}$hañga áma aká cĭ éga^{n} áa^{n}si
said, they say war-chief the. And again war-chief the other the (sub.) again so leaping over

ákiág¢a-biamá. Ahaú, ¢é'i^{n}! wacka$^{n'}$i-gă, á-biamá. É añgági ɻĭ éga^{n}qti 3
had gone homeward, they say. Oho! servants! be strong, said he, they say. That we coming homeward when just so

gáxe ga$^{n'}$¢ai-gă, á-biamá. Cĭ éga^{n}-hna^{n} wi$^{n'}$¢a^{n}ca^{n} ag¢é naji$^{n'}$-biamá. Cĭ
to do desire ye, said he, they say. Again so regularly one by one going homeward they stood, they say. Again

wi$^{n'}$ aká éga^{n} ag¢á-biamá. Cĭ wi$^{n'}$ aká ag¢aí etéga^{n}, níkaci^{n}ga g¢éba-¢ábp^{i}^{n}.
one the so went homeward, they say. Again one the (sub.) went homeward apt, man thirty.

Cĭ wi$^{n'}$ aká áa^{n}si ag¢á-biamá. Cĭ wi$^{n'}$ aká éduáta^{n}. Ána akíi-ma wacka$^{n'}$ 6
Again one the (sub.) leaping over went homeward, they say. Again one the (sub.) next to him. How many reached there again to be strong

ákig¢áji hna$^{n'}$-biamá. Éde ¢édeaɻáqtci naji$^{n'}$ ta^{n} ábag¢á-biamá. Ictáb¢i
commanded one another regularly, they say. But at the very bottom stood the one hesitated they say. Tears

ásnu-biamá. Hau, ¢é'i^{n}há! nú hni^{n}. Nú a^{n}¢i$^{n'}$ éga^{n} añgúgaca$^{n'}$i, á-biamá.
trickled, they say. Ho, O servant! man you are. Men we are so we travel, said (the leader) they say.

¢axáge, ¢é'i^{n}, píäji ckáxe, á-biamá. Égi¢e g¢é amá ɻĭ Wĕ's'ă aká na$^{n'}$qahi 9
You cry, servant, bad you do, said he, they say. At length he was going homeward when Snake the (sub.) backbone

kĕ ¢it'úqa-bi ega$^{n'}$ wája^{n} kihé amá. Kĭ ma$^{n'}$a¢a gáha kig¢é¢ĕ ɻĭ ca$^{n'}$ca^{n}
the raised in a hump, they say having he lay down again suddenly, they say. And on his back he knocked him down again when without stopping

¢asni$^{n'}$ ¢é¢a-biamá. Ahaú! á-biamá. Ga$^{n'}$, ¢é'i^{n}há, añgú-hma^{n} a^{n}ma$^{n'}$¢i^{n}.
he swallowed him suddenly they say. Oho! said (the leader) they say. So, O servants, we alone we walk.

Níaci^{n}ga wi^{n}áqtci ctĕwa$^{n'}$ águdi t'é ga$^{n'}$¢ai ɻĭ t'aí, á-biamá. Ga$^{n'}$ ag¢á- 12
Person one soever where to die wishes if he dies, said he, they say. So they went homeward

biamá. Ga$^{n'}$ akí-ja^{n}-hma$^{n'}$-biamá. Ga$^{n'}$ éga^{n}-hma^{n} ja$^{n'}$-biamá wéahide tĕ.
they say. So they slept on the way home regularly, they say. So thus regularly they slept, they say at a distance when.

Égi¢e na$^{n'}$ba wada$^{n'}$be a¢á-biamá. Núda^{n}hañgá! gátĕdi ɻi d'úba ĕdí ¢a^{n},
At length two to see went they say. O war-chief! in that place lodge some there the,

á-biamá. Ahaú! á-biamá. Núda^{n}hañgá! uwájia¢ai, á-biamá. Wackañ'-gă. 15
said they, they say. Oho! said he, they say. O war-chief! we are tired, said they, they say. Be strong.

Cañ'ge a^{n}wañ'gag¢i^{n} añga$^{n'}$¢ai, á-biamá. Ahaú! á-biamá. Ga$^{n'}$ ĕ'di
Horse we sit on them we wish, said they, they say. Oho! said he, they say. So there

akí-biamá. ɻi-ɻa$^{n'}$haqtci kĕ'di naji$^{n'}$-biamá. Nuda$^{n'}$hañga akíwa ɻĭi ¢an'di
they reached again, they say. The very edge of the lodges by the they stood, they say. War-chief both lodges to the

a¢á-biamá. Égi¢e cañ'ge hógají ké amá. Kĭ nuda$^{n'}$hañga akíwa wábasí- 18
went they say. Behold horse a great many in a line, they say. And war-chief both drove them before them

biamá. Wá¢i^{n} ag¢á-biamá. Ga$^{n'}$ama gá¢uadi wá¢i^{n} akí-biamá. Úwagi¢á
they say. Having them they went back, they say. After a while at that place having them they arrived again, they say. To tell them

mañgɸiñ′-gă, á-biamá, nuda$^{n'}$hañga áma ɸiñké é waká-bi ega$^{n'}$. Úwagiɸá
hegone, said he, they say, war-chief the other the one who that he meant, they say having. To tell them

akí-biamá. Nuda$^{n'}$hañga ɸiɸíŋa újawa gáxe, á-biamá. Hau! núda^{n}hañgá,
he arrived again, they say. War-chief your pleasant has made, said he, they say. Ho! O war-chief,

3 á-biamá wañ′giɸěqti. Ga$^{n'}$ ě′di akí-biamá. Ahaú! á-biamá. Cañ′ge cé-ma
said, they say all. And there he arrived again, they say. Oho! said he, they say. Horse those

wáka^{n}ta$^{n'}$i-gă, á-biamá, bɸúgaqti. Cañ′ge wáka^{n}ta$^{n'}$-biamá. Ga$^{n'}$ wábasí-
tie them, said he, they say, all. Horses they tied them, they say. And they drove them before them

biamá bɸúga. Ga$^{n'}$ ja$^{n'}$-hna^{n}i tě wáɸi^{n} agɸaí tě. ⱡí a$^{n'}$ɸa a-íi ɸan′di
they say all. And they slept regularly when having them they went homeward the. Lodge abandoning they were coming at the

6 akí-biamá. Ga$^{n'}$ cañ′ge wáɸi^{n} akíi-ma wa‘ú, i^{n}c‘áge edábe wa‘í-biamá,
they arrived home again, they say. And horse those that they took home woman, old man also they gave to them, they say,

bɸúgaqti ca$^{n'}$.
all in fact.

NOTES.

324, 3. egaxe ja^{n}-biama. If this refer to the logs, it means that two logs lay parallel, and one at the end went across, forming a partial inclosure. If it refer to the men, it means that they lay around the fire, inside this inclosure.

324, 6. ukigɸa^{n} . . . . Kigɸidĭndi^{n}. Frank La Flèche makes these "nɤigɸa^{n}" and "ɤigɸidĭndi^{n}," which seems to confound the sociative in "ki" with the reflexive in "ɤi."

325, 6. ana akii-ma, etc. As many as reached the other side of the Snake that lay across their path, encouraged those remaining to jump over.

325, 7. naji^{n} ta^{n} abagɸa-biama. As the verb is preceded by the classifier ta^{n}, read "ábagɸá amá."—Frank La Flèche.

325, 10. gáha kigɸéɸě. Frank La Flèche says that the Omahas say, "gahé kigɸéɸě," and the Ponkas, "gahá kigɸéɸě." See "bahá iɸéɸě" and "bahé iɸéɸě" in the Dictionary.

325, 19. ga^{n}ama, etc. After the two war chiefs had moved a while on their way back to their comrades, they arrived again (gaɸnadi) at that place (unseen by the narrator) where their comrades were. But before they arrived in sight of the camp, one ordered the other to go ahead and tell the news.

TRANSLATION.

Some men on the war-path reached the place of their destination. They slept on their homeward way. At length they returned to the land where they were going to sleep. Behold, large logs were lying there. This was a very good place to sleep in. The logs were three. They lay around. At length, when it was day, there was a high wind. The war-chief looked around. Behold, the logs were three immense Snakes. "Ho, servants! It is very bad. Arise," said he. All the serpents were lying with their mouths gaping wide. And the men took a firm hold of one another. And the high wind continued to blow the men along towards the mouths of the Snakes.

He who was at the end stood crying. And he said as follows: "Ho, O servants! I have found a plan." And they gave to the Snakes all their possessions, such as arrows, moccasins, and knives. And from the time that they closed their mouths there was a calm. The Snakes made the high wind with their mouths, when they lay with open mouths. And the men went homeward by jumping over the Snake which lay across their path. "Ho! O servants! Let one of you go before," said the war-chief. And they were unwilling, as all were afraid. "Oho! O servants, I will be he! As the war-chief belongs to the class of men who are continually making efforts to accomplish anything whatsoever, and who are accomplishing it, not fearing to die, I will be the one to undertake it," said the war-chief. And when the war-chief was going homeward, the middle Snake was lying with open mouth. And leaping over him, he went homeward. "Oho! Be ye strong," said the war-chief. And then the other war-chief leaped over in like manner and went homeward. "Oho, O servants! Be ye strong. Desire to do just as we do when we are coming homeward," said the war-chiefs. And so they continued going homeward one by one; then one went homeward; then one was apt to go homeward, thirty men in all. Again one leaped over and went homeward· Again the one next to him leaped over. As many of them as reached the other side of the Snake exhorted one another to do their best. But he who stood at the very end of the line hesitated. The tears trickled down his face. "Ho, O servant! you are a man. We are men, and so we travel. O servant, you do wrong to cry," said the war-chief. At length when this man was going homeward, the Snake raised his back, forming a hump, and the man lay down suddenly on the Snake's back. And when the Snake threw the man over on his (*i. e.*, the man's) back, he swallowed the man immediately. "Oho!" said the war-chief. "So, O servants! we walk alone. When any one person wishes to die at any place, he dies." So they went homeward. And they used to sleep on the homeward way. And thus they slept regularly when at a distance. At length two went as scouts. "O war-chief! some lodges are there in that place," said they. "Oho!" said he. "O war-chief! we are tired. Be strong. We desire to ride horses," said they. "Oho!" said he. And they reached there on their homeward way. They stood by the very edge of the lodges. Both war-chiefs went to the village. Behold, a great many horses were in a long line. And both war-chiefs drove them along before them. They took them away towards their comrades. After moving a while, they reached that place again with them. "Begone and tell them," said one war-chief, addressing the other. He arrived there again and told them. "Your war-chief has done a pleasant thing," said he. "Ho, O war-chief!" said every one. And the war-chief who had the horses arrived there again. "Oho!" said he, "tie ye all those horses with lariats." They tied the horses with lariats. And they drove all before them. And they slept regularly as they went homeward. They arrived home again at the lodges which they had abandoned when they were coming in this direction towards the foe. And all the horses which they had brought back they gave to the women and the old men.

THE SUN AND MOON.

TOLD BY ƋÁɸⁱⁿ-NAⁿPÁJĬ.

Áwimáka-májĭ. Níkaciⁿga uɸéwiⁿawáɸč ctĕwaⁿ′ wáonieɸaⁿ égaⁿ áhigi
I am out of patience with you. People I collect them notwithstanding you scatter them as many

nqpáɸĕwaɸáɸč-ctaⁿ′, á-biamá Níaⁿba aká. Níaciⁿga áhigi nhí ewékaⁿ-
you cause them to be lost habitually, said they say Moon the. People many to grow I wish for

3 bɸégaⁿ wábɸieɸaⁿ ɸéaɸč ctĕwaⁿ′ ugáhanaƋáze ńɸají-hnaⁿ égaⁿ áhigi naⁿpéhiⁿ
them, as I scatter them I suddenly notwithstanding darkness you put them in it regularly as many hungry

t'éwaɸáɸč-hnaⁿ, á-biamá Miⁿ′ aká. Han, nĭkaciⁿga-máce! áhigi júɸat'aⁿ′
you kill them regularly, said they say Sun the. Ho, ye who are people! many you mature

taité. Paháci ámusta wiɲaⁿ′be agɸiⁿ′ taí miñke. Edádaⁿ ckaⁿ′ maⁿhmiⁿ′i
shall Above directly above I see you I sit will I who. What business ye walk

6 gĕ bɸúgaqti íwibɸígɸaⁿ agɸiⁿ′ taí miñke, á-biamá Níaⁿba aká gá-biamá:
the all I ruling you I sit will I who, said he, they say. Moon the said as follows, they say:

Cĭ wí ctĭ égaⁿ agɸiⁿ′ tá miñke. Uɸéwiⁿwiɸé-de ugáhanaƋáze xĭ cĭ uɸéwiⁿqti
Again I too so I sit will I who. I collect you while darkness if again assembling in full force

akí-ɸajaⁿ′ taí. Caⁿ′ ckaⁿ′ maⁿhniⁿ′ tai tĕ bɸúga wí íwibɸígɸaⁿ taí miñke,
you sleep there again will. In fact business you walk will the all I I ruling you will I who,

9 á-biamá. Cĭ ujañ'ge ukiáwataⁿ aⁿmaⁿ′ɸiⁿ taité. Háci maⁿbɸiⁿ′ tá miñke,
said she, they say. Again road one after the other we walk shall. Behind I walk will I who,

á-biamá Níaⁿba aká. Níaⁿba aká wa'ú wiⁿ′ égaⁿqtiaⁿ′i. Néxe aígaɸa
said, they say Moon the. Moon the woman one is just like. Kettle carrying on the arm

maⁿɸiⁿ′-hnaⁿi.
she walks regularly.

NOTES.

The Sun and Moon used to reside on the earth prior to their quarrel recorded in the myth, of which this fragment is all that has been preserved.

328, 2. nqpaɸĕwaɸaɸč, you cause them to be lost, *i. e.*, you kill them by your heat.

328, 2–3. ewekaⁿbɸegaⁿ, *i. e.*, ewékaⁿbɸa égaⁿ.

328, 8. aki-ɸajaⁿ, from kijaⁿ.

TRANSLATION.

"I am out of patience with you. Notwithstanding I assemble the people, you scatter them, and thus cause many to be lost," said the Moon. "I," said the Sun, "have desired many people to grow, and so I scattered them, but you have been putting them in darkness, and thus have you been killing many with hunger. Ho, ye people! many of you shall mature. I will look down on you from above. I will be directing you in whatever occupations you engage." The Moon said as follows: "And I, too, will dwell so. I will collect you, and when it is dark, you shall assemble in full numbers and sleep. In fact, I myself will rule all your occupations. And we shall walk in the road one after the other. I will walk behind him." The Moon is just like a woman. She always walks with a kettle on her arm.

THE SUITOR AND HIS FRIENDS.

Obtained from Joseph La Flèche.

Ta$^{n'}$wañgɸa^{n} wi$^{n'}$ ědí-ɸa^{n} amá. Kĭ wa'ú wi$^{n'}$ úda^{n}qti aɸi$^{n'}$-biamá ta$^{n'}$-
Village one it was there they say. And woman one very good they had, they say vil-

wañgɸa^{n} akádi Kĭ cénujiñ'ga ga$^{n'}$ɸa ahí-hna^{n}-biamá. Kĭ ɸi'á-hna^{n}-biamá.
lage at the. And young man desiring her they arrived regularly they say. And they failed regularly they say.

Kĭ níaci^{n}ga cénujiñ'ga wi$^{n'}$, Hĭndá! wa'ú ga$^{n'}$ɸai ɸi'á-ɔna^{n}i éde wa'ú 3
And person young man one, Let me see! woman they desired failed regularly but woman

ka$^{n'}$bɸa bɸé té-na, eɸéga^{n}-biamá. Ga$^{n'}$ cénujiñ'ga aká aɸá-biamá. Ca$^{n'}$ ɖahé
I desire her I go will I he thought, they say. And young man the (sub.) went they say. And hill

wi$^{n'}$ ɬañgáqti ědí-ɸa^{n} ɧĭ níaci^{n}ga wi$^{n'}$ agɸi$^{n'}$ akáma. Cénujiñ'ga mi$^{n'}$ɸigɸa$^{n'}$
one very large it was there when person one was sitting, they say. Young man thinking of the woman

aɸé amá níaci^{n}ga ɖahádi gɸi$^{n'}$ ɸiñ'ke ɬaɖé aɸá-biamá. Kĭ níaci^{n}ga ɖahádi 6
he who was going person on the hill sat he who from a near point went they say. And person on the hill

gɸi$^{n'}$ aká mañ'gɸe naji$^{n'}$-bi ɧĭ cĭ gɸi$^{n'}$-hna^{n}-biamá. Kĭ ĕ'di ahí-biamá
sat he who erect stood, they say when again sat regularly they say. And there arrived, they say

cénujiñ'ga mi$^{n'}$ɸigɸa$^{n'}$ amá, níaci^{n}ga ɸiñkĕ'di. Kĭ, Kagéha, eáta^{n} ɸagɸi$^{n'}$ ă,
young man thinking of a woman the, person by the. And, Friend, why you sit ?

á-biamá cénujiñ'ga aká. Kĭ áma aká gá-biamá: Kagéha, ɬé ɸéma weá- 9
said, they say young man the. And the other (sub.) said as follows, they say: Friend, buffalo these I at-

naqíbɸa ka$^{n'}$bɸa édega^{n} akúsande-ɔna$^{n'}$ ibɸéga^{n} i$^{n'}$'ĕ síɣa^{n} iɸáka^{n}ta$^{n'}$ hă,
tack them I wish but through (and beyond) regularly I have gone, as stone ankle I tie to it .

á-biamá. I$^{n'}$'ĕ ɬañgáqti ɸa^{n} éde síɣa^{n} íka^{n}ta^{n} gɸi$^{n'}$-biamá. Kĭ áma aká
said he, they say. Stone very large the but ankle tying to he sat they say. And the other (sub.) the

gá-biamá: Kagéha, eɬáhi ɧĭ'ctĕ ɸaɬa$^{n'}$ɔni^{n} te hă. Wagáca^{n} bɸé-de júgɸe 12
said as follows, they say: Friend, the time comes if ever you run will . Traveling I go when to be with

a^{n}ɸiñ'ge. Añgáɸe te hă, á-biamá. A$^{n'}$ha^{n}, á-bi ega$^{n'}$, júgɸe aɸá-biamá.
I have none. Let us go . said he, they say. Yes, said, they say having, with him he went, they say.

Ê̆giɸe cĭ né ɬañgáqti na$^{n'}$ba ědí-ɸa^{n} ɧĭ, ĕ'dí níaci^{n}ga wi$^{n'}$ gɸi$^{n'}$ akáma.
At length again lake very large two it was there when, there person one was sitting, they say.

Ga$^{n'}$ ní tĕ ɸata$^{n'}$ ga^{n}ɸá-bi-de bamáxe ní tĕ ɸata$^{n'}$ aɸá-bi ctĕwa$^{n'}$ cĭ 15
And water the to drink he desired, they say while stooping water the to drink he went, they say notwithstanding again

ɖágaha^{n}-hna$^{n'}$-biamá. Kĭ ɸéama cénujiñ'ga ĕ'di ahí-biamá. Kagéha, eáta^{n}
he raised the head regularly they say. And this young man there arrived, they say. Friend, why

ȼagȼi$^{n'}$ ą̈, á-biamá. A$^{n'}$ha^{n}, kagéha, ní ȼéȼa^{n} bȼáta^{n} ka$^{n'}$bȼ édega^{n} a^{n}ȼa$^{n'}$-
you sit ! said he, they say. Yes, friend, water this I drink it I wish but I never

bȼa^{n}-májĭ-ɔna^{n}-ma$^{n'}$ éga^{n} ȼéhiȼéȼa^{n} edábe ɤĭ bȼáta^{n} ka^{n}bȼéga^{n} agȼi$^{n'}$ hă̈,
get enough to satisfy me as yonder one also if I drink it I wish, as I sit .

3 á-biamá. Kagéha, eɪáhi ɤĭ'ctĕ ní ɔnáta^{n} te hă̈. Júgȼe a^{n}ȼiñ'ge. Añgáȼe te hă̈,
said he, they say. Friend, the time comes if ever water you drink will . To be with I have none. Let us go .

á-biamá. Ga$^{n'}$ na$^{n'}$ba júwagȼá-bíamá, ȼábȼi^{n} tĕ. Aȼá-bi ɤĭ, cĭ égiȼe nía-
said he, they say. And two he went with them, they say, three the. They went, when, again they say at length per

ci^{n}ga wi$^{n'}$ ma$^{n'}$xaɪa uȼíxide ma^{n}ȼi$^{n'}$ amáma. Ĕ'di ahí-bi ega$^{n'}$, Eáta^{n}
son one at the sky looking was walking, they say. There they arrived, having, they say Why

6 ma^{n}hni$^{n'}$ ă̈, á-biamá. A$^{n'}$ha^{n}, kagéha, ma^{n}bȼída^{n} ȼéaȼé-de ma$^{n'}$ iñ'gȼi-májĭ
you walk ! said he, they say. Yes, friend, I pulled the bowstring I sent it suddenly but arrow it has come back to me I not

éga^{n} iȼáape, á-biamá. Kagéha, wagáca^{n} bȼé-dega^{n} júgȼe a^{n}ȼiñ'ge. Eɪáha
as I wait for it to appear, said he, they say. Friend, traveling I go but to be with I have none. Further on

ɤĭ'ctĕ ma$^{n'}$ kĕ uȼágine té. Añgáȼe te hă̈, á-biamá. A$^{n'}$ha^{n}, á-bi ega$^{n'}$,
if ever arrow the you seek your own will. Let us go . said he, they say. Yes, said, they having, say

9 aȼá-biamá. Dúba-biamá. Égiȼe níacinga wi$^{n'}$ ȼizúe ja$^{n'}$ akáma. ʇágaha$^{n'}$-
they went, they say. Four they say. At length person one stretched out was lying, they say. He raised his head

bi ɤĭ-hna$^{n'}$ cĭ pí ja$^{n'}$-hna^{n}-biamá. Égiȼe ɪan'de kĕ'ɪa wána'a^{n}-hna$^{n'}$ akáma.
they when say regularly and again he lay regularly they say. Behold ground on the he was listening regularly to something, they say.

Kagéha, eáta^{n} ȼaja$^{n'}$ ă̈, á-biamá. A$^{n'}$ha^{n}, kagéha, ʤéji dáda^{n} gĕ' ctĕwa$^{n'}$ íi
Friend, why you lie ! said he, they say. Yes, friend, vegetation what the soever coming

12 tĕ nyú tĕ áaná'a^{n} hă̈, á-biamá. Kagéha, eɪáha ɤĭ'ctĕ áȼaná'a^{n} te hă̈.
the breathing the I listen to it . said he, they say. Friend, further on if ever you listen to it will .

Añgáȼe te hă̈. Wagáca^{n} ma^{n}bȼi$^{n'}$ édega^{n} júgȼe a^{n}ȼiñ'ge, á-biamá. A$^{n'}$ha^{n},
Let us go . Traveling I walk but to be with I have none, said he, they say. Yes,

á-bi ega$^{n'}$, júgȼe aȼá-biamá. Égiȼe ta$^{n'}$wañgȼa^{n} ȼan'di ahí-biamá. Ga$^{n'}$
said, having, they say with him he went, they say At length village at the they arrived, they say. And

15 níaci^{n}ga amá ĕ'di ahí-bi ɤĭ níaci^{n}ga ákiĕqti wábana$^{n'}$-biamá. Níaci^{n}ga
man the (sub.) there arrived, they say when people standing very thick gazed at them, they say. Person

sátă^{n} atíi hă̈, á-biamá. Awádi ȼatíi ă̈, á-biamá. A$^{n'}$ha^{n}, wa'ú ciñké
five they have come . said they, they say. For what have you come ! said they, they say. Yes, woman the

añga$^{n'}$ȼa añgáti, á-biamá. Wa'ú ȼiñké ga$^{n'}$ȼa atí-hna^{n} éde, téqi; ȼi'á-hna^{n}i,
we desiring her we have come, said they, they say. Woman the desiring her they have come regularly out, difficult; they fail regularly,

18 á-biamá. Ga$^{n'}$ gá-biamá: Wa'ú ȼiñké ȼagą̆$^{n'}$ cka$^{n'}$hnai ɤĭ i$^{n'}$'ĕ ȼéȼa^{n}
said they, they say. And they said as follows, they say: Woman the you marry her you desire if stone this

ȼaa$^{n'}$ona ȼéȼaȼai ɤĭ, maja$^{n'}$ wédajɪaɪa gacíbe ȼéȼaȼai ɤĭ, ȼagȼă$^{n'}$ tai. Ta$^{n'}$-
you throw it away if, land to a remote out from you send it if, you marry her will. Vil-

wañgȼa^{n} ȼa^{n} u'áze-hna^{n} ca$^{n'}$ca^{n}, á-biamá. Kɪ cénujiñ'ga mi$^{n'}$ȼigȼa$^{n'}$ ga$^{n'}$ȼa
lage the It shades regularly continually, said they, they say. And young man thinking of a woman desired her

aká, Qe-í! kagéha, téqi hégajī, á-biamá. Kagéha, edáda^{n} téqi ă. Téqi
he who, Alas! my friend, difficult very, said he, they say. My friend, what difficult ! Difficult

ctĕwa$^{n'}$jī, á-biamá I$^{n'}$'ĕ-síɤa^{n}-íka^{n}ta$^{n'}$ aká. Ga$^{n'}$ ĕ'di aɕá-biamá I$^{n'}$'ĕ-síɤa^{n}-
not at all, said, they say Stone- ankle- tied- to the. And there went they say I$^{n'}$'ĕ-síɤa^{n}-

íka^{n}ta$^{n'}$ aká i$^{n'}$'ĕ ɕan'di. Ĕ'di ahí-bi ega$^{n'}$, i$^{n'}$'ĕ ábit'á-bi ega$^{n'}$, bahiɕéɕa- 3
íka^{n}ta$^{n'}$ the stone to the. There arrived, they say having, stone leaned on it, they say having, he pushed it away

biamá. I$^{n'}$'ĕ ɕa^{n} ugáɔneɔnéga^{n} gaɻúbĕqtia$^{n'}$-biamá. Kĭ edíta^{n} i$^{n'}$'ĕ ɕa^{n}
they say. Stone the as it was cracked in many places by the fall it was ground very fine by the fall, they say. And from that stone the

gaɻúbe ugáĕqtia$^{n'}$-biamá, maja$^{n'}$ bɕúga águdi ctĕwa$^{n'}$ i$^{n'}$'ĕ gĕ. Égiɕe cĭ
beaten fine it was scattered far and wide, they say, land the whole where soever stone the (pl.). At length again

gá-biamá: Níaci^{n}ga ɕañká waɕáte taí hă. Úwagiha$^{n'}$i-gă, á-biamá. Ta$^{n'}$- 6
they said as follows, they say: Men the they eat will . Cook ye for them, said they, they say. Vil-

wañgɕa^{n} bɕúgaqti úwagiha$^{n'}$-biamá. ɕéxe hégají 'i$^{n'}$ ahí-biamá ní ctĕ
lage the whole cooked for them, they say. Kettle many carrying they arrived, they say water even

edábe. Kĭ gá-biamá: He! kagéha, a^{n}ɕá'a taité, á-biamá. Kĭ Ní-ɕáta^{n}-
also. And he said as follows, they say: Alas! my friend, we fail to eat shall, said he, they say. And Water-drinker-

ɻañgá aká gá-biamá: Kagéha, a^{n}ɕásni^{n} taĭ'gata^{n}, á-biamá. A$^{n'}$ha^{n}, kagéha, 9
large the said as follows, they say: My friend, we swallow it we who will, said he, they say. Yes, my friend,

á-biamá áma aká. Waɕáta-biamá waĭ'giɕe. Waɕáta-bi ɕa$^{n'}$ja Ní-ɕáta^{n}-
said, they say the other the. They ate they say all. They ate, they say although Ní-ɕáta^{n}-

ɻañgá aká ɕéxe tĕ ca$^{n'}$ ují ɕizá-bi ega$^{n'}$ ɕasni$^{n'}$ ɕéɕa-biamá. Ní tĕ' ctĭ
ɻañgá the kettle the yet filled took, they say having swallowed suddenly, they say. Water the too

waĭ'giɕe ɕasni$^{n'}$-biamá. Égiɕe cañ'gaxá-biamá. Hau. Wa'ú wi$^{n'}$ a$^{n'}$sagi 12
all he swallowed, they say. At length they ceased, they say. ¶ Woman one swift

hégajī édega^{n}, ɕakíbana$^{n'}$i ɕagía^{n}ona ɕagɕí ɻĭ, wa'ú ɕagɕă$^{n'}$ tai, á-biamá.
very hut, ye run a race you leave her you come back if, woman you marry her will, said they, they say.

Égiɕe I$^{n'}$'ĕ-síɤa^{n}-íka^{n}ta^{n} aká gá-biamá: Wí juágɕe bɕé tá miñke, á-biamá,
At length I$^{n'}$'ĕ-síɤa^{n}-íka^{n}ta^{n} the said as follows, they say: I I with her I go will I who, said he, they say,

wa'ú é waká-bi ega$^{n'}$. Ga$^{n'}$ júgɕe aɕá-biamá. I$^{n'}$'ĕ-síɤa^{n}-íka^{n}ta$^{n'}$ aká 15
woman that he meant, they say having. And with her he went, they say. I$^{n'}$'ĕ-síɤa^{n}-íka^{n}ta$^{n'}$ the (sub.)

wa'ú ɕi^{n} júgɕe aɕá-biamá. Maja$^{n'}$ kíbana^{n} júwagɕe agí-hna^{n} ɕan'di ĕ'di
woman the (ob.) with her he went, they say. Land to run a race with them was coming back regularly at the there

júgɕe ahí-biamá nú ɕiñkć. ɕéɕuta^{n} juáwagɕe-hna^{n} agɕéĕ hĕ. Ĭ$^{n'}$ta^{n}
with him she arrived, they say man the (ob.). Thence I with them regularly I go homeward . Now

a$^{n'}$ziañgiɕé te hĕ, á-biamá wa'ú aká. Ga$^{n'}$ gɕi$^{n'}$ júgɕa-bi ɻĭ, wa'ú aká 18
let us rest . said, they say woman the. And sat he with her, they say when, woman the (sub.)

gá-biamá: Gátĕdi ja$^{n'}$-ă hĕ, á-bi ega$^{n'}$, hé uína-biamá. Ga$^{n'}$ nú kĕ ja^{n}t'é
said as follows, they say: In that place lie thou . said, they say having, lice she hunted for, him they say. And man the was sound asleep

amá. Ja^{n}t'é ɤĭ'jĭ a$^{n'}$ɸa agɸá-biamá wa'ú aká. ƋahéWi$^{n'}$ wéahidĕ'qti ědí
they say. Sound asleep when leaving him went back, they say woman the. Hill one at a great distance there

ɤĭ égiɸe wa'ú aká éɸa^{n}be akí-biamá. Céagɸi é, á-biamá. Wada$^{n'}$ba-bi
when behold woman the in sight came back, they say. Yonder has come back that one, said they, they say. Looked at them, they say

3 ega$^{n'}$, égiɸe, wa'ú aká eɔna$^{n'}$ amáma. Kĭ gá-biamá: Kagéha Wána'a$^{n'}$,
having, behold, woman the alone was moving, they say. And he said as follows, they say: My friend Listener,

iñkáge ɸiñgéĕ hă. Ána'añ'-gă, á-biamá. Ga$^{n'}$ Wána'a$^{n'}$ aká ána'a$^{n'}$-bi
my friend is not . Listen to him, said he, they say. And Wána'a$^{n'}$ the listened to him, they say

ega$^{n'}$, égiɸe, ja$^{n'}$qɸude ána'a$^{n'}$-biamá. Iñkáge ja$^{n'}$t'e ké, á-biamá. Hau,
having, behold, snoring listened to him, they say. My friend sound asleep lies, said he, they say. Ho,

6 kagéha Ma^{n}ɸída^{n}, ígaska$^{n'}$ɸa-gă hă, á-biamá. Ga$^{n'}$ Ma^{n}ɸída^{n}-ɬañ'ga ma$^{n'}$ wi$^{n'}$
friend Pull-the-bow, make an attempt . said he, they say. And Pull-the-bow-large arrow one

ɸizá-bi ega$^{n'}$, ma$^{n'}$ kĕ ɸaqa$^{n'}$-biamá, kĭ ɸida$^{n'}$ ɸéɸa-biamá. Ga$^{n'}$ níaci^{n}ga
took it, they say having, arrow the hit off they say, and pulling the bow sent forcibly, they say. And man

ɸéga^{n} ja$^{n'}$t'e ké ɤĭ, Ƌáqti kĕ'di 'ú-biamá Ma^{n}ɸída^{n}-ɬañ'ga aká. Ga$^{n'}$ Ƌáha^{n}-
thus sound asleep lay when, right on the nose on the wounded him, they say Ma^{n}ɸída^{n}-ɬañ'ga the. And arose

9 bi ega$^{n'}$, égiɸe wa'ú aká ɸiñgá-bitéama. Ga$^{n'}$ agɸá-biamá. Égiɸe wa'ú
they say having, behold woman the had disappeared, they say. And he went back, they say. At length woman

ɸiñké ɬañ'gĕqtci kí ɸiñké uqɸá-biamá. Wa'ú ɸi^{n} a$^{n'}$ɸa agɸá-bi ega$^{n'}$ nú
the very near to reached home she who he overtook, they say. Woman the leaving her he went homeward, they say having man

aká pahañ'ga akí-biamá. Ga$^{n'}$ wa'ú ɸiñké uhí-biamá. Ga$^{n'}$ wa'ú ɸiñké
the (enb.) before reached (the goal), they say. And woman tho (ob.) he overcame, they say. And woman tho (ob.)

12 gɸă$^{n'}$-biamá nú aká.
he married her, they say man the.

NOTES.

329, 10. i^{n}'ĕ siɬa^{n} iɸaka^{n}ta^{n} hă. He tied stones to his ankles to keep himself from running too swiftly.

330, 1. ka^{n}bɸ edega^{n}, *i. e.*, ka$^{n'}$bɸa édega^{n}.

330, 2. ka^{n}bɸega^{n}, *i. e.*, ka$^{n'}$bɸa éga^{n}.

330, 7. bɸé-dega^{n} may be "bɸé édega^{n}."

331, 19. gatĕdi ja^{n}-ă hĕ; *i. e.*, lie with your head in my lap.

332, 8. ɸega^{n} ja^{n}t'e ke ɤĭ, when he lay sound asleep, with his face on his hand, having his cheek turned upward.

The narrator made the following rhetorical prolongations in the text:—**329**, 1. u+da^{n}qti instead of uda^{n}qti; **330**, 15. a+kiĕqti instead of akiĕqti; **331**, 7. bɸu+gaqti instead of bɸugaqti; **332**, 1. we+ahidĕqti for weahidĕqti; **332**, 10. ɬañ+gĕqtci for ɬañgĕqtci.

TRANSLATION.

A very beautiful woman dwelt in a certain village. And the young men used to go thither, as they desired her. And they always failed to win her. And one young man thought, "Let me see! They have desired the woman, and have always failed, but I desire the woman and I will go!" And the young man departed. And there was a very high hill, on which a person was sitting. The youth who was thinking of the woman drew near the man sitting on the hill. And the person who sat on the hill stood erect and then sat, at short intervals. And the young man who was thinking of the woman arrived there by the man. And the young man said, "My friend, why do you sit?" And the other said as follows: "My friend, I wish to attack these buffaloes, but I always go beyond them, so I tie stones to my ankles." The stones were very large, but he was tying them to his ankles. And the youth said, "My friend, if ever the time comes, you can run; but I am without a companion. Let us go." The man said, "Yes," and went with him. At length, they came in sight of two large lakes, where a man was sitting. When he wished to drink water, he bowed his head and drank; and he raised his head again. The young man arrived there. "My friend, why do you sit?" said he. "Yes, my friend, I wish to drink this, but I never get enough, so I am desiring to drink yonder one also," said the man. "My friend, if ever the time comes, you can drink it. But I have no companion; let us go," said the youth. And the man went with the two, making three. As they went, they saw another person, who was walking and looking at the sky. Having reached him, the youth said, "Why do you walk?" "Yes, my friend, I pulled the bowstring, and sent the arrow far away. But as the arrow has not come back to me, I am waiting for it to appear," said the man. "My friend, I am going traveling, but I have no one with me. You can seek your property in the future. Let us go," said the youth. When the man said, "Yes," they departed. They were four. At length there was a person lying stretched out. Whenever he raised his head, he lay down again. Behold, he was listening regularly to something on the ground. "My friend, why do you recline?" "Yes, my friend, the different kinds of vegetation are coming forth, and I am listening to their breathing," said the man. "My friend, you can listen to it in the future. Let us go. I walk on a journey, but I have no one with me," said the youth. When the man said, "Yes," he went with him.

At length they arrived at the village. And when the men arrived there, the people crowded around to gaze at them. "Five men have come," said the people. "Why have you come?" "Yes, we have come because we desire the woman," said the five men. "Though they come regularly on account of the woman, they always fail, as it is difficult to win her," said the people. And they said as follows: "If you wish to marry the woman, you will throw this rock away, and send it out from this place to a remote land. It always overshadows the village, and keeps away the sunlight." And the youth who desired the woman said, "Alas! my friends, it is very difficult." "My friend," said Iⁿ'č-siɣaⁿ-ikaⁿtaⁿ' (He-who-tied-stones-to-his-ankles), "what is difficult? It is by no means difficult." He went to the rock. When he arrived there, he leaned against the rock, and pushed it away. As the rock was cracked in many places by the fall, it was ground very fine. And from that cause, that is, from the rock which was ground very fine, came all the stones which are scattered far and wide over the

whole earth, wheresoever they are. And they said again as follows: "Let the men eat. Cook ye for them." All the villagers cooked for them. They carried many kettles thither, also water. And the youth said as follows: "My friends, we cannot eat it all." And Ni-ɸátaⁿ-ɻañgá (He-who-drank-much-water) said as follows: "My friend, we shall devour it." "Yes, my friend," said the other one. All ate. Though they ate, Ni-ɸátaⁿ-ɻañgá took a kettleful and bolted it down. And he swallowed all the water. At length they ceased.

"There is one woman who is very swift at running. If you run a race together, and you come back ahead of her, you can marry the other woman," said the people. At length Iⁿ/ᶜĕ-síɻaⁿ-íkaⁿtaⁿ/ said as follows: "I will go with her," referring to the woman. And he went with her; Iⁿ/ᶜĕ-síɻaⁿ-íkaⁿtaⁿ/ went with the woman. She arrived with the man at the land whence she was accustomed to be coming back with them when she ran races. Said the woman, "I always go homeward from this place with those whom I accompany. Let us rest now." And when he sat with her, the woman said as follows: "Lie in that place." When she said it, she hunted lice for him. And the reclining man was sound asleep. When he was sound asleep, the woman left him and went homeward. The woman came in sight again on a very distant hill. "Yonder they come," said they. When they looked, behold, the woman was coming alone. And the youth said as follows: "Friend Wána'aⁿ (Listener), my friend is missing. Listen to him." And Wána'aⁿ listened to him. And, behold, he heard him snoring. "My friend lies sound asleep," said he. "Ho, friend Maⁿɸídaⁿ (Pull-the-bow), make an attempt," said the youth. And big Maⁿɸídaⁿ took an arrow and bit off the end, and pulling the bow, he sent the arrow with great force. And when the man lay thus, sound asleep, big Maⁿɸídaⁿ wounded him right on the nose. And when he arose, behold, the woman had disappeared. And Iⁿ/ᶜĕ-síɻaⁿ-íkaⁿtaⁿ/ went back. At length, when the woman had nearly reached home, he overtook her. Having gone homeward, the man left the woman behind, and reached the goal before her. So he overcame the woman; and the youth married the other woman.

THE ORPHAN: A PAWNEE LEGEND.

Dictated in ɸegiha by Big Elk, an Omaha.

Pahañ'gaqtci Ɉáɸiⁿ amá Wakan'da ɸiñké íbahaⁿ-biamá. Héga-bájĭ-
At the very first Pawnee the Deity the knew him, they say. They were always

hnaⁿ/-biamá. Gaqɸaⁿ/ aɸá-biamá. Wahaⁿ/ɸicigĕ'qti íɻaⁿ júgigɸá-biamá,
numerous, they say. On the hunt they went, they say. A real orphan his grandmother he with his own, they say.

3 wa'újiñgáqtci, ɻígɸe. ɻíha ɸiqɸíge gi'iⁿ/-hmaⁿ-biamá iɻaⁿ/ amá. Wahaⁿ/-
a very old woman, dwelt. Tent-skin worn by use carried her own regularly, they say his grandmother the. Or-

ɸieíge aká man'de kĕ aɸiⁿ/-biamá Waiiⁿ/ ɸaⁿ etĭ pĭájĭ, há waiiⁿ/; najíha
phan the bow the had they say. Robe the too bad, skin robe; hair

ctĭ qɕaⁿ′je-hnaⁿ′-biamá. Wégiɕe-ctaⁿ′-biamá. ꞱÍ kĕ ɻí uhañ′ge gĕ ahí-bi
too uncombed regularly, they say. Begging-visitor-chronic, they say. Lodge the lodge end the arrived at,
(line) (pl.) they say

ɻĭ céta^{n} uhá wégiɕe aɕé-hnaⁿ′-biamá. Wégiɕe-ctaⁿ′ ɕadá-biamá, ijáje-t'añ′-
when so far following visiting to beg he went regularly, they say. Wégiɕe-ctaⁿ′ they called him, they say, they caused him to

kiɕá-biamá. Gaqɕaⁿ′ aɕá-biamá. Caⁿ′ Wégiɕe-ctaⁿ′ íɻuhe-hnaⁿ′-biamá, uhá 3
have the name, they say. On the hunt they went, they say. Still Wégiɕe-ctaⁿ′ they were afraid of regularly, they say, following

aɕé-hnaⁿ-biamá. Gaqɕaⁿ′ aɕá-biamá. Haⁿ′egaⁿ′tce ɻĭ wahaⁿ′-biamá
he went regularly, they say. On the hunt they went, they say. Morning when they removed, they say.

Égiɕe jaⁿ′-biamá. Ʇiúɕiqɕíge kĕ′di jaⁿ′-biamá. ɕi'úde áiáɕai kĕ′di jaⁿ′-
Behold he slept, they say. Old camping-ground by the he slept, they say. Leaving him solitary they had gone at the he slept

biamá. Jaⁿt'éqti jaⁿ′í tĕ. Égiɕe, ɕéaké aká hă, á-biamá wáqe amá. 6
they say. Sound asleep he lay. At length, This one is he reclining . said, they say white man the (sub.).

Ʇáhaⁿ-bi egaⁿ′, égiɕe wáqe dúba akáma. Agɕá-biamá wáqe amá Wahaⁿ′-
Arisen, they say having, behold white man four were, they say. Went back, they say white man the (sub.). Or-

ɕicíge aká aɕá-biamá. Íɻiɕa-biamá. Ugáqɕaⁿ ujañ′ge uhá aɕaí tĕ. Caⁿ′,
phan the went, they say. He awoke, they say. The hunting party road following it he went. And,

Wahaⁿ′ɕicíge amá atí-bájĭ, ecaí-de cĭ atíi hă, á-biamá cénujiñ′ga amá. 9
Orphan the has not come, ye said but again he has come . said, they say young man the (pl.).

Wahaⁿ′-biamá. Wégiɕe cĭ ĕ′di ahí-biamá níkagahi újų ɻíi tĕ′di. Ijañ′ge
They removed, they say. Visiting to beg again there he arrived, they say chief principal lodge at the. His daughter

céta^{n} wáɕixa-bají-biamá. Gaⁿ′ ú'i-biamá Wahaⁿ′ɕicíge ɕiñké. Kĭ, Níkaciⁿ-
so far had not married, they say. And she gave him food, they say Orphan the. And, The

ga-má waɕáte ɕiñgé-hnaⁿi; ɕéɕu-hnaⁿ waɕáte t'aⁿ′ hă. Caⁿ′ ataⁿ′ctĕ gaⁿ′ 12
people food they have none regularly; hero only food is (owned) . And whenever at all (!)

ɕatí ckaⁿ′hna ɻĭ tí-gă hă, á-biamá. Cĭ uqɕé atí-biamá wégiɕe. Wuhú!
you come you wish when come hither . said he, they say. Again quickly he had come, they say visiting to beg. Really!

waɕáte ɕiñgéga^{n} wiⁿáqtcia^{n} waɕáte-hnaⁿ′i ãⁿ′ba gĕ, aí tĕ. Ĭⁿ′tcaⁿqtci úɕi'i
food as there is none only once they eat regularly day the, he said. Just now she gave you food

ɕagɕé ɕaⁿ′ctĭ, á-biamá. Kĭ ijañ′ge aká cĭ ú'i-biamá íbahaⁿ′-bi egaⁿ′. 15
you went homeward heretofore, said he, they say. And his daughter the again gave him food, they say she knew him, they say because.

Wahaⁿ′-biamá. Kĭ níkagahi újų ijañ′ge aká gá-biamá: Naⁿhá, ɕé wahaⁿ′
They removed, they say. And chief principal his daughter the said as follows, they say: O mother, this removing

aɕaí ɻĭ uhé uɕúciqti ɕaɻí tĕ hĕ′, á-biamá. Kĭ níkagahi ijañ′ge aká
they go when path at the very front you pitch the tent will . said she, they say. And chief his daughter the

cénujiñ′ga gɕúbaqti ukíe-hnaⁿ′-biamá, caⁿ′ iⁿ′cte wáɕixe gaⁿ′ɕa-bají-biamá. 18
young man all courted her regularly, they say, yet as if to marry a man she did not wish, they say.

ɕé tí-bi tĕ iɕápe ɻí égaⁿi tĕ, wa'ú amá wéɕĕ aɕá-biamá, jaⁿ′ agíaɕá-
This to have come, they say the waiting to appear pitched the tent like it when, woman the (sub.) to discover it they went, they say, wood they went for

biamá. Ja$^{n'}$ tĕ ‘i$^{n'}$ agɸí-biamá. Kĭ níkagahi aká ĕ’di ahíi tĕ. Gaza$^{n'}$aɻa
they say. Wood the carrying they came back, they say. And chief the there arrived. In the midst of

égа^{n} ɸaɻí etéde, á-biamá níkagahi aká. Wa‘ú aká gá-biamá: Égа^{n}ja
so you should have pitched the tent, said, they say chief the. Woman the said as follows, they say: Though so

3 mi$^{n'}$jiñga ɸijañ’ge ɸéɸu ɻí añ’gaji égа^{n} aɻí hĕ, á-biamá. Kĭ níkagahi
girl your daughter here to pitch it commanded me as I pitched it . said she, they say. And chief

ijañ’ge ja$^{n'}$ tĕ ‘i$^{n'}$ agɸí-biamá. ⌊Í tĕ’di itéɸa-bájĭ; gaqáɻa itéɸa-biamá.
his daughter wood the carrying she came back, they say. Tent at the she did not put it; aside she put it, they say.

Égiɸe Waha$^{n'}$ɸicíge iɻa$^{n'}$ ɸutí amá, ɻíha ɸiqɸíge gi‘i$^{n'}$ amá. Wa‘újiñga,
At length Orphan his grandmother was coming, they say, tent-skin worn by use she carried hers they say. Old woman,

6 dúda gí-ă hĕ, á-biamá níkagahi ijañ’ge aká, ja$^{n'}$ tĕ’di iɸápe gɸi$^{n'}$. Wa‘ú
this way come thou . said, they say chief his daughter the, wood at the waiting for her sat. Woman

aká ícte ga$^{n'}$ íăjĭ amá. ⌊íha tĕ ja$^{n'}$ tĕ’di itéɸĕ amá. ⌊Í tĕ ígaxá-biamá.
the ashamed as spoke not they say. Skin-tent the wood by the she put it they say. Lodge the she made of it, they say.

Hi^{n}ɻ! é-hna^{n} gɸi$^{n'}$-biamá wa‘újiñ’ga aká. Cénujiñ’ga amá gé-hna^{n}-biamá:
Oh! saying regularly sat they say old woman the. Young man the (pl.) said as follows, regularly, they say:

9 Wă! níkagahi ijañ’ge aká Waha$^{n'}$ɸicíge iɻa$^{n'}$ ɻí tĕ ígiáxai, á-biamá.
Why! chief his daughter the Orphan his grandmother lodge the made for her, said they, they say.

Kagécha, áɸixe tá aká ebɸéga^{n}, á-biamá. ⌊Í tĕ ɸicta$^{n'}$-biamá. Waii$^{n'}$
Friend, she will marry him I think, said they, they say. Lodge the she finished, they say. Robe

umi$^{n'}$je edábe Waha$^{n'}$ɸicíge ɻí tĕ’ɻa ɻúgigɸa$^{n'}$-biamá níkagahi ijañ’ge aká.
bed also Orphan lodge to the carried hers, they say chief his daughter the.

12 Wă! ɸa$^{n'}$ égа^{n} eche hă, á-biamá. Ahíi tĕ Waha$^{n'}$ɸicíge ɻí tĕ’ɻa. ⌊Í tĕ
Why! it is just as I thought . said they, they say. He arrived Orphan lodge at the. Lodge the

ugída-báji naji$^{n'}$-biamá. Ca$^{n'}$qti ágidágɸa naji$^{n'}$-biamá, wa‘ú ma$^{n'}$taɻa
he entered not his he stood, they say. In spite of bashful about his own he stood, they say, woman inside

gɸi$^{n'}$ akágа^{n}. Nă! í-ă hĕ, á-biamá. ⌊Í tĕ ugída-biamá. Umi$^{n'}$je úda^{n}qti
sitting as she was. Fie! come . said she, they say. Lodge the he entered his, they say. Bed very good

15 giáxe. Júgɸe gɸi$^{n'}$ akáma. Áɸixá-biamá. Waɸáte júgɸe aɸi$^{n'}$-biamá. Kĭ
she made for him. With him she was sitting, they say. She married him, they say. Food with him she had, they say. And

cénujiñ’ga amá gá-biamá: Wa! kagécha, Waha$^{n'}$ɸicige áɸixá-biamá níkagahi
young man the (pl.) said as follows, they say: Why! my friend, Orphan she has married, they say chief

ijañ’ge aká, é-hna^{n}-biamá. Gá-biamá: ɸiádi épaze taí gasáni uɸéhna te
his daughter the, they said regularly, they say. He said as follows, they say: Your father let them stop to rest to-morrow you tell him will

18 hă, á-biamá . Níkagahi aká íekiɸĕwakiɸá-biamá. Ca$^{n'}$, Éata^{n} téga^{n} épaze
said he, they say. Chief the made them act as criers, they say. And, Why in order that stop to rest

téda^{n}, eɸégа^{n}-biamá. Éɸapáze te, aí áɸa, uɻ! gasáni, á-biamá. Kĭ
should? they thought, they say. You stop to rest will, he says indeed, hallo! to-morrow, said he, they say. And

gá-biamá: Eátaⁿ waɕáte ɕiñgé ɤĭ épaze téiⁿte, á-biamá. Égiɕe wáqe dúba
they said as follows, they say: Why food without when step to rest should I said they, they say. At length white man four

ĕ′di ahí-biamá. Wáqe dúba atíi hă, á-biamá núǰiñga amá. Uɕéwiⁿɕáɤiɕĕ
there arrived, they say. White man four they have come . said, they say boy the. You assemble yourselves

te, aí áɕa, u+! á-biamá, Wahaⁿ′ɕicíge aká égaⁿ gáxe ágaǰí-bi egaⁿ′. 3
will, he says indeed, halloo! said (the crier), they say, Orphan the so to do commanded, they say having.

Níkagahi ɕiñké ɤigɕítaⁿ wágaǰí-biamá, gɕúba. Edádaⁿ gɕúba ɕi′í ′íɕai áɕa,
Chief the one who to adorn themselves commanded them, they say, all. What all to give you they promise indeed,

u+! ₵aɤígɕitaⁿ te, aí áɕa, u+! Maⁿ′zeskă wiⁿáqtci úǰuqti wiⁿ′ gáxe
halloo! You adorn yourselves will, he says indeed, halloo! Silver one really principal one to make

′íɕai tĕ. Égiɕe wáqe amá éɕaⁿbe atí-biamá égasáni ɤĭ. Gacíbaɬa 6
they promised. At length white man the in sight had come, they say the morrow when. Outside

jaⁿmaⁿ′ɕiⁿ atí naǰiⁿ′-biamá. Wáqe úju aká pahañ′ga gɕiⁿ′-biamá. Kĭ
wagon having come stood they say. White man principal the before sat they say. And

níkaciⁿga gɕúba gacíbe ahí-biamá, ₵áɕiⁿ. Gaⁿ′ wáqe amá ĕ′di a-í-biamá,
people all out of arrived, they say, Pawnees. And white man the (pl.) there were coming, they say,

dúba. Kĭ úju aká gá-biamá wáqe aká: Níkaciⁿga aũgáx ′iaⁿ′ɕai ɕiñ′keɕaⁿ′ 9
four. And principal the said as follows, they say white man the: Man we make him we promised he who was the one

uɕíxide maⁿɕiⁿ′i-gă, á-biamá. Caⁿ′ ɕćkĕ wadaⁿ′be uɕíxide maⁿɕiⁿ′-biamá
seeking him walk ye, said he, they say. And this (line) looking at them seeking him walked they say

wáqe amá. Nudaⁿ′hañga ɕinkĕ′ɬa akí-biamá. Nă! núdaⁿhañgá, aⁿɕaⁿ′ɕa-
white man the (pl.). War-chief to the they arrived again, they say. Why! O war chief, we did not

báǰĭ, á-biamá. Nă! pahañ′gaqtci ctaⁿ′bai tĕ íɕpahaⁿ íⁿte, á-biamá. Hau! 12
find him, said they, they say. Fie! at the very first ye saw him as you know him probably, said he, they say. Ho!

ké, cĭ uɕíxide maⁿɕiⁿ′i-gă, á-biamá wáqe nudaⁿ′hañga aká.
come, again seeking him walk ye, said, they say white man war-chief the.

Kĭ Wahaⁿ′ɕicíge aká waiiⁿ′ ɕaⁿ giiⁿ′-biamá. Man′de kĕ edábe agɕáɕiⁿ.
And Orphan the robe the put on his, they say. Bow the also he had his.

Núǰiñga amá gazaⁿ′adi naǰiⁿ′-biamá. Gákĕ wadaⁿ′be ɕictaⁿ′-bi ɤĭ núǰiñga- 15
Boy the (pl.) among he stood, they say. That (line) they saw them they finished, they say when towards the

ɬáɕicaⁿ úɕíxide aɕá-biamá. Égiɕe íɕa-biamá. ₵ćaké aká hă, aí tĕ uɕá
boys looking among them they went, they say. At length they found him, they say. This one is he . said when they to tell it

agɕá-biamá. Wahaⁿ′ɕicíge daⁿ′bai ɤĭ uɕá agɕaí hă. É ebɕégaⁿ, á-biamá.
they went back, they say. Orphan they saw him when to tell it they went back . That I think, said (one), they say.

Hau! núdaⁿhañgá, ĕdedí-aká, é uɕá akí-biamá. Wáqe amá ĕ′di aɕá- 18
Ho! O war-chief, he is there, that to tell they arrived again, they say. White man the (pl.) there went

biamá wañ′giɕe, ágɕiⁿ gɕiⁿ′-bi egaⁿ′; maⁿ′zeskă ɕaⁿ′ ctĭ aɕiⁿ′i tĕ, waiiⁿ′ caⁿ′
they say all, sitting on sat, they say because; silver the too they had, robe the

ctī aǫ́i$^{n'}$-biamá. Ě′di a-í-naji$^{n'}$-biamă. Gá-biamá: Añgú ctī wawáci égа^{n}
too they had, they say. There they approached and stood, they say. He said as follows, they say: We too we are employed as

añgáti, á-biamá. Nudа$^{n'}$hañga ¢iñkĕ′ɻa edádа^{n} uǫ́á ‘íǫ́a-biamá. Níkaci^{n}ga
we have come, said he, they say. War-chief to him what to tell he promised, they say. Person

3 wi$^{n'}$ níkagahi úju gáxe ‘iǫ́ĕ, áda^{n} edádа^{n} gǫ́úbaqti iñ′gaǫ́i^{n} añgáti, á-biamá.
one chief principal to make him he promised, there- fore what every we having for him we have come, said he, they say.

Eona$^{n'}$qti a$^{n'}$qtiégа^{n} gáxai tĕ, uǫ́ú‘aǫ́a-bajíi-gă hă. Ca$^{n'}$, edádа^{n} iñ′gaǫ́i^{n}
He alone a great man is made as, do not be jealous of him . Indeed, what we have

añgáti ǫ́a$^{n'}$ja é ǫ́igáxai tĕ égа^{n}qtia$^{n'}$i. Ké, agímа^{n}ǫ́i$^{n'}$i-gă. Waii$^{n'}$ ugǫ́a$^{n'}$
brought to him though that made for him the is just like it. Come. walk ye for him. Robe put in

6 aǫ́i$^{n'}$ gíi-gă, á-biamá Dúba ě′di aǫ́á-biamá. Názaɻa agíahí-biamá. Waii$^{n'}$
having him come again, said he, they say. Four there went, they say. To the rear they went for him, they say. Robe

ugǫ́a$^{n'}$ aǫ́i$^{n'}$ aǫ́á-biamá. Níkagahi gǫ́úbaqti gíǫ́a-bají-biamá. Ída^{n}be
putting him in having him they went, they say. Chief every one were sad they say. In the middle

gǫ́iñ′kiǫ́á-biamá. Wáqe aká gá-biamá: Ǫǫéǫ́iñké. É a$^{n'}$qtiégа^{n} úju añgáxe
they made him sit, they say. White man the said as follows, they say: This is the one. That great man prin- cipal let us make

9 taí, aí. Ǫ́é na$^{n'}$p′i^{n} tégа^{n} iñ′gaǫ́i^{n} añgáti, á-biamá. Aǫ́á-bi egа$^{n'}$, na$^{n'}$p′iñkiǫ́á-
him, he said. This to wear on the neck in order to we having it for him we have come. said he, they say. He went, they say having, he made him wear it on his neck

biamá Waha$^{n'}$ǫ́icíge ǫ́iñké. Ké, wat‘a$^{n'}$ kĕ ǫ́ǫ́i^{n} gíi-gă, á-biamá. Ja^{n}-ma$^{n'}$ǫ́i^{n}
they say Orphan the (ob.). Come, goods the bring ye to him, said he, they say. Wagon

gĕ ǫ́ǫ́i^{n} aki-bi egа$^{n'}$, Waha$^{n'}$ǫ́icíge ǫ́iñké uǫ́úciaɻáqti wat‘a$^{n'}$ gĕ′ ctĕwa$^{n'}$,
the having for him they reached there again, they say having. Orphan the just before him goods the sower,

12 néxe, wahúta^{n}ǫ́i^{n} ctī, ca$^{n'}$ bǫ́úga, ákast itékiǫ́á-biamá. Niní kúge wi$^{n'}$
kettle, gun too. in fact all, in piles they put them for him, they say. Tobacco box one

ǫ́iqǫ́úda-biamá Waha$^{n'}$ǫ́icíge aká. Wañ′giǫ́e áne mañ′gǫ́e naji$^{n'}$-biamá.
pulled out of, they say Orphan the. All putting the arms around erect he stood, they say.

Niní bǫ́áska ɻañgáqti gĕ mañ′gǫ́e naji$^{n'}$-bi egа$^{n'}$, ía-biamá. Ǫ́ahídai
Tobacco flat very large the (pl.) erect he stood, they say having, he spoke, they say. They ridicule (one)

15 ctéctewa$^{n'}$ ǫ́acta$^{n'}$ égа^{n}-hma$^{n'}$i hă. Niní tĕ ǫ́izá-bi egа^{n}, ca$^{n'}$qti ga$^{n'}$ a$^{n'}$ǫ́a
notwithstand- ing they stop talking usually . Tobacco the took, they say having, for no special reason throw- ing it

ǫéǫ́ĕ naji$^{n'}$-biamá; íkinewakiǫ́á-biamá. Iɻíga^{n} ǫ́iñké wat‘a$^{n'}$ kĕ gǫ́úba gi‘í-
send- ing it he stood, they say. he made them scramble for it they say. His grand- father the goods the all he gave his

biamá. Iɻíga^{n} aká ctĕ gíǫ́a-bají-biamá, ma$^{n'}$zeskă wi$^{n'}$ ‘íi-bají-bi egа$^{n'}$.
they say. His grand- father the even was sad they say. silver one they did not give him, they say because.

18 Wat‘a$^{n'}$ ákastáqti áhigiqti ɻí tĕ′ɻa wa‘i$^{n'}$ ǫéwakiǫ́á-biamá. Wáqe aká
Goods piled very high a great many lodge to the carrying he sent them (an. ob.) they say. White man the

gá-biamá: Ǫ́ǫéiñké níkagahi úju añgáxe tiáwakiǫ́aí. Édáda^{n} wǫéihíde
said as follows, they say: This one chief principal we make him we have been sent hither. What implements

ɸiɸiñ′ge ɤĭ, wat‘a^{n}′ ɸiɸiñ′ge ɤĭ, gíɤa-hna^{n}′i-gă. Iñgáxe añgáti-hna^{n} tañ′gata^{n},
you have none if, goods you have none if, ask of him regularly as a favor. We do it for him we come hither regularly we will,

á-biamá. Wa‘ú aká éɸe eɬaí amá iɸádi aká nɸéwi^{n}waɸá-biamá Ca^{n}′
said he, they say. Woman the relation her own the (pl.) her father the he collected them they say. And

wáɸaha úda^{n} aɸi^{n}′i gĕ uɸéwiñkiɸá-biamá éɸe eɬá amá. Cañ′ge úda^{n} 3
clothing good they had the (pl.) they collected for him they say relation her own the (pl.). Horse good

pahañ′ga aɸi^{n}′i ta^{n}′ ctī gi‘í-biamá wa‘ú ɸiñké, Waha^{n}′ɸicíge aɸi^{n}′ tégă^{n}.
before he had it the (st.) too he gave his, they say woman the, Orphan to have it in order that.

Cañ′gaxe ga^{n}′ waha^{n}′ aɸá-biamá. Ta^{n}′wañgɸa^{n} gɸúba ígiɸigɸa^{n}′-biamá, ɬé
Finished as removing they went, they say. Village the whole he ruled it they say, buffalo

uné gaqɸa^{n}′ aɸaí tĕ. Wa‘ú ɸiñké Waha^{n}′ɸicíge aká cañ′gagɸi^{n} júgigɸaí tĕ. 6
to hunt migrating they went when. Woman the Orphan the riding a horse he with her (past sign).

Ca^{n}′-hna^{n} íbaha^{n}qtia^{n}′i ɤĭ ca^{n}′ ígie-hna^{n}′-biamá níkaci^{n}ga amá. Wanása-
Yet regularly they knew him very well when yet they talked against him regularly, they say people the (pl.). They surrounded a herd

biamá. ⊥é wada^{n}′be agɸí-bi ega^{n}′, Waha^{n}′ɸicíge aká wanáse tĕ ĕduíhe
they say. Buffalo seeing them returned, they say having, Orphan the surrounding them the to join it

‘íɸa-biamá. Wa‘ú aká éɸe eɬá amá wagínasa-biamá. Ga^{n}′ wanáse tĕ 9
he promised, they say. Woman the relation her own the (pl.) surrounded their (buffalces) they say. And surrounding them the

agɸíi tĕ, wa‘ú amá na^{n}′pa agíaɸé ‘íɸa-biamá. Waha^{n}′ɸicíge igáqɸa^{n} aká
they had come back when, woman the (pl.) choke-cherries going for spoke of, they say. Orphan his wife the

ĕ′di aɸé ‘íɸa-biamá. Égañ-gă, á-biamá Waha^{n}′ɸicíge aká. Cañ′ge a^{n}′sagĭ′-
there going spoke of, they say. Do so, said, they say Orphan the. Horse very

qti wi^{n}′ ágɸi^{n} aɸá-biamá wa‘ú aká. Júgɸe aɸá-bajĭ Waha^{n}ɸicíge aká. 12
swift one sitting on went, they say woman the. With her went not Orphan the.

Égiɸe za‘á-biamá. Na^{n}′pa ágihí-maɬa cénawaɸĕ′qti wáɸi^{n} a-í-bi, aí aɸá!
At length uproar they say. Choke-cherries at those who went for them having entirely exterminated them they are chasing them hither (see note), he says indeed

á-biamá. Ga^{n}′ níkaɸiqá-biamá. Waha^{n}′ɸicíge aká, Cañ′ge a^{n}′sagi áta ta^{n}
said (one), they say. And the foe they pursued they say. Orphan the, Horse swift beyond the (st.)

hi^{n}′ skă′qti-ma i^{n}ɸiñ′ka^{n}ta^{n}′i-gă. Áagigɸi^{n} táce, á-biamá. Man′dehi-hna^{n} 15
hair those very white tie ye it for me. I ride my own must, said he, they say. A dart only

sía^{n}ɸé aɸi^{n}′-biamá Níkaɸíqe tĕ aɸaí tĕ. Ga^{n}′ uíɸa-hna^{n}′i tĕ agí amá:
merely he had they say. Pursuit of the foe the he went. And telling him regularly the they were returning:

Waha^{n}′ɸicíge igáqɸa^{n} náɸuháqti uɸa^{n}′i tĕ, á-biamá. Ĕ′di ahí-biamá ɤĭ
Orphan his wife nearly they held her, said they, they say. There he arrived, they say when

náɸuháqtci uɸa^{n}′ amáma Caa^{n}′ amá. Wa‘ú aká náɸuháqtci uɸa^{n}′i tĕ ĕ′di 18
very nearly they were holding her, they say. Dakotas the (pl.). Woman the very nearly they held her when there

ahíi tĕ. Atí hă, á-biamá, wa‘ú ɸiñké ugíkiá-bi ega^{n}′. Ecéqti-hna^{n} ɸa^{n}′ctī,
he arrived. I have come . said he, they say, woman the he talked to his, they say having. You said just that regularly heretofore,

á-biămá wa‘ú aká. ⊄éɬa ɸi^{n}′ wi^{n}′ náɸuháqtci uɸa^{n}′i hĕ, á-biamá wa‘ú aká.
said, they say woman the. This one the (mv.) one very nearly took hold . said, they say woman the.

Ahaú! á-biamá. Wénaxi¢á-biamá. Wi$^{n'}$ ubáqpa¢á biamá. Man'dehi kĕ
Oho! said he, they say. He attacked them, they say. One he pushed and made fall they say. Dart the

íjahá-biamá. Cī wá¢i^{n} a-íi tĕ, eąáta^{n}-ma áhigi amá. Cī náɕuháqtci u¢a$^{n'}$i
he stabbed with it, they say. Again they were driving them back, those from (the foe) the many (suh.). Again very nearly held her

3 tĕ, Ecécqti. ¢é¤a ¢i^{n} wi$^{n'}$ ¢áɕuháqtci u¢a$^{n'}$i hĕ, á-biamá. Ahaú! á-biamá.
when, You said just that. This one the one (mv.) very nearly took hold . said she, they say. Oho! said he, they say.

Wakan'di¢ĕqti gáxe wénaxi¢á-biamá. Caa$^{n'}$ wi$^{n'}$ ubáqpa¢á-biamá. Man'dehi
Very impatiently doing he attacked them, they say Dakota one he pushed and made fall they say. Dart

kĕ íjahá-biamá. Cī wá¢i^{n} a-íi tĕ. Cī égi¢a$^{n'}$-biamá wa'ú aká, Náɕuháqtci
the he thrust him with, they say. Again they were driving them back. Again said to him, they say woman the, Very nearly

6 ¢é¤a ¢iñké wi$^{n'}$ u¢a$^{n'}$i hĕ. Ecécqti-hna^{n} ¢a$^{n'}$ctī. Ahaú! á-biamá. Wénaxi¢á-
this one behind he who is one took hold . You said just that regularly heretofore. Oho! said he, they say. He attacked them

biamá. Caa$^{n'}$ wi$^{n'}$ ubáqpa¢á-biamá. Man'dehi kĕ íjahá-biamá. Wéduba$^{n'}$
they say. Dakota one he pushed and made fall they say. Dart the he thrust him with, they say. The fourth time

tĕdíhi, ¢é¤a ¢iñké wi$^{n'}$ náɕuháqtci u¢a$^{n'}$i hĕ. Ecécqti-hna^{n} ¢a$^{n'}$ctī, á-biamá
when it came, This one behind he who is one very nearly took hold . You said just that regularly heretofore, said, they say

9 wa'ú aká. Ahaú! á-biamá. Wénaxi¢á-biamá. Égi¢e cañ'ge e¤á aká gaskíi
woman the. Oho! said he, they say. He attacked them, they say. At length horse his the panted

tĕ, baza$^{n'}$za^{n}qti wi$^{n'}$ man'dehi íjahai tĕ. Ga$^{n'}$ki égan^{n}wé'a^{n}-hna$^{n'}$i tĕ íbaha$^{n'}$-
when, pushing right among them one dart he thrust him with it. And so he did to them regularly the they knew it

biamá. Ga$^{n'}$ á¢ipú-biamá ákicúga. Wa¢íonajĭ'qtia$^{n'}$ amá. Han. Cañ'gaxai
they say. And they closed upon him, they say standing near together. He was not visible at all they say. ¶ They ceased

12 tĕ, Waha$^{n'}$¢icíge t'é¢ai, á-biamá. Waha$^{n'}$¢icíge ugíne ahí-biamá. Ca$^{n'}$
when, Orphan they killed him, said they, they say. Orphan to seek their own they arrived, they say. Yet

ucka$^{n'}$ ctĕ íɕa-bají-biamá; cañ'ge kĕ' ctī íɕa-bají-biamá, níkaci^{n}ga ctī
deed even they did not find they say; horse the too they did not find they say, man too

¢ingé'qtia$^{n'}$-biamá. Cañ'gaxá-biamá Ca$^{n'}$ wa'ú aká akí-biamá ki wáɕaha
was altogether missing they say. They ceased they say. And woman the reached home, they say when clothing

15 úda^{n} ki¤áxai tĕ. Gañ'ki ha$^{n'}$ ki ¢iñgá-bitéama níkagahi úju ijañ'ge aká.
good she made for herself. And night when she had disappeared, they say chief principal his daughter the.

Ca$^{n'}$ a^{n}wa$^{n'}$wa¤a míggą^{n} i¢é tĕ na'a$^{n'}$ ga$^{n'}$¢ai ctĕwa$^{n'}$ na'a$^{n'}$-bají-biamá.
And to what place stealing off she had gone the to hear they wished notwithstanding they did not hear, they say.

É pahañ'ga wáqe amá íbaha$^{n'}$i tĕ níkaci^{n}ga uké¢i^{n} wébaha^{n} tíi tĕ, áda^{n}
That before white man the (pl.) they knew the Indians knowing them they had come the, therefore

18 Waha$^{n'}$¢icíge aká ma$^{n'}$ci ¢é ćska^{n} e¢éga^{n}-biamá. Wa'ú ¢i$^{n'}$ ctī ma$^{n'}$ci ¢é
Orphan the high went it might be they thought, they say. Woman the (mv.) too high went

ćska^{n} e¢éga^{n}-biamá. Áda^{n} kihádi úna'a^{n}-báji ca$^{n'}$ca^{n}i tĕ.
it might be they thought, they say. Therefore down below they have never heard about them.

NOTES.

334, 1. Wakanda, as here used, means "The Great Spirit," not "a deity."

335, 1. qɸaⁿje, equivalent to "qɸaⁿ′-bajĭ" or "gahájĭ," uncombed.

335, 1. ɻĭ kĕ refers to the shape of the Pawnee camp.

335, 5. Sanssouci, the Omaha ex-interpreter, said that the Orphan had so great an appetite that the Pawnees grew tired of him. They put him on the ground, flat on his back, and fastened down his hands and feet with tent-pins. A wolf approached him. The Orphan told his trouble; whereupon the wolf pulled out the tent-pins, and took him to the camp.

335, 6. ɸéaké aká hă: "This is he for whom we have been hunting;" said by one not a relation, on discovering the object suddenly. Compare "ɻejiñga aká é aká hă," p. **156**, note on **149**, 12.

335, 7. egiɸe waqe duba akáma. Wáqe amá jaⁿt'é ké ɻĭ daⁿ′be ahíi tĕ íɸaɾeɸĕ gaⁿ′qtiaⁿi: "When the white men arrived there to look at him as he lay sound asleep, they had compassion on him in reference to something." They thought that the Great Spirit pitied the Orphan, who was poor; and this caused them to help him.

335, 8. ugaqɸaⁿ ujɤñge, the road made by the party in moving along.

335, 17. uhe uɸuciqti ɸaɻi te hĕ, you will pitch the tent directly at the front, ahead of the party.

336, 8. hiⁿ+ ehnaⁿ-biama: The old woman was so astonished that she could say nothing else.

338, 16. iɻigaⁿ . . . . gɸuba giʻi-biama. This must not be taken literally, as he sent the people to his own lodge with great piles of goods.

339, 13. naⁿpa agihi-maɻa cenawaɸĕqti waɸiⁿ a-i-bi ai aɸa, a-biama. Here "ɻa," *to, at*, in "agihi-maɻa," has the force of *from*. Compare "wenudaⁿ ati-hnaⁿ-biama nikaciⁿga aji amaɻa," in the myth of the Turtle on the war-path, **254**, 2. Note the several speakers implied in this sentence. Some one who witnessed the attack gave the alarm, saying, "Naⁿpa agihi-maɻa cenawaɸĕqti waɸiⁿ a-ii aɸá." Those who heard this, but who were not witnesses of the attack, said, "Ñaⁿpa agihi-maɻa cenawaɸĕqti waɸiⁿ a-i-bi ai aɸá." The narrator of the myth, in repeating this to the collector, added to it "á-biamá:" "It is reported that they said it."

339, 19. eceqti-hnaⁿ ɸaⁿctĭ. The woman was cross, wajiⁿ-pibajĭ. She remembered the words of her husband, the Orphan, whom she reminds of what he had said:—"You did say that. Remember this, and act accordingly."—Saussouci.

The narrator made the following rhetorical prolongations:—**334**, 1. pahañ+gaqtci, for pahañgaqtci; **334**, 4. piä+ji, for pĭájĭ; **336**, 14. u+daⁿɻti, for udaⁿɻti.

TRANSLATION.

At the very first the Pawnees knew the Great Spirit. They were always numerous. They went on the hunt. A real Orphan dwelt in a lodge with his grandmother, who was a very aged woman. The grandmother used to carry her tent-skin, one that was worn by use. The Orphan had a bow. His skin robe was unsightly, and his hair was always uncombed. He lived by visiting the lodges and begging. He went throughout the camp, from one end to the other, visiting the lodges and begging for food. They called him "The Beggar;" they made him have the name. They removed the camp.

Though they nicknamed him, they were always apprehensive on account of The Beggar, so he continued going throughout the camp. They removed the camp when it was morning. Behold, he slept. He slept by the old camping-ground (*or*, among the litter and remains of the old camp). He slept when they had departed, leaving the place a solitude. He lay sound asleep. At length he heard some white men say, "This one is he whom we seek." When he arose, behold, four white men were there. The white men went back. The Orphan departed. He was fully aroused. He went following the road made by the migrating party. The young men said, "You said that the Orphan had not come, but he has come again." They removed. Again he went to beg at the lodge of the head-chief, whose daughter had not yet taken a husband. And she gave food to the Orphan. And the chief said, "The people have no food. Only here does food abound. And whenever you wish to come, come hither." Soon after he came again to beg. "Really! when people have but little food, they eat only once a day. You have just gone home with the food which she gave you," said the chief. And his daughter gave the Orphan food again, because she knew him. They removed. And the daughter of the head-chief said as follows: "Mother, when they remove and depart this time, please pitch the tent at the very front of the path." And all the young men used to court the chief's daughter; yet she acted as if she did not wish to marry. When the mother pitched the tent, waiting for the Orphan to come, the women went to find fuel; they went for wood. They came again, carrying wood on their backs. And the chief arrived there. "You should have pitched the tent amongst the rest," said the chief. His wife said as follows: "Though it is so, I pitched the tent, as the girl, your daughter, commanded me to pitch it here." And the chief's daughter came back, carrying wood. She did not put it at the lodge; she put it aside. At length the Orphan's grandmother was coming directly to that place, carrying her worn tent-skin. "Venerable woman, come this way," said the chief's daughter, who sat by the wood, waiting for her to appear. As the old woman was ashamed, she did not speak. She placed the tent-skin by the wood. The chief's daughter made a tent of it. The old woman sat there, saying nothing but "Oh!" Each of the young men continued saying as follows: "Why! the chief's daughter has made the tent for the Orphan's grandmother. My friends, I think that she will marry him." She finished the tent. The chief's daughter carried her robes and beds to the Orphan's tent. "Why! It is just as I thought," said one. The Orphan arrived at his tent; but he did not enter it. In spite of what was done, he stood diffident about entering his tent, because the woman was within. "Fie! Come," said she. He entered his tent. She made a very good bed for him. She was sitting with him. She married him. She had food with him. And the young men said as follows: "Why, friends, the chief's daughter has married the Orphan." The Orphan said as follows to his wife: "Please tell your father to let them stop and rest to-morrow." The chief sent the criers around. And the people thought, "Why should they stop to rest?" "He says that you are to stop and rest to-morrow, halloo!" said the criers. And the people said as follows: "Why should one stop to rest when he is without food?" At length four white men arrived there. "Four white men have come," said the boys. "He says that you will, indeed, assemble yourselves, halloo!" said the criers, the Orphan having commanded them to do so. The chief commanded all to adorn themselves. "He promises, indeed, to give you all kinds of things, halloo! He says, indeed, that you will paint yourselves, halloo!" The white men promised to

give a silver medal to the principal chief. At length, on the morrow, the white men came in sight. The wagons came and stood outside of the camp. The principal white man sat before them. And all the Pawnees went outside of the camp. And the four white men were approaching. And the principal white man said as follows: "Go and seek him whom we promised to make a great man." And the white men were seeking him among those who were in the line of the middle-aged and aged men. They returned to their leader. "Why! O leader, we did not find him," said they. "Fie! as you saw him at the very first, you probably know him. Ho! Come, go again and seek him," said the white man who was the leader.

And the Orphan put on his robe. He also had his bow. He stood among the young men. And when the white men finished looking at the line of the elder men, they departed towards the young men, to look among them. At length they found him. When they said, "This one is he," they went back to tell it. When they saw the Orphan, they went back to tell it. "That is he, I think," said one. "Ho! leader, he is there," said they on their arrival. All the white men went thither, being on seats in the wagons; they had the medal, and the robe too. They approached and stood there. The principal white man said as follows: "We, too, are employed, so we have come." He promised to tell something to their superior (the President). "He has promised to make one man head-chief, therefore we have brought all the things to him. As he alone is made a great man, do not be jealous of him. Though, indeed, we have brought the things to him, that is just as if it was done for you. Come, go after him. Put him in a robe, and bring him back," said the principal white man. Four went for the Orphan. They went to the rear for him. Putting him in a robe, they departed with him. Every one of the chiefs was displeased. The white men made the Orphan sit in the middle. The principal white man said as follows: "This is the one. Let us make him the principal great man. We have brought this for him to wear on his neck." Having gone to the Orphan, he made the latter wear the medal on his neck. "Come, bring ye the goods to him," said the white man. When they brought the wagons to him, the different kinds of goods, kettles, guns, in fact all, were placed in piles just before the Orphan. The Orphan pulled the tobacco out of one box. Putting his arms around all, he stood erect. Having stood erect with his arms around very large pieces of flat tobacco, he spoke. "Notwithstanding people sometimes ridicule one, they usually stop talking. You have been ridiculing me; but it is time for you to stop it." Having taken the tobacco, he was throwing it away to make them scramble for it. He gave most of the goods to his wife's father. His wife's father was displeased, because they did not give him a medal. The Orphan sent them to his lodge with a great many goods piled up very high. The white man said as follows: "We have been sent here to make this one the head-chief. When you are destitute of implements or goods, ask favors of him. We will come hither from time to time to perform for him what he may desire." The woman's father collected her relations. And her relations collected what good clothing they had. The chief gave a good horse, the one which he had before, to the woman, for the Orphan. When they ceased, they removed the camp. The Orphan ruled the whole village when they removed to hunt the buffalo. The Orphan rode horseback with his woman. Yet, when the people knew him very well, they invariably talked against him. They surrounded a herd. When they returned from seeing the buffaloes, the Orphan promised to take part in surrounding the herd. The woman's

relations surrounded their own part of the herd. And when they had returned from surrounding them, the women spoke of going for choke-cherries. The Orphan's wife spoke of going thither. "Do so," said the Orphan. The woman departed, riding a very swift horse. The Orphan did not go with her. At length there was an uproar. Said the people, "It is said that they are exterminating those who went for choke-cherries, as they are chasing them hither." And they pursued the foe. The Orphan said, "Tie for me my very swift horse with very white hair. I must ride mine." The Orphan had only a dart. He went in pursuit of the foe And they were coming back regularly and telling him, "They nearly took hold of the Orphan's wife." When he arrived there, the Dakotas had nearly caught her. When the woman was very nearly caught he arrived there. "I have come," said he, speaking to his wife. "You did say just that regularly. This one behind has very nearly taken hold," said the woman. "Oho!" said he. He attacked them. He pushed one and made him fall off his horse. He pierced him with the dart. Again many from the foe were driving them back. When they nearly caught hold again, she said, "You said just that. This one behind has very nearly taken hold." "Oho!" said he. Acting very impatiently, he attacked them. He pushed a Dakota, making him fall off his horse. He pierced him with the dart. Again they were driving them back. The woman said to him again, "This one who is behind has very nearly taken hold. You said just that heretofore." "Oho!" said he. He attacked them. He pushed at a Dakota, making him fall off. He pierced him with the dart. When the fourth time came, the woman said, "This one who is behind has very nearly taken hold. You said just that heretofore." "Oho!" said he. He attacked them. At length when his horse panted, he pushed here and there among them, and thrust a Dakota through with the dart. And they knew that he did so to them regularly. And they closed upon him, standing very close together. He disappeared.

When they ceased, it was said that they had killed the Orphan. They arrived from the Pawnee camp to seek the Orphan. Yet they did not find the slightest trace of the occurrence; they did not find the horse, and the man had disappeared altogether. They ceased. And when the woman reached home, she made good clothing for herself. And when it was night, the daughter of the head-chief had disappeared. And notwithstanding they wished to hear to what place she had stolen off, they did not hear. The first white men knew it when they had come and known the Indians; therefore the Indians thought that the Orphan might have gone on high. They thought that the woman too might have gone on high; therefore they have never heard anything about them down on this earth.

THE YOUTH AND THE UNDERGROUND PEOPLE.

Told in Ɋegiha by Big Elk.

Ta$^{n'}$wañgɣa^{n} d'úba ĕdedí-ma hégа-bajï'qti. Cï níkagahi aká ijañ'ge
Village some there they were very populous. Again chief the his daughter

wáɣixa-bájï tĕ, ijiñ'ge aká ctï miñ'gɣă^{n}-bájï tĕ. Ijiñ'ge aká na^{n}bá-biamá.
she had not married, his son the too they had not married. His son the were two, they say.

Wanása-biamá. Ⱡé-ma t'éwaɣĕ-hna$^{n'}$i tĕ. Kï ɣé níkagahi ijiñ'ge áma 3
They surrounded a herd they say. The buffaloes they killed them regularly. And this chief his son the other

ɣiñkéɣa^{n} ɬé wi$^{n'}$ iénaxíɣai tĕ, uɬa$^{n'}$haqti. Uqɣĕ'qti kíde gɣi$^{n'}$i tĕ. Ⱡé
he who had been buffalo one he attacked him, far apart (from the rest). Very soon shooting at him he sat. Buffalo

amá ɬa$^{n'}$ï^{n}-äjï'qti áiáɣai tĕ ɬan'de ma^{n}táha. Níkaci^{n}ga aká égа^{n}qti égihάqti
the not seen at all had gone ground into. Man the just so headlong

áiáɣai tĕ cañ'ge uɣáha. Ⱡé aká pahañ'gaqti égih áiáɣai. Iɣádi aká íekíɣĕ- 6
he had gone horse with it. Buffalo the at the first headlong had gone. His father the sent ont

wakiɣá-biamá. Ciñ'gajiñ'ga eɬá aká wanáse éde kíäjï, aí áɣa. Cta$^{n'}$be
criers they say. Child his the he surrounded them but he has not come back, he says indeed. You saw him

ɣáɣi^{n}cé uɔná te, aí áɣa, á-biamá. Níkaci^{n}ga wi$^{n'}$ da$^{n'}$ba-bi á-biamá. Ca$^{n'}$
you who moved you will tell it, he says indeed, said they, they say. Man one he saw him that he said, they say. Yet

ɬa$^{n'}$bĕqti hă. Waɣíqe ɣe té, á-biamá. Uspé da$^{n'}$ctĕ égih iɣé, ca$^{n'}$ ma^{n}sna$^{n'}$- 9
I saw him plainly . Chasing he went, said he, they say. A sunken place perhaps head-long he has gone, yet very level

sna^{n}qti amá xï ɣiñgĕ'qti tigɣé hă. Íɣa^{n}ba$^{n'}$ ɬa$^{n'}$ba-májï, á-biamá. Uné
ground it was when missing altogether he became . A second time I did not see him, said he, they say. To seek him

ákigɣaji iɣádi aká. ɸéɣuqti hă, á-bi ega$^{n'}$, ugáĕqti uná-biamá. Gɣúba
he commanded the one with him his father the (sub.). Just here . he said, they say having, scattering far and wide they sought him, they say. All

uná-biamá níkaci^{n}ga amá. Égiɣe ma^{n}ca$^{n'}$de égih iɣaí ga$^{n'}$te amá. Ⱡé 12
sought him, they say people the (pl. sub.). Behold pit headlong he had gone for some time, they say. Buffalo

aká ma^{n}ɣiñ'ka hébe na^{n}cpé áiáɣa-biamá. Cañ'ge ta$^{n'}$ ctï ma^{n}ɣiñ'ka na^{n}cpé
the (sub.) soil a piece kicking off a piece had gone, they say. Horse the (std. ob.) too soil kicking off a piece

áiáɣa-biamá. Ákiha^{n} sígɣe ɣiñgá-biamá. Ga$^{n'}$ níkaci^{n}ga gɣúba égih áiáɣa-
had gone, they say. Beyond trail there was none, they say. And people all headlong had gone,

biamá. Ma^{n}can'de tĕ jiñ'gajï'qti iɣéɣĕqtia$^{n'}$-biamá. Ĕ'ɬa waha$^{n'}$ átiáɣe 15
they say. Pit the not emall at all it went suddenly, down, down, they say. Thither to remove and denly

'íɣa-biamá iɣádi aká. Ĕ'di a-í-ɬi-biamá; ma^{n}can'de égaxe a-í-ɬi-biamá.
spoke of, they say his father the (sub.). There they came and camped, they say; pit around it they came and camped, they say.

Cénujiñ'ga ikágewáɸĕ-má ctī égaⁿ wáɸahaⁿ'i tĕ. Cénujiñ'ga wiⁿ' wahéhäjī
Young man these whom he had as friends too so he implored them. Young man one stout-hearted

ɻī, năn'de sagí daⁿ'cteaⁿ' uɗé ɸé gígaⁿɸai wáɸahaⁿ'i tĕ. Égiɸe wiⁿ' ígadizá-
if, heart firm perhaps enter-ing to go wishing for him he implored them. At length one rode round

and round

3 biamá. ɻíi ɸaⁿ. Úɗe ɸé 'íɸa-biamá. Iɸádi ɸiñké uíɸai-gă hă, á-biamá.
they say. village the (cv. ob.). Entering to go he promised, they say. His father the one who (ob.) tell to him . said he, they say.

Hájiñga uɸéwiⁿɸĕ táce, á-biamá. Léha hájiñga sú-bi egaⁿ', uɸéwiⁿɸá-
Cord he collect them must, said he, they say. Buffalo-hide cord cut in strips, having, they say he collected them

biamá. Hájiñga kĕ' íkaⁿtaⁿ'-de, ha-búɻa wiⁿ' ugɸiⁿ' iñgáxe taí, á-biamá.
they say. Cord the (ob.) he tied with when, skin round one to eit in please make it for me, said he, they say.

6 Gaⁿ' ɸictaⁿ'-biamá. Caⁿ' águdi pí ctéctewaⁿ' uá'aⁿhe tá miñke. Ubɸaⁿ'
And they finished it, they say. Now in what place I arrive soever I pat the body in will I who. I take hold

bɸé tá miñke ɸaⁿ'ja, ɻan'de kĕ híde pí tĕdíhi ɻī hájiñga kĕ bɸídaⁿagɸé tá
I go will I who though, ground the (ob.) bottom the I reach when here-after cord the (ob.) I pull on it end-denly will

miñke. Bɸídaⁿdaⁿ' ɻī hníze taí, á-biamá. Égiɸe ɻan'de kĕ maⁿtáɻa ahí-
I who. I pull on it re-peatedly when you take it will, said he, they say. At length ground the (ob.) ineide he ar-rived

9 biamá. Ugáhanaɗazé'qtiaⁿ té. Wabít'aⁿ-biamá ɻī ɻé amá uɻaⁿ'adi gat'é
they say. It was very dark. He felt around, they say when buf-falo the (sub.) by itself was lying

akáma; cañ'ge ctī uɻaⁿ'adi gat'é akáma; níaciⁿga ctī uɻaⁿ'adi gat'é akáma.
dead from the fall; horse too by itself was lying dead from the fall; man too apart was lying dead from the fall.

ɸékĕ níaciⁿga kĕ ɸizá-bi egaⁿ', úqɸuqa ugɸaⁿ'-biamá. Gañ'ki gátĕ caⁿ'qti
Thie (recl. ob.) man the (recl. ob.) he took him, they say having, the hollow (bag?) he put him in, they say. And that thing in spite of

12 aɸaí tĕ ɻiɻá-bajī tĕ hă. Gaⁿ' níkaciⁿga u'aⁿha-bi egaⁿ', gíɸa-biamá. Gañ'ki
he went when he did not ask the favor for himself . And man he put him in it, they say because, they say rejoiced, they say And

t'e kĕ' ɸizá-bi egaⁿ', niⁿ'ɻa ɸiñké gisíɸa-bají-biamá. Caⁿ' iɸápe gɸiⁿ' tĕ
dead the one (ob.) they took him, they say having, alive the one who (ob.) him they forgot, they say. Yet waiting for it he sat

ɸaⁿ'ja, ɸizá-bájī gɸiⁿ' tĕ xagé-hnaⁿ-biamá. Níkagahi aká ijañ'ge wáɸixájī
though, not taking him he sat when he cried regularly they say. Chief the (sub.) his daugh-ter virgin

15 ɸiñké é wéci-biamá. Ahniⁿ' ɸagɸí ɻī ɸagɸăⁿ' taté, á-biamá. Ugáca maⁿɸiⁿ'
she who (ob.) that he hired him for, they say. You have him you come back if you marry her shall, said he, they say. Traveling he came

tĕ caⁿ' ugáhanaɗáze. Égiɸe wa'újiñga akéde uhé éɸai ahí-biamá. Wa'ú-
when still dark. At length old woman was sitting, when traveling the path, he came to her suddenly he arrived, they say. Old

jiñga ɸiñké ɸaha'-biamá. Caⁿ', wa'újiñga, majaⁿ' ɸéɸu tí úɸicĭqti atí,
woman she who (ob.) he implored her, they say. Yet, old woman, land here to come hither very diffi-cult I have come,

18 á-biamá. Ján'de kĕ pahácia ɻa kĕ'ɻa atí. Níkaciⁿga wiⁿ' mauⁿcan'de ɸé
said he, they say. Ground the (ob.) up above to the I came. Man one pit this

uqpáɸĕ tí. Bɸíze tégaⁿ atí. Aⁿ'ɸiza-bájī hă. Gañ'ki eátaⁿ agɸé taté bɸí'a
falling from a height he came. I take him in order to I have come. Me they took not . And how I go back shall I fail

hă. Wa'újiñga, iⁿwiñ'kañ-gă, á-biamá. Eɗáɗaⁿ uwíkaⁿ taté ɗáxe taté
. Old woman, help me, said he, they say. What I help you shall I do shall

ɸiñgé, á-biamá. Níkaciⁿga wiⁿ′ gáɸiñké gáɸu gɸiⁿ′. Ĕ′di maⁿɸiⁿ′-ă hĕ.
there is nothing, said she, they say. Man one that (unseen) one in that (unseen) place he sits. There walk thou .

É ɸigáxe té, á-biamá. Ĕ′di aɸá-biamá. Ĕ′di ahí-bi egaⁿ′, ɻíjebe ɸaⁿ gaɻúɻu
He he will do it for you, said she, they say. There he went, they say. There arrived, they say having, door the (ob.) he knocked on repeatedly

amá. Íe-hnaⁿ waná'aⁿ najiⁿ′ ɸaⁿ′ja, gíɸicíba-bájĭ tĕ. Wa'ú aká gá-biamá: 3
they say. Speaking regularly hearing them he stood though, they did not open it for him. Woman the (sub.) said as follows, they say:

Nã! gátaⁿ níaciⁿga wiⁿ′ tíi hĕ. ɻíjebe gíɸicíba-ă hĕ, á-biamá. Égiɸe, cié
Fie! that one (std.) person one be has come . Door open it for him . said she, they say. Behold, child

git'é, ádaⁿ ía-bájĭ gɸiⁿ′-biamá. Gíɸa-bájĭ gɸiⁿ′-biamá. ɻimaⁿ′te ahí-biamá,
his was dead, there not speaking he sat, they say. Sorrowful he sat, they say. Within the lodge he arrived, they say,

wa'ú aká ɻíjebe gíɸicibá-bi egaⁿ′. Caⁿ′ ía-bájĭ gɸiⁿ′-biamá nú aká. Naⁿpéhiⁿ 6
woman the (sub.) door opened for him, they say having. Yet not speaking sat, they say man (= husband) the (sub.). Hunger

wakan'diɸe amá. Íwaⁿxá-biamá. Wiⁿaⁿ′waɻátaⁿ maⁿhniⁿ′ ă, á-biamá. Gaⁿ′
he was impatient from they say. He asked him, they say. From what (place) you walk ? said he, they say. So

ugɸá-biamá. Paháci-kĕɻátaⁿ maⁿbɸiⁿ′ éde níaciⁿga wiⁿ′ wanáse éde uqpáɸĕ
he told of his, they say. Above from the I walked but man one headed them off but falling from a height

tí. Bɸíze tégaⁿ atí. Aⁿ′ɸiza-bájĭ hă. Gañ'ki eátaⁿ agɸé taté bɸí'a hă. 9
he came. I take him in order to I came. They did not take me . And how I go back shall I fail .

lⁿwiñ'kañ-gă, á-biamá. Ciñ'gajiñ'ga git'é ugɸá-biamá. Ciñ'gajiñ'ga aⁿt'aⁿ'i
Help thou me, said he, they say. Child his was dead he told of his, they say. Child we had him,

éde, wét'ai hă. Ciñ'gajiñ'ga t'e kĕ' égaⁿqti aⁿɸígaxe tañ'gataⁿ, á-biamá,
but he died to us . Child dead the one (ob.) just like him we make you we who will, said he, they say,

ciégiɸaí é waká-bi egaⁿ′. Caⁿ′ edádaⁿ abɸiⁿ′ gɸúbaqti ɸiɸíɲa, á-biamá 12
taking him as his child that he meant, they say having. In fact what I have everything is yours, said, they say

iɸádi aká. Ía-bájĭ-hnaⁿ caⁿ′ agɸé gaⁿ′ɸai égaⁿ. Caⁿ′ edádaⁿ edéce ɻĭ, égaⁿ
his father the (sub.). He spoke not regularly yet to go homeward he wished somewhat. Yet what you say what if, so

wídaxe te hă, á-biamá iɸádi aká. Taⁿ′wañgɸaⁿ ɸiɸíɲa ɸagɸé ckaⁿ′hna ɻĭ′ctĕ,
I do for you will . said, they say his father the (sub.). Village your you go back you wish even if,

égaⁿ te, á-biamá. Égiɸe agɸé 'íɸa-biamá. ɸagɸé taté ɸaⁿ′ja, Cañ'ge hiⁿ′ 15
so will, said he, they say. At length to go homeward he spoke of, they say. You go homeward shall though, Horse hair .

gaⁿ′ áiágɸiⁿ agɸé te, dadíha, ecé ɻĭ, égaⁿ te hă, á-biamá. Wa'ú aká
of such a kind I sit on him I go homeward will, O father, you say if, so will . said he, they say. Woman the (sub.)

gá-biamá: Nã! ciñ'gajiñ'ga wéɸiñgai ɸaⁿ′ctĭ égaⁿqti gɸí. Edádaⁿ wiⁿ′ aoniⁿ′
said as follows, they say: Fie! child we had none heretofore just like him he has come. What one you had

ɸaⁿ′ctĭ 'í-ă hĕ, á-biamá, égɸañge é wagiká-bi egaⁿ′. Ciñ'gajiñ'ga wídaxe. 18
heretofore give to him . said she, they say, her husband that she meant by she meant here, they say having. Child I make you.

Edádaⁿ wi'í tá miñke. Edádaⁿ kaⁿ′bɸa etĕwaⁿ′ ídaxe-hnaⁿ-maⁿ′, abɸiⁿ′
What I give you will I who. What I desire soever I make with it regularly I use, I have it

kaⁿ′bɸa ɻĭ, á-biamá. Edádaⁿ gaⁿ′ɸai ɻĭ, ábazu ígaxe-hnaⁿ′-biamá.
I desire if, said he, they say. What he desired when, pointing at it he made with it regularly they say.

Dadíha, caⁿ′ge hiⁿ′ skă′qti áagɸiⁿ agɸé kaⁿ′bɸa Niꞇá-ꞇaⁿga hiⁿ′ skă′qti
O father, horse hair very white I sit on it I go homeward I wish. Ear-big hair very white

céⁿaⁿba. Cámakágɸe úda ⁿ, á-biamá. Ké, ĕ′di maⁿɸiⁿ′-gă. Caⁿ′ge ꞇíjebe
these two. Saddle good, said he, they say. Come, there walk thou. Horse door

3 ɸicíba-gă hă, á-biamá. ɸiha ⁿ′ éɸaⁿba íɸaⁿba ⁿ′ wactaⁿ′be ekaⁿ′hna ɣĩ, wa-
pull open . said he, they say. Your mother too a second time you see us you wish when, you

etaⁿ′be taí, á-biama. Kíɸagɸé te ɸaⁿ′ja, Ké, dadíha, uhé kĕ agɸé kaⁿ′bɸa,
see us will, said he, they say. You go home again will though, Come, O father, path the (ob.) I go homeward I desire,

ecé te, á-biamá iɸádi aká. Agɸá-biamá. Iⁿ′′ĕ ɸaⁿ ɸiáza tigɸé gaⁿ′qti gáxa-
you will, say said, they say his father the (sub.). He went homeward, they say. Stone the (ob.) pulled open suddenly just so he made them

6 biamá, maⁿ′ze iɸábazu uskaⁿ′skaqtí-bi gaⁿ′. Uhéataⁿ níɸaⁿbe naⁿꞇáꞇaqi aɸá-
they say, iron pointing at them with in a very straight line with, they say because. Steps (or, Bridge) up-hill making the sound "ꞇaqi" at every step he went

biamá. Gaⁿ′ iⁿ′′ĕ ꞇaⁿgáqti wiⁿ′ ꞇíjebe tĕ ágaqade gɸiⁿ′ ɸaⁿ bahé tiɸéɸai ɣĩ,
they say. And stone very large one door-way the (ob.) covering it sat the (ob.) he pushed it aside suddenly when,

éɸaⁿbe akíi tĕ. Caⁿ′ge amá gickaⁿ′ tiɸáɸa, náxixíɸa tiɸáɸa maⁿɸiⁿ′-biamá,
in sight he had come again. Horse the (sub.) he was quick in moving beginning suddenly and repeatedly, he was timid beginning suddenly new and then he walked they say,

9 majaⁿ′ píäjĩ, baⁿ′ píäjĩ úɸibɸaⁿ′-bi egaⁿ′. Éɸaⁿbe ahí-bi egaⁿ′ja, taⁿ′waⁿgɸaⁿ
land bad, odor bad he smelt, they say because. In sight he arrived, they say having, though, village

aⁿ′ɸa a-íi ɸaⁿ ugíne aɸá-biamá. Égiɸe ĩⁿ′tcaⁿqtci wahaⁿ′ aɸá-bikéama.
he left he came the (ob.) seeking his he went, they say. Behold very recently removing they had gone in a line, they say.

Iɸápe gɸiⁿ′ tĕ ɸaⁿ′ja, wahaⁿ′ aɸá-bikéama. ꞇiúɸiqɸíge caⁿ′ge amá naⁿ′pe
Waiting for him to appear they sat though, removing they had gone in a line, they say. Old camping-ground horse the (sub.) fearing the sight

12 maⁿɸiⁿ′-biamá. Ugáqɸaⁿ ujaⁿge kĕ uhá aɸá-biamá. Égiɸe níaciⁿga naⁿ′ba
walked they say. Road of the migrating party the (ob.) following he went, they say. At length person two

ɖahé ꞇaⁿ′ga ɸaⁿ ugáqɸaⁿ ujaⁿ′ge kĕ wéɸĕ ɸéɸai tĕ. É níkagahi úju igáqɸaⁿ
hill large the (ob.) road of the migrating party the (ob.) he discovered them suddenly, by looking that way. That chief principal his wife

éɸaⁿba wét'et'aⁿ′ maⁿɸiⁿ′-biamá. Háciaꞇa uɸíxidai tĕ, Caⁿ′ge ágɸiⁿ céati,
too mourning for their dead walked they say. Behind they looked when, Horse riding yonder he comes,

15 ugáqɸaⁿ ujaⁿ′ge kĕ uhá, á-biamá. ɣaⁿ′ge a-í-biamá. Iɸápe gɸiⁿ′-biamá.
road of the migrating party the (ob.) he follows, said they, they say. Near he was coming, they say. Waiting for him to appear they sat, they say.

Caⁿ′ge amá naⁿ′wape maⁿɸiⁿ′-biamá, baⁿ′ píäjĩ uɸíbɸaⁿ-biamá. Nă! edádaⁿ
Horse the (sub.) fearing them walked they say, odor bad they smelt they say. Why! what

ukít'ĕ hniⁿ′ hau, é ɸéɸa-biamá níkagahi úju aká. Wíebɸiⁿ hau, á-biamá.
nation you are ! saying sent suddenly, they say chief principal the (sub.). It is I ! said he, they say.

18 Caⁿ′ wiⁿaⁿ′wa éoniⁿ, ecé, á-biamá. Wanásai ciñ′gajiñ′ga ɸiɸíꞇa maⁿcaⁿ′de
Yet which one you are that, you say, said he, they say. They surrounded a herd child your pit

égih iɸé bɸíze pí. Aⁿ′oniza-báji. Wíebɸiⁿ hau, á-biamá. Ájiqti égaⁿ tĕ
head-long had gone I take him I was there. You did not take me It is I ! said he, they say. Very different like the (as)

iⁿc'áge aká gíjai tĕ. Nă! wágazuqti uɤíg¢a-gă, á-biamá. Wanásai tĕ
old man the (sub.) doubted his word. Why! very straight tell about yourself, said he, they say. They surrounded a herd whsn

ciñ'gajiñ'ga ¢i¢íɪa ɪé kĕ' u¢áha égih i¢é maⁿcan'de maⁿtáɪa gat'é. Kĭ ¢izé
child your buffalo the (ob.) in connection with head-long he had gone pit inside he was killed by the fall. And to take him

wá¢agáji xĭ, ábag¢aí. ₵ijañ'ge wé¢ací xĭ, wí b¢íze b¢é ¢aⁿ wíeb¢iⁿ'. 3
you commanded them when, through diffidence. they drew back Your daughter yen paid with when, I I take him I went in the past it is I.

Naⁿ'jiⁿckĕ'qtci é¢aⁿbe ag¢í, á-biamá. Ĕdíhi íbahaⁿ'-biamá. ₫ahé ɪañgá
Barely in sight I have come home, said he, they say. Then they knew him, they say. Hill large

¢aⁿ ukíkie najiⁿ' tĕ. ᴌíi ¢aⁿɪátaⁿ níkagahi ijiñ'ge aká wadaⁿ'be íc¢ai tĕ. Nă!
the (ob.) talking together they stood. Village from the (ob.) chief his son the (sub.) looked this way. Why!

iⁿc'áge aká ₫ahé ɪañgá ¢aⁿ ĕ'di tí ¢añká cĭ níaciⁿga wiⁿ' cañ'ge ág¢iⁿ atíi 6
old man the (sub.) hill large the (ob.) there have come they who again person one horse riding he has come

ábaⁿ. Úwakié najiº'i. É'ɪa b¢é tá miñke. Hĭndá! waɪaⁿ'be b¢é tá miñke,
! Talking to them he stands. Thither I go will I who. Let me see! I see them I go will I who,

á-biamá. É'ɪa a¢aí tĕ cañ'gag¢iⁿ. Ic¢ádi ¢iñkĕ'di akí-biamá. Níkaciⁿga
said he, they say. Thither he went riding a horse. His father to (the ob.) he came again, they say. Person

dádaⁿ u¢ákiai han. Tĕnă'! ¢iji'n'¢e ¢izé hí ¢iñkéde g¢í hau, á-biamá. Naⁿ- 9
what yon talk with ? Why! your elder brother to take him he arrived he who, and he has come again ! said he, they say. They

búɬaⁿ-biamá. Gaⁿ' ijañ'ge ¢iñké 'í-biamá. U¢á mañg¢iñ'-gă, á-biamá ic¢ádi
shook hands, they say. And his daughter the one who he gave to him, they say. To tell it be gone, said, they say his father

aká. Níkaciⁿga níkagahi wañ'gi¢ĕqti u¢éwiñxí¢ĕ taí hă. Cénujiñ'ga wahé-
the (sub.). Person chief all let them assemble . Young man stout-

hajĭ wañ'gi¢ĕqti u¢éwiñxí¢ĕ taí hă. Iº¢iº'daⁿbe etaí, wiɪan'de, á-biamá. 12
hearted all let them assemble . They look at mine may, my daughter's husband, said he, they say.

U¢éwiñxi¢á-biamá. Daⁿ'be a-íi tĕ. Edádaº 'í tai kĕ a¢iⁿ' a-íi tĕ. Níka-
They assembled they say. To see him they approached. What to give him will the (ob.) having them they came. Per-

ciº'ga gat'é ke¢aⁿ' ¢izé ¢e ¢iª' g¢í, aí á¢a. Kĭ níkagahi ¢iñké ɪan'de¢aí
son killed by falling he who was to take him he who was going he has come back, he says indeed. And chief the one who has him for his son-in-law

égaⁿ, í¢agictaⁿ'be hné te, aí á¢a, á-biamá. Caⁿ' edádaⁿ ¢a'í ckaⁿ'hnai gĕ 15
as, you see his (relation) you go will, he says indeed, said he, they say. And what you give him you wish the (pl. ob.)

é¢ahniⁿ hné te, aí á¢a. Níkagahi aká í¢ahaⁿ, aí á¢a. Cénujiñ'ga wacúce
you take them to him will, he says indeed. Chief the (sub.) to thank for them, he says indeed. Young man brave

edábe wañ'gice ĕ'di a-í-biamá. Caⁿ' wá¢aha, cañ'ge údaº-má ctĭ b¢úgaqti
also all there approached, they say. And clothing, horse the good ones too all

'í-biamá. Iɪígaª aká níkagahi úju tĕ 'í-biamá. ᴌí u¢úciaɪa giáxai-gă, 18
they gave to him, they say. His wife's father the (sub.) chief principal the (ob.) gave to him, they say. Tent in the center make ye it for him,

á-biamá. U¢úciaɪa ɪí-biamá. ₵ictaⁿ'-biamá. Taⁿ'wañg¢aⁿ wa¢áta-bájĭ.
said he, they say. In the center he set up the tent, they say. They finished, they say. Notion they did not eat.

I¢á¢ipe g¢iⁿ' égaⁿ wa¢áta-bájĭ. Ĭⁿ'tcaⁿ waɪaⁿ' a-íi tĕ ¢agí, á-biamá.
Waiting for you they sat as they did not eat. Now to remove they are coming when you have come back, said he, they say.

Hau! á-biamá ¢é akí aká, I^{n}c'áge na$^{n'}$ba íekí¢ĕ ma^{n}¢i$^{n'}$i-gă, á-biamá.
Ho! said he, they say this he reached home he who, Old man two to act as criers walk ye, said he, they say.

Níkagahi úju ¢iñké iɻan'de ¢iñké gasáni é¢apáze te, aí á¢a. Ca$^{n'}$ a^{n}wa$^{n'}$-
Chief principal he who his son-in-law he who to-morrow yon rest will, he says indeed. And to what

3 waɻá ctĕ hnájĭ te, aí á¢a, á-biamá. Cañ'ge wág¢i^{n} akíi ¢añká égasáni
place soever you go not will, he says indeed, said he, they say. Horse riding them they reached home they who (ob.) the next day

wada$^{n'}$be wagáji tĕ. Kĭ uq¢ĕ'qtci wada$^{n'}$be ag¢í-biamá. I¢ádi ¢iñké gíɻai
to act as scouts he commanded them. And very soon acting as scouts they came back, they say. His father he who he asked of him

tĕ ma$^{n'}$ze kĕ ígaxai tĕ uq¢ĕ'qtci ɻé hégajĭqti wáxai te. Wanás 'í¢a-biamá.
the (ob.) iron the (ob.) he did with it when very soon buffalo a great many he made them. To surround them he spoke of, they say.

6 Ju.é-ma múwahega-bájĭ amá. Wanáse tĕ ĕduíhe a¢á-biamá. Wa'ú aká
The buffaloes they killed many of them they who. Surrounding them the to join it he went, they say. Woman the (sub.)

gá-biamá: Wanáse tĕ ĕ'di waɻa$^{n'}$be b¢é ka$^{n'}$b¢a. Ju.é-ma waɻa$^{n'}$be táce,
said as follows, they say: Surrounding them the there I see I go I wish. The buffaloes I see them must,

á-biamá. T'éwa¢ĕ ɻĭ ɗí etéga^{n}, á-biamá. Ju.é-ma t'éwa¢á-bi ega$^{n'}$, agí-
she said, they say. They are killed when I come back apt, said she, they say. The buffaloes they killed them, they say having, she was coming back,

9 biamá; igáq¢a^{n} ɗahádi najĭ$^{n'}$-biamá Ĕ'di ag¢í-biamá. Ju.é t'éawa¢ĕ ¢a$^{n'}$ja
they say; his wife on the hill she stood, they say. There he came back, they say. Buffalo I killed them though

waɗáde tá amá, á-biamá. Wanáse amá akíi tĕ. Cĭ wanás 'í¢ai tĕ.
they will cut them up, said he, they say. They who surrounded them reached home. Again to surround he spoke of it.

Níkagahi iɻan'de aká wada$^{n'}$be ¢éwaki¢ 'í¢ai, á¢a, á-biamá. Cĭ ɻé ¢a^{n}
Chief his son-in-law the (sub.) to act as scouts to send them he spoke of, indeed, said he, they say. Again buffalo the (cv. herd)

12 maja$^{n'}$ ucka$^{n'}$ ¢a^{n} cĭ égaⁿqti atí amáma. Wanása-biamá. Cĭ múwahega-
land where the deed was done again just so they had been coming. They surrounded them, they say. Again they killed many

bajĭ-biamá. Égi¢e níkagahi úju aká ijiñ'ge aká égi¢e waji$^{n'}$cte akáma.
of them, they say. At length chief principal the (sub.) his son the (snb.) behold was in a bad humor, they say.

Níkagahi tĕ wa'fájĭ ega$^{n'}$, iɻan'de gi'í tĕ é waji$^{n'}$cte, u¢úgit'á¢ĕ akáma.
Chief (-taincy) the (ob.) he did not give to him because, his son-in-law he gave to his when that bad humor about, he was in a tion), they say. he was envious of his (rela-

15 Kĭ ha$^{n'}$ tĕ cañ'ge aká ug¢á-biamá. Ía-biamá. Dadíha, níkaci^{n}ga wi$^{n'}$ ha$^{n'}$-
And night when horse the (snb.) told of his, they say. He spoke, they say. O father, person one night

hnan'di t'éawa¢ĕ ga^{n}¢áqtia$^{n'}$i, á-biamá. Kĭ ha$^{n'}$ tĕ ágikihíde-hma$^{n'}$-biamá.
regularly when to kill us he desires very much, said he, they say. And night when he attended to his own regularly they say.

Égi¢e wanása-biamá égasáni ɻĭ, maja$^{n'}$ ucka$^{n'}$ ¢an'di. Cĭ égaⁿqti ɻé amá
At length they surrounded them, they say the next day when, land it happened at the. Again just so buffalo the (snb.)

18 atí amáma, hégají. Égi¢e iɻáha^{n} aká ɻé ¢a^{n} na^{n}t'éwa¢ĕ ga^{n}¢á-biamá.
they had been coming, a great many. At length his wife's brother the (snb.) buffalo the (herd) they trample him to death he wished they say.

Ju.é-ma wénaxi¢á-biamá ɻĭ', waii$^{n'}$ ¢a^{n} u¢úgahí-biamá. Baɻúwi^{n}xe ca$^{n'}$ ĕ'di
The buffaloes (ob.) they attacked them, they say when, robe the (ob.) he waved they say. Turning around in his course still (!) there

gaⁿ′ gáxai waiiⁿ′ ɬaⁿ iɬáhaⁿ ɬiñké ɬé-ma gazaⁿ′adiqti aɬípu-bi egaⁿ′, waɬíɔna-
so he did robe the (ob.) his sister's husband the one who the bnffaloes right among them they closed in on him having, he was not

jí′qtiaⁿ′ amá. Níkagahi iɬaŋ′de ɬiñké ɬé amá naⁿt'aí, á-biamá. Naⁿt'á-bi
seen at all they say. Chief his son-in-law the (ob.) buffalo the (sub.) they trampled him to death, said they, they say. They trampled him to death, they say

ɬĭ, ɬé amá u'éɬa gaⁿ′ usnúe-kihálla-biamá. Cī ucka ctĕwaⁿ′ íɬa-bají- 3
when, buffalo the (sub.) scattering so they went in long lines in all directions they say. Again what was done soever they did not find

biamá. Caŋ′ge ctĕ íɬa-bají-biamá. Úju ctĕ íɬa-bají-biamá. Edádaⁿ ctĕ
they say. Horse even they did not find, they say. Principal even they did not find they say. What at all

ĕdí-ɬaⁿjĭ amá. ⊥é naⁿɬiñ′gai tĕ′di caŋ′ge amá edádaⁿ gáxe ciñkĕ′ɬa
it was not there they say. Buffalo trampled him to nothing when horse the (sub.) what he made to him who

ákiágɬai tĕ. 6
they had gone back again.

NOTES.

This is a Dakota myth.

345, 4. uqɬĕqti, equal here to ecaⁿqti, "very near to (the place where he first attacked him)."

345, 11. une akigɬaji iɬadi-aka. If, as Frank La Flèche suspects, this should be "une wágaji," the meaning is, "The father commanded them to seek for him."

346, 9. ugahanadazĕqtiaⁿ te. The second syllable was pronounced with considerable emphasis by the narrator. So also was the first syllable of wañgiɬĕqti, **349**, 11.

347, 17–18. edadaⁿ wiⁿ aɔniⁿ ɬaⁿctĭ ʻi-ă hĕ, equivalent to "edadaⁿ wiⁿ aɔniⁿ keɬaⁿ′ ʻi-ă hĕ." Said by the woman to her husband.

347, 20. edadaⁿ gaⁿɬai ɬĭ abazu igaxe-hnaⁿ-biama. A parenthetical phrase, used by the narrator in explaining the words of the speaker.

348, 10. egiɬe ĭⁿtcaⁿqtei wahaⁿ aɬa-bikeama. The tribe had no food, and so had just removed in order to hunt.

348, 13. weɬĕ ɬeɬai, he gazed away towards him, and so discovered him suddenly. "Weɬĕ ɬeɬĕ" to gaze in the direction one is going; but "weɬĕ iɬĕ," to gaze back, *or* this way. They refer to looking at distant objects. See wadaⁿbe iɬai, **349**, 5.

348, 16–17. edadaⁿ ukit'ĕ hniⁿ hau. "Hau," in several places in this myth, shows that the voice was raised in speaking to one in the distance.

349, 6. iⁿe'age aka ɖahe ɬañga ɬaⁿ ĕdi ti ɬañka, etc. The old man and his wife had come on their way as far as the large hill. Their son looked back from his place with the tribe, and saw them. They were in the rear, as the mourners follow the main body of the people.

350, 6. ⊥e-ma muwahega-bajĭ ama, used when *seen by the narrator;* but when otherwise, we must say, "⊥é-ma múwahegabají-biama: "*They say that* the men killed many buffaloes by shooting them."—Frank La Flèche.

350, 15–16. On the night that the horse and mule were attacked, the horse was wounded by the envious brother-in-law. But the owner healed him by pointing the iron at the wound.

351, 3. usnue-kihaha, a long line of the buffaloes in every direction as they went homeward. See "snue," "kihaha," etc., in Part II.

351, 5. edadaⁿ gaxe ɬiñkĕɬa, *i. e.*, the man who resided underground.

TRANSLATION.

There were some villages which were very populous. The chief's sons were unmarried, and his daughter was a virgin. There were two sons. They surrounded the herds of buffaloes. They used to kill the buffaloes. One of the sons of this chief attacked a buffalo when far apart from the rest. Very soon he shot at it. The buffalo had gone out of sight into the ground. The man and his horse, too, went headlong: but the buffalo went down first. The father sent out criers. "He says that his child intercepted the buffaloes, but he has not reached home. He says that you who have seen him will please tell it," said the criers. One man said that he saw him. "I saw him very distinctly. He went in pursuit. Perhaps he went headlong into a sunken place, for when he was on very level ground he disappeared altogether. I did not see him a second time," said he. The father commanded him to join him in seeking his son. When the man who saw him said, "It was just here," the people scattered far and wide, seeking him. All the people sought him. Behold, he had gone down the pit some time before. The buffalo had gone, having kicked off a piece of the soil. The horse, too, had gone, having kicked off a piece of the soil. There was no trail beyond the pit. And all the people went directly to it, without hesitation. The pit was very large, and extended far downward. The father spoke of removing thither suddenly. There they approached and camped; they camped around the pit. The father implored the young men and those who had been his friends. If there was one man who was stout-hearted, and who had a firm heart, the father wished him to enter the pit and go after the young man, and so he implored them. At length one rode round and round the village. He promised to enter and go after the missing one. "Tell his father. He must collect cords," said he. Having cut buffalo hides in strips, he collected the cords. "Please make a round piece of skin for me, and tie the long line of cord to it," said he. And they finished it. "Now it matters not to what place I go, I will put the body in the skin-bucket. I go to take hold of him, and when I reach the ground at the bottom, I will pull suddenly on the cord. When I pull on it repeatedly, you will draw it up," said he. At length he reached the ground inside the pit. It was very dark. When he felt around in the dark, the buffalo was lying alone, being killed by the fall; the horse, too, was lying by itself, having been killed by the fall; and the man lay apart from them, having been killed by the fall. Having taken this body of the man, he put it in the hollow skin. But, strange to say, when he went down he did not ask any favor for himself. And they rejoiced because he put the man in the vessel. And having taken the dead one, they forgot the living. Yet though he sat waiting for the skin-bucket to appear again, he was not drawn up; so he continued crying. The chief had induced him to undertake this by promising him his virgin daughter. "If you bring him back, you shall marry her," said he. The young man wandered about in the darkness. At length, when traveling in the path, he came suddenly upon an old woman. He petitioned to the old woman. "Venerable woman, though this land is very difficult to reach, I have come hither. I came to the hole in the ground up above. One person came hither, having fallen from a height into this pit. I came to take him back. They have not drawn me up; and I have no way of going back. Venerable woman, help me," said he. "There is nothing that I can do to help you. A person is in that place out of sight. Go thither. He is the one that will do it for you," said she. He went

thither. When he arrived there, he knocked repeatedly on the door. Though he stood hearing them speaking, they did not open the door for him. The woman said as follows: "Fie! a person has come. Open the door for him." Behold, the man's child was dead, therefore he sat without speaking. He sat, being sorrowful. The young man arrived within the lodge, the woman having opened the door for him. Yet her husband sat without speaking. The young man was impatient from hunger. The husband questioned him: "From what place have you walked?" said he. So the young man told his story. "I walked up above, but a man headed off the herd, and having fallen from a height, he came hither. I came hither to take him back. They did not take me back; and I have no way of going back. Help me," said he. The man told him of the death of his child. "We had a child, but he died. We will treat you just like the child who died," said he, referring to his adopting him as his child. "All things which I have are yours," said the father. The young man did not speak, yet he felt some desire to go homeward. "And whatever you say I will do it for you. Even if you desire to go homeward, it shall be so," said the father. At length the young man spoke of going homeward. "Though you shall go homeward, if you say, 'I will go homeward riding a horse of such a color of hair, O father!' it shall be so," said the father. "Fie! heretofore we were deprived of our child, and this young man who has come home is just like him. Give him one thing which you had," said the woman, addressing her husband. "I make you my child. I will give you something. Whatever I desire I always make with it, when I wish to have anything," said the father. (When he wanted anything he used to point at it, and thus obtain it by means of the iron.)

"O father, I wish to go homeward riding a horse with very white hair. I also desire a mule with very white hair, and a good saddle," said the young man. "Come, go thither. Open the door of the stable. When you wish to see us again, you shall see us. Though you will go homeward, you shall say, 'Come, O father, I desire to go homeward,'" said the father. The young man went homeward. He made the rocks open suddenly by pointing directly at them with the iron. He went up the steps, making the ground resound under the horse's feet. And when he pushed aside a very large rock which lay as a cover to the entrance, he arrived again on the surface of the earth. The horse and mule were very sudden in their movements; they continued to shy at every step, as they snuffed the odor of what was a bad land in their estimation. When the young man had come again to the surface, he departed to seek his nation that he had left. Behold, they had very recently removed and departed. Though they waited some time for him to appear, they had removed the camp and departed. The horse and mule walked along, fearing the sight of the old camping-ground. The young man went along the road made by the migrating party. At length he suddenly discovered in the distance two persons on the large hill, who were walking in the path of the migrating party. They were the head-chief and his wife, who were walking along, mourning for the dead. When they looked behind, they said, "Yonder comes one on horseback, following the road made by the migrating party." He drew near. They sat waiting for him to appear. The horse and mule were fearing the sight of them, and snuffing a bad odor. "Why! of what nation are you?" the head-chief called out. "It is I!" said the young man. "But which one are you?" said the chief. "Your child went headlong into a pit when they surrounded a herd, and I went thither to get him. You did not bring me back. It is I!" said the young man. As he was very much changed, the old man doubted his

word. "Fie! tell the real truth about yourself," said the head-chief. "When they surrounded the herd, your child went headlong as well as the buffalo, and he was killed by falling into a pit. And when you commanded them to get him, they drew back through diffidence. I am he who went to get him when you offered your daughter as a reward. I have hardly been able to come again to the surface," said the young man. Then they recognized him. The two men stood talking together on the large hill. The chief's son looked back from the camp. "Why! the old man and mother have come as far as the large hill, and a man on horseback has come too! He stands talking to them. I will go thither. Let me see! I will go to see them," said he. He went thither on horseback and came again to his father. "With what person do you talk?" said the son. "Why! he who went to get your elder brother has come back!" said the head-chief. They shook hands. And the head-chief gave his daughter to the young man. "Begone to tell it," said the father to the son. "Let all the men and chiefs assemble. Let all the stout-hearted young men assemble. They can look at my daughter's husband," said he. They assembled. They came to see the young man, and brought what things they intended giving him. "He says that he who went to get the man who was killed by falling has come back. The chief says that as he has made the young man his daughter's husband, you shall go to see the latter. He says that you shall take to him what things you wish to give to him. The chief says that he will give thanks for them," said the crier. All the young men and those who were brave (*or*, generous) went thither. And they all gave him clothing and good horses. His wife's father gave him the head-chieftainship. "Make ye a tent for him in the center," said the old chief. They set up a tent for him in the center. They finished it. "The nation did not eat. As they sat waiting for you to appear, they did not eat. You came back when they were just removing the camp," said the old chief. "Ho!" said he who had just reached home, "Let two old men go as criers." "The chief's daughter's husband says that you will rest to-morrow. He says that you will not go in any direction whatsoever," said the criers. The next day he commanded those who had come back on horseback to act as scouts. And the scouts came back very soon. By means of the iron rod which he had asked of his father, he made a great many buffaloes very quickly. He spoke of surrounding them. They shot down many of the buffaloes. He went to take part in surrounding them. His wife said as follows: "I desire to go thither to see them surround the herd. I must go to see the buffaloes. When they are killed, I will be apt to be coming back." When they killed the buffaloes, she was coming back; the wife stood on the hill. Her husband came back to that place. "Though I killed the buffaloes, they will cut them up," said he. They who surrounded them reached home. Again he spoke of surrounding them. "The chief's daughter's husband speaks indeed of sending them to act as scouts," said the criers. Again the herd of buffaloes had been coming in like manner to the land where the deed was done. They surrounded them. Again they shot down many of them. At length the son of the head-chief was in a bad humor. He was in a bad humor because he did not receive the chieftainship which his father gave to his sister's husband, whom he envied. And when it was night, the horse told of his affairs, saying to the young man: "O father, a man desires very much to kill us. It is so every night." And at night after that the young man used to take care of his horse and mule. At length on the morrow they surrounded the herd at the land where the deed was done. It was just so again; a great many buffaloes

had been coming. At length the wife's brother wished the buffaloes to trample the husband to death. When they attacked the buffaloes, the wife's brother waved his robe. Turning around in his course, he waved his robe again; and when his sister's husband had gone right among the buffaloes, they closed in on him, and he was not seen at all. The people said, "The buffaloes have trampled to death the chief's daughter's husband." When the buffaloes trampled him to death, they scattered and went homeward in every direction, moving in long lines. And the people did not find any trace whatever of what was done. They did not find the horse. Even the principal one (the man) they did not find. When the buffaloes destroyed him by trampling, the horses had gone back to him who made things.

A YANKTON LEGEND.

Told in Ȼegiha by John Springer, an Omaha.

Égiȼe ciñ'gajiñ'ga wi$^{n'}$ enáqtci t'a$^{n'}$-biamá. Téqigiȼá-biamá. Kĭ
At length child one alone they had him, they say. They prized theirs, they say. And

ckáde-hna^{n} ahí-biamá. Níahiȼé amá. Kí iȼádi aká iha$^{n'}$ eȼa$^{n'}$ba éwaȼě
playing regularly he arrived, they say. He went into the water they say. And his father the (sub.) his mother too his relations

amá ctěwa$^{n'}$ bȼúga xagé-hna^{n}i. Kĭ iȼádi aká gíȼa-bajĭqtí-biamá. Kĭ 3
the (pl.) even all cried regularly. And his father the (sub.) was very sad they say. And

ɬina$^{n'}$te ja$^{n'}$-bajĭ amá; áciaɬa ja$^{n'}$-biamá. I$^{n'}$behi$^{n'}$ ctě waȼiñ'gěqti ja$^{n'}$-biamá.
in the lodge he lay not they say; outside he lay, they say. Pillow even he had not at all he lay, they say.

Ȼéga^{n} ája^{n} ɤĭ, ciñ'gajiñ'ga xagé giná'a^{n}-biamá; ɬan'de ma$^{n'}$taɬa ja$^{n'}$ giná'a^{n}-
Thus he lay on it when, child crying he heard his, they say; ground within lying he heard his

biamá. Éȼě eɬá bȼúgaqti uȼéwiñɤiȼá-bi, 'éwakiȼ 'íȼa-biamá. ⅃an'de kě 6
they say. Relations his all they assembled, they say, to cause them to dig he spoke of, they say. Ground the (ob.)

'é 'íȼa-biamá. Éȼě eɬá amá cañ'ge uȼéwi^{n}waȼá-biamá, wawéci wa'í
to dig it he spoke of, they say. Relation his the (sub.) horse they collected them, they say, pay to give them

tai égaª. Wat'a$^{n'}$ ctĭ uȼéwi^{n}waȼá-biamá, cañ'ge-má edábe. Kĭ níaci^{n}ga
in order to. Goods too they collected they say, the horses also. And man

na$^{n'}$ba qubá-bi, á-biamá. Ciñ'gajiñ'ga kě uné 'íȼa-biamá. I^{n}c'áge wi$^{n'}$ iȼádi 9
two were sacred, they said, they say. Child the (ob.) to seek they spoke of, they say. Old man one his father

ȼiñké níȼa aȼá-biamá. Gañ'ki waȼi^{n} atí-biamá. Níaci^{n}ga qubé ȼañká iȼádi
the (ob.) to tell him went they say. And having them he came, they say. Person sacred the ones who his father

aká niní ují wa'í-biamá. Ciñ'gajiñ'ga kě ahni$^{n'}$ ȼagȼí ɤĭ, bȼúga wi'í taí
the (sub.) tobacco put- ting in he gave to them, they say. Child the (ob.) yon have him you come back if, all I give to you will (pl.)

miñke wawéci kě. Hau. ɤi'a$^{n'}$-biamá; áma aká sáběqti gáxa-biamá, 12
I who pay the (ob.). ¶ They painted themselves, they say; the one very black he made it, they say,

áma aká zíqti gáxa-biamá. Ní ckúbe kĕ ma^{n}táha akíȹa áiáȹa-biamá.
the other very yellow he made it, they say. Water deep the (ob.) into both had gone, they say.

Kĭ ȹé níaci^{n}ga na^{n}bá aká ĕ′di ahí-biamá. Wakan′da ȹiñké ukía-biamá.
And this man two the (sub.) there arrived, they say. Deity the (ob.) they talked to, they say.

3 Ciñ′gajiñ′ga ȹiñké t′ájĭ; ni$^{n'}$ʇa gȹi$^{n'}$ ȹiñké amá. Iȹádi aká ciñ′gajiñ′ga
Child the one who was not dead; alive he was sitting they say. His father the (sub.) child

ginaí, á-biamá. Añgáȹi^{n} añgágȹe tá-bi, aí hă. Ahni$^{n'}$ ȹagȹé tai ȹa$^{n'}$ja,
begs for his, said they, they say. We have him we go homeward will, (see note) he said . You have him you go homeward will though,

paháci ahni$^{n'}$ ȹakíi ɤĭ t′é tatĕ. ȹatájĭ tĕ′di ahni$^{n'}$ ȹagȹaí ɤĭ, ni$^{n'}$ʇa téi^{n}te.
above having him you reach home when he die shall. He ate not when you had him you went homeward if, alive might (he).

6 Waȹáte bȹáte ȹa^{n} é ga$^{n'}$ȹa téga^{n} éwa^{n} ga$^{n'}$ t′é taté. É iȹádi ȹiñké íc
Food I eat the (ob.) that he desires will, as causing it so he die shall. That his father the (ob.) words

gátĕ uíȹa mañgȹi$^{n'}$i-gă. Agí-biamá níaci^{n}ga na^{n}bá amá. Akí-biamá ʇí
those to tell him begone ye. They were coming back, they say man two the (enb.). They reached home, they say lodge

tĕ′di. Ciñ′gajiñ′ga ȹiȹíʇa ʇa$^{n'}$be; wa′ú-wakan′da aȹi$^{n'}$ aká, á-biamá. Ni$^{n'}$ʇa
at the. Child your I saw him; woman-deity she has him, said (one), they say. Alive

9 ȹiñké, á-biamá. Ni$^{n'}$ʇa ʇa$^{n'}$be ȹa$^{n'}$ja, waȹáte ȹataí ȹa^{n} é hébe ȹaté aká;
he who, said he, they say. Alive I saw him though, food they eat the (ob.) that a piece he has eaten;

áda^{n} paháci añgáȹi^{n} añgágȹi ɤĭ, t′é taté, aí. Iȹádi aká ca$^{n'}$ giʇa$^{n'}$be ga$^{n'}$ȹai.
therefore above we have him we come back if, he die shall, he says. His father (sub.) the etill to see his wished.

Wakan′da wa′ú aká ciñ′gajiñ′ga ȹiñké ȹí′i ɤĭ, cínuda^{n} skă′qtci wawéci
Deity woman the (sub.) child the (ob.) she gives back to you if, dog very white pay

12 ga$^{n'}$ȹai. Iȹádi aká, A′í tá miñke, á-biamá, cínuda^{n} skă′ ȹiñké. Cĭ níaci^{n}ga
wishes. His father the (sub.), I give to her will I who, said he, they say, dog white the (ob.). Again man

na$^{n'}$ba cĭ áma sábĕqti ɤiɤáxa-biamá, cĭ áma zíqti ɤiɤáxa-biamá. Cĭ ní
two again the one very black he made himself, they say, again the other very yellow he made himself, they say. Again water

ma$^{n'}$te aȹá-biamá. Kĕ′di ahí-biamá cĭ. Iȹádi aká ciñ′gajiñ′ga ca$^{n'}$ añgáȹi^{n}
beneath they went, they say. At the (ob.) they arrived, they say again. His father the (sub.) child at any rate we have him

15 añgágȹe taí, giʇa$^{n'}$be ′íȹai. Kĭ ciñ′gajiñ′ga wé′i égа^{n}, aȹi$^{n'}$ agȹá-biamá.
we go homeward will, to see his he spoke of. And child he gave back to them as having him they went homeward, they say.

Paháci aȹi$^{n'}$ akíi ɤĭ, ciñ′gajiñ′ga t′é amá. Iȹádi ȹiñkĕ′di gí′i-biamá. Kĭ
Above having him they reached again when, child he died they say. His father at the they gave back to, they say. And

níkaci^{n}ga bȹúgaqti xagá-biamá, giʇa$^{n'}$bĕqti ciñ′gajiñ′ga. Cínuda^{n} hi$^{n'}$ skă′
people all they cried, they say, they saw theirs plainly child. Dog hair white

18 níahiȹéȹa-biamá. Ciñ′gajiñ′ga giʇa$^{n'}$be giqaí ɤĭ, níaci^{n}ga na^{n}bá ȹañká
they plunged into the water, they say. Child they saw their they when, buried their man two the ones who

wawéci bȹúga wa′í. Ga^{n}té′ga^{n} ɤĭ, cĭ iȹádi aká iha$^{n'}$ eȹa$^{n'}$ba cĭ mi$^{n'}$jinga
pay all he gave to them. Some time when, again his father the (sub.) his mother (she) too again girl

wi$^{n'}$ égaⁿ gíɕiñgá-biamá. Wakan'dagi ɕiñké waɕáte waʻí tĕ ɕatá-bají-
one so they became without theire, they say. Water-deity the one who food he gave the did not eat

biamá, mi$^{n'}$jiñga aká; áda^{n} ni$^{n'}$ɻa aɕi$^{n'}$ akíi-biamá. ɕa$^{n'}$ja wakan'da áji-
they say, girl the (snb.); there-fore alive having her they reached home, they say. Though deity another

biamá aɕi$^{n'}$ aká, kĭ cínuda^{n} skă' dúba ʻíi ɻĭ'jí wéʻi ʻíɕa-biama. 3
they say he who had her, and dog white four they gave him if to give her back he promised, they say.

NOTES.

355, 5. ɕegaⁿ ajaⁿ ɻĭ, when he lay thus on it, *i. e.*, with his cheek on the palm of his hand.

355, 9. quba-bi, a-biama, "they said that they were sacred (qube)," and as this was *reported*, qube is changed to quba-bi.

356, 1. The Indians think that there are water-deities or wakandagi under the water. A wakanda loved the child and had taken it, as his wife had no children, and wished to keep this one.

356, 5. añgaɕiⁿ añgagɕe ta-bi. As the message or command of the father is repeated, "tai" is changed to "ta-bi" in the report.

TRANSLATION.

A man and his wife had only one child, whom they prized. He used to go playing. He fell into the water. His father and mother, and even all his relations, were crying. His father was very much distressed. He did not sleep within the lodge; he lay out of doors, without any pillow at all. When he lay with his cheek on the palm of his hand, he heard his child crying; he heard him as he lay beneath the ground. All of his relations having assembled, the father spoke of causing them to dig. He spoke of digging into the ground. His relations collected horses to be given as pay. They collected goods and horses. And two men said that they were sacred. They promised to seek for the child. An old man went to tell the father. He brought the two men to the lodge. The father filled a pipe with tobacco, and gave it to the sacred men. "If you bring my child back, I will give you all as pay."

They painted themselves; the one made his body very black, the other made his body very yellow. Both went into the deep water. And these two men arrived there. They talked to the water-deity. The child was not dead; he was sitting alive. Said the men, "The father demands his child. He said that we were to take him back with us." "Though you shall take him homeward with you, when you reach the surface of the water with him, he shall die. Had you taken him back before he ate anything, he might have lived. He will desire the food which I eat; that being the cause of the trouble, he shall die. Begone ye, and tell those words to his father." The two men went. They arrived at the lodge. "We have seen your child; the wife of the water-deity has him. Though we saw him alive, he had eaten part of the food which the water-deity eats; therefore the water-deity says that if we bring the child back with us out of the water, he shall die." Still the father wished to see him. "If the water-deity's wife gives you back your child, she desires a very white dog as pay." The father said, "I will give her the white dog." Again the two men painted themselves; the one made himself very black, the other made himself very yellow. Again they went beneath the water. They arrived at the place again. "The father said that we were to take the child back at any

rate; he spoke of seeing his child." And as the water-deity gave the child back to them, they went homeward with the child. When they arrived above with him, the child was dead. They gave him back to his father. And all the people cried when they saw the child, their relation. They plunged the white-haired dog into the water. When they had seen the child, and had buried him, they gave all the pay to the two men. After a while the parents lost a girl in like manner. She did not eat any of the food of the water-deity, and therefore they took her home alive. But it was another water-deity who had her, and he promised to give her back to them if they gave him four white dogs.

THE LAMENT OF THE FAWN OVER ITS MOTHER.

Told by Joseph La Flèche.

Ⱡáqti wiⁿ′ miⁿ′ga Ⱡáqtijiñga júgig¢ai. Ⱡáqtijiñga aká wé¢ai tĕ.
Deer one female Fawn she was with hers. Fawn the (sub.) discovered them.

Naⁿhá, ¢éama níaciⁿgai hă. Añ′kajī, níaciⁿga-bájī, ɻáxai hĕ. Kĭ, Naⁿhá,
O mother, these are men . Not so, they are not men, they are crows . And, O mother,

3 ¢éama níaciⁿgai hă. Añ′kajī, níaciⁿga-bájī, ɻáxai hĕ. Kĭ, Naⁿhá, ¢éama
these are men . Not so. they are not men, they are crowe . And, O mother, these

níaciⁿgai hă. Añ′kajī, níaciⁿga-bájī, ɻáxai hĕ. Égi¢e kídai níaciⁿga amá.
are men . Not so, they are not men, they are crowe . At length they shot at her man the (sub.).

Ⱡáqtijiñga aká aⁿ′hai tĕ.
Fawn the (sub.) fled.

(When he returned to the place, he found that the men had cut up his mother, and had put her liver on the fire. So he sang this lament:)

6 Naⁿ-há ni-á-ciⁿ-gá-bi e-hé, ɻa-xá-bi e-cé ¢aⁿ′-cti; Ⱡí ¢aⁿ ná-¢i-zi-
O mother they are men I said, They are crowe you said formerly; Liver the (ob.) is sizzling

zí-dje.
on the fire.

NOTE.

I first heard of the song in this myth in 1871, when I was with the Ponkas in Dakota. But the fragment of the text was given me at the Omaha Agency. Had the Fawn spoken the lament, he would have said, "Naⁿhá, níaciⁿgá-bi ehé, ɻáxa bi ecé ɲutéde đi náɸizide áhaⁿ, O mother, I said that they were men, you said that they were crows; but now your liver is sizzling on the fire!"

TRANSLATION.

A Doe was with her Fawn. The Fawn discovered the presence of enemies. "O mother, these are men," said the Fawn. "No, they are crows. They are not men," said the Doe. And the Fawn said again, "O mother, these are men." "No, they are not men; they are crows," said the Doe. Again he said, "O mother, these are men." "No, they are not men; they are crows," said the Doe. At length the men shot at her. The Fawn fled. (When he returned to the place, he found that the men had cut up his mother, and had put her liver on the fire. So he sang this lament:) "O mother, I said that they were men; you said that they were crows; your liver is sizzling on the fire."

A PONKA GHOST STORY.

Told by Frank La Flèche.

Nuda$^{n'}$ aɸá-biamá níaϕi^{n}ga áhigi. Pañ'ka-biamá. Kĭ aɸá-b ega$^{n'}$
To war went, they say persons many. Ponkas, they say. And went, they say having

a-í-ɻi-biamá. Néϕa-biamá. Ha$^{n'}$da^{n} amá. Kĭ néϕĕqti gϕi$^{n'}$-biamá; dédo.
they camped for the night, they say. They kindled a fire, they say. Night time they say. And kindling a bright fire they sat, they say; fire

tĕ náhegají'qti gáxa-biamá. Gíϕĕqti waϕáte gϕi$^{n'}$-biamá. Sabájĭqti nía- 3
the (ob.) to burn very brightly they made it, they say. Rejoicing much eating they sat, they say. Very suddenly per-

ci^{n}ga wi$^{n'}$ wa'a$^{n'}$-biamá. Qϕíäjĭ, á-biamá. dédo cétĕ ábaʻúi-gă. Qϕíäjĭ
son one sang they say. Speechless, said (one) they say. Fire yonder cover with earth. Speechless

man'de gϕízai-gă. Kĭ wañ'giϕe man'de gϕíza-biamá. Kĭ égaxe iϕa$^{n'}\phi$
how take ye yours. And all bow took their, they say. And to surround him

aɸá-biamá. Égaxe iϕa$^{n'}\phi$a-bi ga$^{n'}$ ubísande aϕi$^{n'}$ átiáϕa-biamá. Kĭ ga$^{n'}$ 6
they went, they say. They surrounded him, they say so in close quarters they had him they began at once, they say. And still

wa'a$^{n'}$ naji$^{n'}$-biamá; céϕectĕwa$^{n'}$jĭ. Égiϕe qϕabé tĕ'di ɻañ'ge aɸá-biamá.
singing he stood, they say; he did not heed at all. At length tree by the near they went, they say.

Kĭ ɻañ'gĕqtci ahí-biamá ɻĭ, ϕacta$^{n'}$-biamá wa'a$^{n'}$ aká. Kĭ qϕabé tĕ'di
And very near they arrived, they say when, he stopped singing, they say he sang he who. And tree by the

ahí-bi ɻĭ, wahí tĕ ga$^{n'}$te amá. Qϕabé hidé tĕ'di wahí tĕ ĕdedí-te amá, 9
they arrived, they say when, bone the (ob.) had lain there some time, they say. Tree the bottom by the bone the they were there, they say,

níaci^{n}ga wáhí tĕ. Caa$^{n'}$ amá ubátihéwaϕĕ-hna$^{n'}$-biamá níaci^{n}ga t'aí ɻĭ.
human bone the. Dakota the (sub.) they hang up the bodies regularly they say persons they when. die

TRANSLATION.

A great many persons went on the war-path. They were Ponkas. As they approached the foe, they camped for the night. They kindled a fire. It was during the night. And kindling a bright fire, they sat down; they made the fire burn very brightly. Rejoicing greatly, they sat eating. Very suddenly a person sang. "Keep quiet. Push the ashes over that fire. Seize your bows in silence," said their leader. All took their bows. And they departed to surround him. They made the circle smaller and smaller, and commenced at once to come together. And still he stood singing; he did not stir at all. At length they went near to the tree. And when they drew very near to it the singer ceased his song. And when they reached the tree, bones lay there in a pile. Human bones were there at the foot of the tree. When persons die, the Dakotas usually suspend the bodies in trees, in a horizontal attitude.

A DAKOTA GHOST STORY.

Obtained from Frank La Flèche.

Caa$^{n'}$ nuda$^{n'}$ aɸá-biamá. Aɸá-bi ɔɭĭ na$^{n'}$ba wada$^{n'}$be aɸá-biamá.
Dakotas to war went, they say. They went, they say when two to act as scouts they went, they say.

Níkaci^{n}ga wi$^{n'}$ wa'a$^{n'}$ na'a$^{n'}$-biamá.
Person one singing they heard, they say.

Hé-a-he+ ɸe-hé-a! Hé-a-he+ ɸe-hé-a! Hé-ɸe-hé-e-hé! A-hé ɸe-hé-a!
Hé-ɸe-hé-e-hé! E-há-hu+ɸu-ú he-ɸé-a! Yá-a-hú! É-ɸe há-a-é-a!

Kigɸáda-biamá. Eca$^{n'}$ɋtci ahí-bi ɔɭĭ ugás'i^{n}-biamá. Égiɸe ca$^{n'}$ɮañga akáma.
They crawled up on him together they say. Very near they arrived, they say when they peeped, they say. Behold big wolf he was, they say.

NOTE.

The beginning of each line in the wolf's song is shown by the capital letter.

TRANSLATION.

The Dakotas went on the war-path. As they went, two went out as scouts. They heard a person singing. "Hé-a-he+ɸe-hé-a! Hé-a-he+ɸe-hé-a! Hé-ɸe-hé-e-hé! A-hé-ɸe-hé-a! Hé-ɸe-hé-e-hé! E-há-hu+ɸu-ú he-ɸé-a! Yá-a-hú! É-ɸe há-a-é-a!" They crawled up on him together. When they arrived very close, they peeped. Behold, he was a big wolf.

THE ADVENTURE OF AN OMAHA.

Related by Joseph La Flèche.

Níaci^{n}ga wi^{n}áqtci ɻí wi^{n}áqtci ‘ábae aɸá-biamá, wa‘ú ciñ′gajiñ′ga edábe
Man one tent one hunting he went, they say, woman child also

júwagígɸe. Gañ′ki ɻí-biamá utcíje ɻa$^{n′}$hadi. Kĭ nú aká ma$^{n′}$ kĕ hégaji
he with them, his own. And they camped, they say under-growth by the edge of. And man the (sub.) arrow the (ob.) a great many

aɸi$^{n′}$-biamá. Wahúta^{n}ɸi^{n} ɸiñgaí tĕdí-biamá. Kĭ ɻí-biamá ɻĭ, gañ′ki ‘ábae 3
he had, they say. Gun they had none when, they say. And they camped, they say when, after a while (?) hunting

aɸá-biamá nú sía^{n}ɸé. ɻí tĕ a$^{n′}$ɸa aɸá-biamá. ʤázega^{n} ‘ábae agɸá-biamá
went, they say man alone. Tent the (ob.) leaving it he went, they say. At evening hunting he went homeward, they say

ɻí tĕ′di. ɻí tĕ eca$^{n′}$ akí-bi ɻĭ, ɻúha-biamá nú aká. Ga$^{n′}$qti ɻúha-bi
tent to the. Tent the (ob.) near to he reached home, they say when, feared unseen danger, they say man the (sub.). Immediately (?) feared unseen danger, they say

ega$^{n′}$, ɻí tĕ gigɸáda-biamá. Kĭ égiɸe níaci^{n}ga áhigi ɻí tĕ ɸáɸuháqtci 6
having, tent the (ob.) he crawled up on his own they say. And behold men many tent the (ob.) very nearly

iénaxíɸa amáma ɻĭ, ĕ′di ánazádi akí-biamá. Ga$^{n′}$ hi^{n}bé uta$^{n′}$ gĕ edábe
were attacking it, they say when, there in the rear he reached home, they say. And moccasin leggings the (ob.) also

gɸíɔnudá-bi ega$^{n′}$, waii$^{n′}$ gĕ edábe a$^{n′}$ɸa-biamá. Gañ′ki ɻí tĕ iénaxíɸai
pulled off his, they say having, robe the (pl. ob.) also he left, they say. And tent the (ob.) they attacked it

tĕ, ékita^{n} é ctĭ iénaxíɸa agɸá-biamá. Íɸae-bajĭ′qtia$^{n′}$ ctĕwa$^{n′}$ wa‘ú-biamá. 9
when, at the same time he too to attack went homeward, they say. He did not speak at all notwithstanding he wounded them, they say.

Égiɸe íbaha$^{n′}$i-biamá. Gañ′ki níaci^{n}ga amá a$^{n′}$ha-biamá. A$^{n′}$ha-bi ɻĭ,
At length he was recognized they say. And men the (sub.) they fled, they say. They fled, they say when,

Gí-gă, gí-gá, á-bi ega$^{n′}$, ciñ′gajiñ′ga, wa‘ú edábe, wágɸizá-bi ega$^{n′}$, utcíje
Come, come, said, they say having, child, woman also, he took them his own, they say having, thicket

kĕ′ɻa júwagígɸe áiáɸa-biamá. Wi^{n}ɔctĕwa^{n} t′éɸai-bajĭ-biamá. Eɔna$^{n′}$ hégа- 12
to the he with them, his own he had gone, they say. Not even one was killed, they say. He alone a great

ctĕwa$^{n′}$jĭ t′éɸa-biamá.
many he killed, they say.

TRANSLATION.

A man went hunting, taking his wife and children, one lodge in all. They camped by the edge of a thicket. The man had a great many arrows. They say that it was when they had no guns. When they pitched the tent, the man went hunting by himself. He left the tent, and departed. About evening he went homeward to the tent. When he had nearly reached home, the man feared an unseen danger. Immediately

he crawled up towards his tent. And behold, when many persons were nearly attacking the tent, he reached home in their rear. And having pulled off his moccasins and leggings, he left his robes also. He went to the tent to attack them just at the moment they attacked it. Without speaking at all, he wounded them. At length he was recognized. And the men fled. When they fled, he said, "Come, come;" and having taken his wife and children, he went with them into the thicket. Not even one of his family was killed; but he killed a great many of the foe.

THE DAKOTA WHO WAS SCARED TO DEATH BY A GHOST.

Obtained from Joseph La Flèche.

Caaⁿ′ d'úba ɻí amáma. Kĭ Caaⁿ′ wiⁿ′ ĕd-úiha-bi ɻĭ, wahaⁿ′-ctaⁿ
Dakotas some camped they say. And Dakota one joined, they say when, a constant remover

hégabají-biamá. Kĭ ɸé Caaⁿ′ ɻi-má edítaⁿ wiⁿ′ ugácaⁿ ɸe téĕ hă. Kĭ
not a little they say. And this Dakota those who camped from one traveling he went . And

3 níaciⁿga áji nudaⁿ′ ákipaí ɻĭ, t'éɸai tĕ hă. Kĭ ɸé níaciⁿga wahaⁿ′ gíudaⁿ
man differ- ent on the war-path he met him when, he killed him . And this man to remove it was good for him

aká ɗázĕqtci hí ɻĭ, wahaⁿ′ aɸaí tĕ hă. Wa'ú-hnaⁿ wiⁿáqtci júgɸai tĕ hă.
he who late in the evening it arrived when, removing he went . Woman only one went with him .

Égiɸe haⁿ′, ugáhanaɗazĕqti, ɻíi tĕ hă ɸé waha" aɸé aká. Gañ'ki ɻí wa'ú
At length night, very dark, he camped , this removing he went he who. And tent woman

6 aká gáxai tĕ hă. Kĭ wa'ú aká, ɻíadi mañgɸiⁿ′-ă. Náɻaⁿ gáxa-ă hĕ,
the (sub.) made it . And woman the (sub.), To the tent begone. A light make .

á-biamá. Gaⁿ′ ɻíaɻa agɸaí nú aká. Gaⁿ′ ɗéde nú aká gáxai tĕ ha.
said she, they say. And in the tent went man the (sub.). And fire man the (snb.) he made it .

Náɻaⁿ gáxa-bi ɻĭ, égiɸe níaciⁿga t'é kĕ′, najíha máɸingĕqtiaⁿ′-bikéama gaqɸí
A light he made, they say when, behold, man dead lying, hair all cut off as he lay, they say killed

9 kĕ′, daⁿ′bai tĕ hă. Naⁿ′pa-bi egaⁿ′, Hiⁿ! á-bi egaⁿ′, caⁿ′caⁿ t'á-biamá.
(he (ub.), he saw him . He feared the sight, they say having, Oh! said, they say having, without stopping he died, they say.

Náɻaⁿ ckáxe ɸagɸé ɸaⁿ′ctĭ áɸaaⁿ′ ă, á-biamá wa'ú aká. Íajĭ egaⁿ′, ŏ′di
A light yon make you go homeward heretofore have you put it on ! said, they say woman the (sub.). He spoke not having, there

akí-bi egaⁿ′, ɸit'aⁿ′-biamá Gaⁿ′ náɻaⁿ gáxa-biamá. Gañ'ki t'é kĕ′ wadaⁿ′ba-
she reached home, they say having, she felt him, they say. And a light she made, they say. And dead he lay she saw

12 bi ɻĭ, cañ'ge wiⁿ′ kaⁿ′taⁿ-bi egaⁿ′, ɻí tĕ aⁿ′ɸa agɸá-biamá wa'ú aká. Gaⁿ′
they when, horse one tied it, they say having, tent the (ob.) leaving went back, they say woman the (sub.). And

akí-bi ega$^{n'}$, Nú juágǫ́e bǫ́é ódega^{n}, níaci^{n}ga wi$^{n'}$ gaqǫ́íi kédega^{n}, ědíqti
reached home, they say — having, — Man — I with him — I went — but — person — one — was killed — he lay, but — just there

a^{n}ɬíi ódega^{n}, na$^{n'}$pe t'éé hč, á-biamá. Égasáni ɔ̨ĭ, nú amá da$^{n'}$be ahí-bi
we camped — but — fearing the sight — he died — . — said she, they say. — The next day — when, — man — the (sub.) — to see him — arrived, they say

ɔ̨ĭ, égiǫ́e t'é ca$^{n'}$ca^{n} ké amá. 3
when, — behold, — dead — without stopping — he lay — they say.

NOTE.

Observe the use of "tĕ hă" instead of "-biama," as if the narrator had witnessed the adventure here recorded. As he did not, the uniform substitution of "-biama" would have been consistent. But the text is given just as it was dictated. This apparently incorrect use of "tĕ hă" instead of "-biama" will be found elsewhere in the Historical Papers which follow.

TRANSLATION

Some Dakotas camped. One Dakota joined them, who was continually moving his tent from place to place. And one wandered away from these Dakotas who had camped. And when he met another man who was on the war-path against the Dakotas, he killed him. And when it was very late in the evening, this man who was fond of moving removed and departed. One woman alone accompanied him. At length it was night, very dark, and this one who removed and departed, camped. And the woman set up the tent. And the woman said, "Begone to the tent. Make a light." And when the man went to the tent and made a fire, behold, he saw the man who lay dead, with all his hair cut off, lying killed. As he feared the sight, he said, "Oh!" and immediately he became insensible. "You went to make a light; have you put on the wood?" said the woman. As he did not speak, she went thither and touched him. And she made a light. And when she saw him lying insensible, she tied a lariat on a horse, and left the tent, going back to the other Dakotas. And having reached there again, she said, "I went with the man, but a man lay there killed, and we camped just there, and he died from fright on seeing him." On the next day, when the men went thither to see him, behold, he lay dead beyond recovery.

THE HANDS OF THE DEAD PAWNEE.

Told by Joseph La Flèche.

Caa$^{n'}$ d'úba ɬí-biamá. Kĭ ɖáǫ́i^{n} wi$^{n'}$ t'éǫ́a-biamá. ɖáǫ́i^{n} ǫ́iñké na^{n}bé
Dakotas — some — camped, they say. — And — Pawnee — one — they killed, they say. — Pawnee — the (ob.) — band

eɬá tĕ másа-bi ega$^{n'}$, ubátitéǫ́a-biamá ɖaháɬa wéga^{n}ze na$^{n'}$baqtiéga^{n}. Kĭ
his — the (ob.) — cut off, they say — having, — they hung them up, they say — at a hill — measure — about two. — And

ha$^{n'}$, ugáhanaɖáze ɔ̨ĭ, ɬadésage hégajĭ amá. Kĭ nú amá uǫ́éwi^{n} gǫ́i$^{n'}$-biamá. 6
night, — dark — when, — high wind — much — they say. — And — man — the (pl. sub.) — collecting — they sat, they say.

Ca$^{n'}$ íugɸa ga$^{n'}$ gɸi$^{n'}$-biamá, décteáa gɸi$^{n'}$-biamá, ca$^{n'}$ iúɸa ájiɸa^{n}ɸa$^{n'}$ 'íɸe
And telling news about themselves so they sat, they say. talking incessantly they sat, they say. in fact news different sorts speaking of

gɸi$^{n'}$-biamá. Kī níaci^{n}ga wi$^{n'}$ íe wakan'dagiqti ɬíjebe tĕ'di gɸi$^{n'}$-biamá.
they sat, they say. And man one very loqnacious door at the he sat they say.

3 Kī níaci^{n}ga wi$^{n'}$ wahéhajĭqtí-bi áciaɬáta^{n} a-í-biamá, ca$^{n'}$ níaci^{n}ga wáspeqtí-bi
And man one very stout-hearted, they say from outside was coming, they say, in fact man very sedate, they say

éi^{n}te, wahéhajĭqtí-bi éi^{n}te, áciaɬáta^{n} a-í-biamá. Nú áciaɬáta^{n} a-í aká,
(he) may be, very stout-hearted, they say (he) may be, from outside he was coming, they say. Man from outside he was coming he who,

Na$^{n'}$ji^{n}ckĕ'qtci atí áha^{n}, á-biamá. Kī ɸé níaci^{n}ga íe wakan'dagi aká, Eáta^{n}
Hardly I have come ! he said, they say. And this man loqnacious the (sub.), Why

6 na$^{n'}$ji^{n}ckĕ'qtci ɸatí ă, á-biamá. Nă! ɬadésage, ugáhanaɗazĕ'qti éga^{n}, ɻúahe
hardly you have come ! said he, they say. Why! a high wind, very dark as, I feared unseen danger

héga-májĭ éga^{n}, na$^{n'}$ji^{n}ckĕ'qtci atí hă, á-biamá. Áqta^{n} wíebɸi$^{n'}$ ɻĭ
I very much as, hardly I have come . said he, they say. How possible it is I if

na$^{n'}$ji^{n}ckĕ'qtci atí táda^{n}, á-biamá íe wakan'dagi aká. Úɻuhé ctĕwa$^{n'}$ ɸiñgé,
hardly I have come shall ! said he, they say loqnacious the (sub.). Something to fear at all there is none,

9 á-biamá. Éga^{n}ɸa$^{n'}$ja, wí ɻúahe héga-májĭ, á-biamá áma aká, pí tĕ'di.
said he, they say. Thongh so, I I feared unseen danger I very much, said he, they say the other, I was coming when.

Éga^{n}ɸa$^{n'}$ja, ɬí gaza$^{n'}$adĭqtia$^{n'}$ ca$^{n'}$ ɻúɸahé tĕ ca$^{n'}$ajĭ, á-biamá. Kī níaci^{n}ga
Thongh so, tent in the very midst of yet you feared the improper, said he, they say. And man

wáspe aká gá-biamá: Hĭn'daké-ga^{n}! ɻúɸahájĭ wi$^{n'}$ɸakcí^{n}te, ɗáɸi^{n} na^{n}bé tĕ
sedate the (sub.) he said as follows, they say: So let us see! you do not fear if you tell the truth, Pawnee hand the (ob.)

12 agíma^{n}ɸiñ'-gă. Aoni$^{n'}$ ɸagɸí ɻĭ, cañ'ge úda^{n} wi'í tá miñke, á-biamá Aɗíbɸe
walk thou for them. Yon have them you come back if, horse good I give to you will I who, said he, they say. I go for them

ka$^{n'}$bɸa ɻĭ, aɗíbɸe tá miñke, á-biamá íe wakan'dagi aká. Tĕnă! ké,
I wish if, I go for them will I who, said, they say loqnacious the (sub.). Fie! come

agíma^{n}ɸiñ'gă. Cañ'ge úda^{n}qti wi'í tá miñke, aoni$^{n'}$ ɸagɸí ɻĭ, á-biamá.
go for them. Horse very good I give you will I who, you have them you come back if, said he, they say.

15 Agíaɸá-biamá áma aká na^{n}bé tĕ. Kī ɸé níaci^{n}ga ɸéaka gá-biamá: Égiɸe
He went for them, they say the other hand the (ob.). And this man this (sub.) said as follows, they say: Beware

wiñ'kajĭ té áha^{n}. Ĕ'di na$^{n'}$ba júgɸe ma^{n}ɸiñ'-gă, á-biamá. Éga^{n} ĕ'di
he tell not the truth lest I There two with him walk thou, said he, they say. So there

aɸá-biamá. ɻañ'gĕqtci ahíi ɻĭ, na^{n}bá aká hebádi gɸi$^{n'}$-biamá, iɸápe gɸi$^{n'}$-
they went, they say. Very near they arrived when, two the (sub.) on the way they sat, they say, waiting for him they sat

18 biamá Égiɸe gɸíäjĭ ɻáci amá. Ga$^{n'}$ gɸíäjĭ ega$^{n'}$, na^{n}bá aká agɸá-biamá
they say. Behold he came not back a long while they say. And he came not back having, two the (sub.) went back, they say

ɪíaɪa. Ga$^{n'}$, ₵aa$^{n'}$ɔna ɸagɸí ă, á-biamá. Nă! dúdadi a^{n}ɸañ′gape añgɸi$^{n'}$.
to the tent. And, You left him you have come ? said he, they say. Why! on this side we waited for him we sat

ɤĭ, gɸíăjĭ ega$^{n'}$, añgági, á-biamá. Tĕnă′! t′é tĕ, á-biamá. Hĭndá! ĕ′di
when, he came not back because, we came home, said they, they say. Fie! he died, said he, they say. Let me see! there

bɸé tá miñke, á-biamá wáspe aká. Aɸi$^{n'}$ ɸiñgĕ′qti ĕ′di aɸá-biamá, niníba 3
I go will I who, said, they say sedate the (sub.). Having it there was nothing at all there he went, they say, pipe

sía^{n}ɸĕ′qtci agɸáɸi^{n}-bi ega$^{n'}$, ĕ′di aɸá-biamá níaci^{n}ga na^{n}bé tĕ′di, eɔnáqtci.
alone had his, they say having, there he went, they say man hand to the, he alone.

Égiɸe aɸá-bi ɤĭ, pahañ′ga níaci^{n}ga aɸé aká, égiɸe níaci^{n}ga na^{n}bé tĕ
Behold, he went, they say when, before man he went he who, behold, man hand the (ob.)

ɤañ′gĕqtci ahíi ɤĭ, t′é akáma. Gañ′ki ɸé níaci^{n}ga aká na^{n}bé tĕ ɸizá-bi 6
very near he arrived when, he had died, they say. And this man the (snb.) hand the (ob.) took, they say

ega$^{n'}$, aɸi$^{n'}$ agɸá-biamá. Akí-biam égа^{n}, Na^{n}bé tĕ abɸi$^{n'}$ agɸí hă, á-biamá
having, he took back, they say. He reached there again, they say as, Hand the (ob.) I have brought them back . said, they say

níaci^{n}ga wáspe aká. Gañ′ki ɸé níaci^{n}ga wáspe aká ía-biamá. Wí ctĭ
man sedate the (sub.). And this man sedate the (snb.) he spoke, they say. I too

a^{n}jiñ′ga tĕdíta^{n} úágaca^{n}-hna^{n}-ma$^{n'}$, anúda^{n}-hna^{n}-ma$^{n'}$, á-biamá. Kĭ ca$^{n'}$ 9
me small from that time I have traveled regularly, I have gone regularly on the war-path, said he, they say. And no matter

edáda^{n} téqiqti áakipá ctĕwa$^{n'}$ ani$^{n'}$ɟa ĕdíge-hna^{n}-ma$^{n'}$. Kĭ ca$^{n'}$ wa$^{n'}$ectĕ,
what very difficult I met soever I live the in. ob. were there, regularly, I had. And yet even once,

Gáma^{n} tá miñke, ehá-majĭ-hma^{n}-ma$^{n'}$, áagináqɸe-hna^{n}-ma$^{n'}$, á-biamá.
I do that will I who, I never said it, I concealed mine regularly, said he, they say.

Edáda^{n} wi$^{n'}$ téqi áakipá ɤĭ, Nú bɸi$^{n'}$ ɸa^{n}, cbɸéga^{n}-hna^{n}-ma$^{n'}$, á-biamá. Kĭ 12
What one difficult I meet if, Man I am the (past t), I always think, said he, they say. And

ca$^{n'}$ íe ú′a^{n}ɸiñgĕ′-qti ɗáxa-májĭ-hna^{n}-ma$^{n'}$, á-biamá. Kĭ wa′ú-hna^{n} téqia-
yet words without just cause I never make them, said he, they say. And woman only I prize

wáɸĕ hă, kĭ cañ′ge ctĭ téqiawáɸĕ hă, á-biamá. Ga$^{n'}$ níaci^{n}ga waqpániqti
them , and horse too I prize them . said he, they say. And man very poor

na$^{n'}$ba wéba^{n}-biamá níaci^{n}ga wáspe aká. Níaci^{n}ga waqpáni ɸañká cañ′ge 15
two called them, they say man sedate the (sub.). Man poor the ones who horse

úda^{n}qti akíɸa wa′í-biama, cañ′ge a$^{n'}$sagĭ′qti. Kĭ níaci^{n}ga miñ′gɸă^{n}jĭ ći^{n}te
very good both he gave to them, they say, horse very swift. And man unmarried perhaps

wa′ú ɸiñké ctí ′í-biamá níaci^{n}ga wáspe aká. Wa′ú-hma^{n} téqi ɸa$^{n'}$ja ca$^{n'}$
woman the (ob.) too gave to him, they say man sedate the (sub.). Woman only precious though yet

ani$^{n'}$ɟa tá miñke, á-biamá. Nan′de wiwíɟa iɸágiɗaha^{n} ka$^{n'}$bɸa ga$^{n'}$ égima^{n}, 18
I live will I who, said he, they say. Heart my own I know mine so I do that,

á-biamá Níaci^{n}ga t′é kĕ′ agíma^{n}ɸi$^{n'}$i-gă, á-biamá.
said he, they say. Man dead the (ob.) walk ye for him. said he, they say.

TRANSLATION.

Some Dakotas camped. And they killed a Pawnee. Having cut off his hands, they hung them up on a hill which was about two miles away. And at night, when it was dark, there was a very high wind. And the men collected and sat. And they sat telling their own adventures; they sat talking incessantly; in fact, they sat speaking of different kinds of news. And a man who was a boaster sat by the door. And one man, who was said to be very stout-hearted, was coming from the outside—in fact, a man who was said to be very sedate and very brave, was coming from without. The man who came from without said, "I have barely come!" And the boaster said, "How is it that you have barely come?" "Why! as there is a high wind, and it is very dark, I was very much afraid, so I have barely come," said he. "Were it I," said the boaster, "how could I possibly be hindered in getting here? There is nothing at all to fear." "Nevertheless, I was very much afraid when I was coming," said the other. "Nevertheless, as you feared even when you were right among the tents, it was wrong," said the boaster. And the sedate man said as follows: "Let us see! if you tell the truth, and do not fear, go after the hands of the Pawnee. If you bring them back, I will give you a good horse." "If I wish to go for them, I will go for them," said the boaster. "Fie! come, go for them. I will give you a very good horse if you bring them back," said the sedate man. The other one went after the hands. And this man said as follows: "What if he does not tell the truth! Let two of you walk thither." So they went thither. When the two arrived very near, they sat down, not going any further; they sat waiting for him to appear. Behold, after a long while he had not come back. And as he had not come back, the two went back to the tents. And the brave man said, "Have you come home without him?" "Why! when we sat down on this side of the place, waiting for him to appear, he did not come back, so we came back," said they. "Fie! he died. Let me see! I will go thither," said he who was sedate. Without any weapons at all he went thither; having only his pipe, he went alone to the man's hands. Behold, when the first man who went drew very near to the man's hands, he had died. But this man took the hands, and carried them back. As he reached the tents, the sedate man said, "I have brought the hands back." And this sedate man spoke: "I, too, have been accustomed to traveling and going on the war-path since I was small. And no matter what kind of trouble I encountered, I always found a loop-hole by which I managed to get out of it alive. And not even once did I say beforehand, 'I am going to do that;' I always concealed my plans. When I encountered any difficulty, I always thought that I was a man. I am not used to talking at random. I prize women, and I prize horses, too." And the sedate man called two very poor men. He gave very good horses to both of the poor men, a very swift horse to each. And the sedate man gave a woman, too, to a man who, perhaps, had not married. "Though the woman only is precious, I shall live after giving her away. I wish to know my own heart, therefore I have done that. Go ye after the dead man," said the sedate man.

HOW THE CHIEF'S SON WAS TAKEN BACK.

OBTAINED FROM JOSEPH LA FLÈCHE.

Caaⁿ′ d'úba ɻí amáma. Égiɕe níkagahi ɕiñké ijiñ′ge ugácaⁿ iɕé amá,
Dakotas some had camped, they say. At length chief the one who his son travelling had gone, they say,

'ábae. Égiɕe haⁿ′ ɻĭ, níaciⁿga íuɕa akí-biamá. Níkagahi ɕiñké, ijáje
to hunt. Behold, night when, man to tell news reached there again, they say. Chief the one who, his name

ɕadá-bi egaⁿ′, Majaⁿ′ gáɕuadi ɕijiñ′ge t'éɕai, á-biamá. Kĭ níkagahi aká 3
mentioned, having, Land in that (unseen place) your son they killed, said he, they say. And chief the (sub.)

áciaɻa ahí-bi egaⁿ′, íekíɕĕ ɕéɕa-bi egaⁿ′, gá-biamá: Caaⁿ′ jiñ′ga waɕíhehají′qti
outside arrived, they say having, to proclaim scent suddenly, they say having, said as follows, they say: Dakota young you are very stout-hearted

cka′hna-hnaⁿ′i ɕaⁿ ciñ′gajiñ′ga wíɻa haⁿ′ ɕĕ′qtci agíɻaⁿbe kaⁿ′bɕa. Iⁿɕiñ′-
you desire regularly the (past?) child my night this very I see mine I wish. Go after

gimaⁿɕiⁿ′i-gă. Cañ′ge aⁿ′sagĭ′qti wiⁿ′ niɻá-ɻañga edábe, aɔniⁿ′ ɕagɕí ɻĭ, wi'í 6
mine for me. Horse very swift one big-ears also, you have him you come back if, I give to you

tá miñke, á-biamá. Kĭ Caaⁿ′ bɕúgaqti ábagɕá-biamá naⁿ′pa-bi egaⁿ′. Kĭ
will I who, said he, they say. And Dakotas all hesitated, they say they feared (seen danger) they say because. And

Caaⁿ′ wiⁿ′ wahéhajĭqti éiⁿte, Hĭndá! wí adíbɕe té, eɕégaⁿ-biamá. Gaⁿ′
Dakota one very stout-hearted perhaps, Let me see! I I go for him will, he thought, they say. So

agíaɕá-biamá. Caⁿ′, É'di pí ɻĭ, naⁿ′ape taté áhaⁿ, eɕégaⁿ-bají-biamá. Égiɕe 9
he went for him they say. Yet, There I arrive when, I fear shall ! he did not think, they say. At length

ĕ'di ahí-bi ɻĭ, naⁿ′pe héga-bají-biamá. Kĭ caⁿ′ ɕit'aⁿ′-biamá. Égiɕe 'iⁿ′
there he arrived, they say when, he feared very much, they say. And yet he touched him, they say. At length carrying him

agɕá-bi ɻĭ, uqpáɕĕ-hnaⁿ′ amá cañ′ge 'iñ′kiɕai kĕ. Xagé-hnaⁿ caⁿca′-
he went back, they say when, it was constantly falling, they say horse he caused to carry the (ob.). He cried regularly without stopping

biamá, 'iⁿ′ agɕaí tĕ naⁿ′pe. Píɕaⁿɕaⁿ′ uqpáɕĕ ɻĭ, Aaⁿ′bɕa akí ɻĭ, égiɕe 12
they say, carrying it he went back the he feared it. Again and again it fell when, I abandon it I reach there again if, beware

aⁿɕaⁿ′qa taí, eɕégaⁿ-bi egaⁿ′, 'iⁿ′ akí gaⁿɕá-biamá. Uqpáɕĕ ctĕwaⁿ′ caⁿ′
they laugh at me lest, thought, they say having, to carry it back he wished, they say. It fell notwithstanding yet

ɕizaí-de cañ′ge taⁿ 'iñ′kiɕá-biamá. Gaⁿ′ 'iⁿ′ akí-bi egaⁿ′, cañ′ge wiⁿ′ niɻá-
he took it when horse the (ob.) he caused to carry it they say. And carried it back, they say having, horse one big-

ɻañga edábe 'í-biamá. Caⁿ′ úckaⁿ gĕ téqi ɕaⁿ′ja, caⁿ′ úckaⁿ ɕé téqi áta 15
care also he gave to him, they say. Yet deed the (pl.) difficult though, yet deed this difficult exceedingly

dáxe, (á-biamá,) 'iⁿ′ akí-bi tĕ'di é waká-bi egaⁿ′.
I did it, (said he, they say,) he carried it back, they say when that meant, they say having.

TRANSLATION.

Some Dakotas had camped. At length the chief's son had wandered off to hunt. Behold, when it was night, a man came back to tell the news. Calling the chief by name, he said, "In that land they have killed your son." And the chief, having gone out of doors, sent a crier at once, saying as follows: "Ye young Dakotas who have always desired to be stout-hearted, I desire to see my son this very night. Go after him for me. If you bring him back, I will give you a very swift horse, also a mule." All the Dakotas hesitated, because they feared to see the corpse. And one Dakota, who, perhaps, was stout-hearted, thought, "Let me see! I will go after it." And he went after it. Yet he did not think, "When I arrive there I shall fear to see him!" At length, when he arrived there, he was very much afraid. And still he touched it. At length, when he was carrying it back, the body was constantly falling off the horse which he made carry it. He was crying all the while, as he feared to carry it to the tents. When it fell again and again, he thought, "If I go back without it, I am afraid that they would laugh at me," so he wished to take it back. Notwithstanding it fell, he took it up and made the horse carry it. And when he reached the tents with it, the chief gave him the horse and mule. Referring to his having brought the corpse back, he said, "Though the deeds of others have been difficult to perform, I have done a deed which was exceedingly difficult."

PONKA HISTORICAL TEXTS.

THE WAR PARTY OF NUDAⁿ-AXA'S FATHER.

Told by Nudaⁿ-axa.

	Iⁿdádi	aká	nudaⁿ′	aɸaí	tĕ.	Gaⁿ′	waʻaⁿ′-hmaⁿ	caⁿ′caⁿ.	Maⁿɸíⁿ′	maⁿɸíⁿ′
	My father	the	to war	went.		And	he sang regularly	always.	Walking	he walked
	tĕ	waʻaⁿ′-hnaⁿ	caⁿ′caⁿ;	haⁿ′	jaⁿ′	gĕ	gaⁿ′	waʻaⁿ′-hnaⁿi	cémujiñ′gai	tĕ′di.
	when	he sang regularly	always;	night	he lay down	the (pl.)	so	he sang regularly	he was a young man	when.
3	Égiɸe	wadaⁿ′be	ahí-biamá.		Níkaciⁿga	síggɸe	wéɸa-biamá		wadaⁿ′be	agɸaí
	At length	to see	they arrived, they say.		Man	trail	they found them, they say		to see	they went back
	tĕ.	Núdaⁿhañgá,	égiɸe,	níaciⁿga	dʻúba	agɸaí	ke hă′,	á-biamá.	Ahaú!	
	when.	O war-chief,	behold,	man	some	have gone homeward in a long line		said they, they say.	Oho!	
	á-biamá.	Wackaⁿ′egañ-gă.		Qnbéɣiɸá-bi	ɸiⁿhé,	á-biamá.	Égiɸe	níaciⁿga		
	said he, they say.	Do persevere.		To make one's self sacred	be sure,	said he, they say.	At length	man		
6	ɸábɸiⁿ	wéna'úqtci	íhe amáma.		Ké,	núdaⁿhañgá,	ɸéama	aⁿwañ′gaqɸí taí,		
	three	very close beside them	were passing, they say.		Come,	O war-chief,	these	let us kill them,		
	á-biamá.	Édc	nudaⁿ′hañga	aká	uɸíʻagai tĕ.	Égiɸe	haⁿ′	amá,	ugáhanaɗáze	
	said they, they say.	But	war-chief	the (suh.)	was unwilling.	At length	night	they say,	dark	

égaⁿ. Hu! hu! hu! hu! hu! ɸéxe-gaʞú utiⁿ′-bi améĕ hă. ⅁áɸiⁿ amá. Naʻaⁿ′-bi
like. Hu! hu! hu! hu! hu! drum they hit them (not seen) they are the ones Pawnee the (suh.). Heard it, they say

egaⁿ′, iⁿdádi aká cénuǰiñ′ga júgɸe ɸiñké ɸiqí-biamá. ⅁áhañ-gă, á-biamá.
saying. my father the (sub.) young man he with him the (ob.) he aroused them, they say. Arise, said he, they say.

Cĭ núɸa agɸí tĕ. Núdaⁿhañgá, ɸéxe-gaʞú utiⁿ′ amá waɸíonai. Gáqtci ama 3
And to tell it to him they came back. O war-chief, drum they hit the (sub.) they are manifest. These who are near

gáɸu agɸí ǰí, á-biamá. Aⁿ′ba ugaⁿ′ba tihá amá. Égiɸe níkaciⁿga ní kĕ
at that place they have come and camped, said he, they say. Day light it came again, they say. At length person water the (ob.)

uhaí agí amáma Gaⁿ′ wéɸa-bájĭ ákusande ákiágɸai tĕ Kĭ wiⁿ′ agí-
they followed along were coming back, they say. And they did not detect them through they had gone home again. And one was coming back

biamá. Hau! á-biamá. ⅁éɸiⁿ át'eañ′kiɸĕ taí, á-biamá. Iⁿdádi aká wadaⁿ′be 6
they say. Ho! said they, they say. This one let us cause him to die with us, said they, they say. My father the (sub.) to see

atí. Úhe kĕ áckaqtcí-biamá. Iⁿdádi aká uíɸa agɸí-biamá nudaⁿ′hañga
he came. Path the (ob.) he was very near, they say. My father the (sub.) to tell him came back, they say war-chief

ɸiñkĕ′ǰa. Iⁿdádi bɸúga waaⁿ′ɸa aɸaí tĕ. aⁿ′sagí-biamá. Uɳɸá-biamá ⅁áɸiⁿ
to the. My father all left them he went. he was swift at running, they say. He overtook him, they say Pawnee

ɸiⁿ. ⅁áɸiⁿ ɸiⁿ waiiⁿ′ giaⁿ′ɸa-bi egaⁿ′, gaqɸaⁿ′ wágikibanaⁿ′-biamá. Iⁿdádi 9
the (ob.). Pawnee he who moved robe threw his away, they say having, migrating party he ran back towards his (people), they say. My father

aká nqɸá-biamá. Kíde-hnaⁿi tĕ, maⁿ′ íkide tĕ: 'ú énasíqti ádaⁿ kídai tĕ.
the (sub.) overtook him, they say. He shot at him regularly when, arrow he shot at him with; to wound him (l) every time therefore he shot at him.

Gañ′ki Wacúce aká ĕ′di ahíi tĕ, jaⁿ-wétiⁿ kĕ íqaqɸí-biamá. Ucté amá
And Brave the (sub.) there arrived when, wood to hit with the (ob.) he killed him with, they say. Remainder the (sub.)

hacídaⁿ ahíi tĕ. Gaⁿ′te-jiñ′ga ʞĭ, úhe agɸañ′kaⁿhaⁿ wánasai tĕ Pañ′ka amá. 12
afterward they arrived. A little while when, path on both sides surrounded them, Ponka the.

Égiɸe ⅁áɸiⁿ amá aⁿ′he bacíbe, wáɸiⁿ íⁿte Pañ′ka ɸañ′ka. Gañ′ki iⁿdádi
At length Pawnee the (sub.) fleeing forced a way out, they had left him it may be Ponka the (pl. ob.). And my father

aká majaⁿ′ aⁿ′ɸ agɸaí ɸan′di caⁿ′caⁿ gɸiⁿ′-biamá. Gaⁿ′ íma'úqtci a-í-biamá.
the (sub.) land they left him they went back at the continuing he sat they say. And very close beside him they were coming, they say.

Wakíde gaⁿ′ɸai ctéctĕwaⁿ′ wákida-bájĭ-hmaⁿ′i te. Aníɲa kaⁿ′bɸa ɸaⁿ′etĭ; 15
To shoot at them he wished notwithstanding he shot not regularly. I live I wished heretofore;

égiɸe aⁿɸaⁿ′ɸai ʞĭ, égiɸe t'éaⁿɸĕ taí, aí tĕ iⁿdádi aká. ⅁áɸiⁿ níaciⁿga ákicuga
behold they find me if, behold they kill me will. said my father the (sub.) Pawnee men standing close together

maⁿɸiⁿ′ é wakaí, níaciⁿga wiⁿáqtci ʞĭ′jĭ gaⁿ′ t'éɸai etégaⁿ. ⅁é Qu'é-maⁿɸiⁿ′
they walked that be meant, person only one if so they kill him apt. This Roaring-as-he-walks

(Cáge-skă iɸádi) ⅁áɸiⁿ-má áhigiqti t'éwaɸá-biamá, wasísige héga-bají- 18
(Hoof white his father) the Pawnees very many he killed them, they say, brisk not a little

biamá. Égiɸe níaciⁿga dúba (⅁áɸiⁿ ɸañká) é wadaⁿ′bai tĕ t'éwaɸĕqtiaⁿ′i.
they say Behold man four (Pawnee the ob.) that they saw them when he really killed them

Qu'é-maⁿɸiⁿ′ ehmaⁿ′ wat'éɸĕ aké, iⁿdádi aká éɸaⁿba; wat'éɸa-báji Pañ′ka
Qu'é-maⁿɸiⁿ he alone slayer it was he my father the (sub.) he too were not slayers Ponka

ucté	amá.	Ga$^{n'}$	níaci^{n}ga	(Paⁿ′ka)	ᗡé₵ab₵i^{n}	caⁿ′ka	da$^{n'}$ctẽa$^{n'}$	t'é'wa₵aí	
remainder	the.	And	man	(Ponka)	eight	nine	perhaps	killed them	
ᗡá₵i^{n}	amá.	Paⁿ′ka	ucté	₵aⁿkátha	cénawa₵aí	tẽ	ᗡá₵i^{n}	amá.	Sátā^{n}qti-éga^{n}:
Pawnee	the (sub.).	Ponka	remaining	the ones who	exterminated them,		Pawnee	the (sub.).	About five
3 Nackí-ɻaⁿ′ga,		Qu'é-ma^{n}₵i$^{n'}$,		ʟe-jé-baɻé	i₵ádi,	i^{n}dádi,	kí	Wacúce	ni$^{n'}$ɻa
Head	big.	Qu'e-ma^{n}₵i^{n}.		Buffalo-Dung-in-Heaps	his father,	my father,	and	Waenee	alive
ag₵íi	tẽ	hă.	Waⁿ′gi₵e	a$^{n'}$ha	u'é₵ai	tẽ,	uteíje	kẽ	íɣiná₵e
came home		.	All	fleeing	they scattered,		thicket	the (ob.)	hiding themselves
ga$^{n'}$	u'é₵ai	tẽ.							
so	they scattered.								
Égasánida^{n}		ca$^{n'}$	u₵é'wiñɣi₵aí	tẽ,	ákikipaí	tẽ.	Ga$^{n'}$	na$^{n'}$/ji^{n}ctcẽ'qtci	akí-
During the next day		yet	they assembled themselves.		they met each other.		And	barely	they reached home
6 biamá,	na^{n}pé'hi^{n}qtia$^{n'}$,				uɯɣá₵i^{n}qtia$^{n'}$.				
they say.	very hungry,				altogether naked.				

NOTES.

In 1880, Wacuce, who was then 70 or 80 years of age, was the only survivor of those who belonged to this war-party.

368, 5. qubéɣi₵a-bi ₵i^{n}hé (Nuda^{n}axa), or qúbekiɣá-bi ₵i^{n}hé (Frank La Flèche), "Be sure to make yourselves sacred," *i. e.*, by means of the animals that you saw in your dreams as you fasted. See íɣaé₵ẽ in the Dictionary.

369, 6. at'eañki₵ẽ tai. Sanssouci gave as the corresponding ʟoiwere, "ate'chiñki tanyi ke." He said that "At'eañki₵e tai" is equal to "T'e juangce tai, Let us die with him." He also gave another ʟoiwere equivalent for the whole phrase: "Te'e naháre te'éhi^{n} táho, hi^{n}te'é hi^{n}rúcta^{n}wi ké, Let us kill this one moving along; we have finished dying;" *i. e.*, "We are bound to die, so let us cause him to die with us."

369, 7. uhe kẽ ackaɣtci-biama. The path in which the Pawnee was walking was not more than fifteen or twenty yards distant.

369, 7. i^{n}dadi . . ui₵a agci-biama, etc. His father returned to the chief just as they made the remark about the Pawnee. When they ran towards the Pawnee, he (Nuda^{n}axa's father) left them all behind, as he was a swift runner.

369, 9. wagikibana^{n}-biama. The Pawnee called to his friends to come half-way and meet him.

369, 13. Sanssouci read, "Égi₵e ᗡá₵i^{n} ama a$^{n'}$he bacíbe wá₵i^{n}i tẽ hă Paⁿ′ka amá." He gave the corresponding ʟoiwere, which means, "Behold, the Ponkas being the cause, the Pawnees broke through their ranks and fled, carrying the Ponkas along as the pursuers." He substitutes "amá" for "₵aⁿka," as the Ponkas were the cause of the flight. The fullest expression would be: "Égi₵e Paⁿ′ka amá éwa^{n}i éga^{n}, ᗡá₵i^{n} amá a$^{n'}$he bacíbe wá₵i^{n}i tẽ hă Paⁿ′ka ₵aⁿ′ká," answering to the ʟoiwere.

369, 14. a^{n}₵ ag₵ai, contraction from a^{n}₵a ag₵ai.

369, 19. e wada^{n}bai te. The Ponkas saw him kill them.

370, 2. ucte ₵aⁿka. These were the eight or nine mentioned in the preceding sentence. So the whole party of the Ponkas numbered but fourteen warriors.

TRANSLATION.

My father went on the war-path. And he sang all the time. He always was singing as he walked. When he was a young man, he was always singing when he lay down at night. At length they went as scouts to a certain place. When the scouts were going back, they discovered the trail of men. "O war-chief, some men have gone homeward in a long line!" said they. "Oho!" said he, "do persevere. Be sure to make yourselves sacred by the aid of your guardian animals." At length three men were passing along very close beside them. "Come, O war-chief, let us kill these!" said they. But the war-chief was unwilling. At length it was night and somewhat dark. "Hu! hu! hu! hu!" They were those who beat the drums. They were Pawnees. When my father heard it, he aroused the young man who was with him. "Arise!" said he. And they came back to tell it to the war-chief: "O war-chief, they who beat the drums are manifest. Those who are in that place near by came this way and camped." At day it became light again. At length the men were coming back, following the course of the stream. And without detecting the presence of the Ponkas, they went far beyond them on their homeward way. And one was coming back. "Ho!" said they, "let us cause this one to die with us." My father went as a scout. The path was very near. My father returned to the war-chief to tell it to him. My father left them all behind, as he was a swift runner. He overtook the Pawnee. The Pawnee having thrown away his robe, ran back towards his people in the camp. My father overtook him. He shot at the Pawnee repeatedly, wounding him with the arrows; he wounded the Pawnee every time, therefore he shot at him. And when Wacuce arrived there, he killed the Pawnee with a blow from his war-club. The rest of the Ponkas arrived afterward. After a little while the Ponkas intercepted their retreat on both sides of the path. At length the Pawnees in fleeing forced a way through the ranks of the Ponkas, carrying the latter along in pursuit. And my father remained sitting at the place where they had left him. And the Pawnees were coming very close beside him. Notwithstanding he wished to shoot at them, he never shot. "Heretofore have I wished to live; and behold, if they detect me, they will kill me," said my father. He referred to the Pawnee men who were walking in a dense body; if they found one man belonging to the foe they would be apt to kill him. This Qu'é-ma^{n}ɸi^{n} (White Hoof's father) killed very many of the Pawnees; he was very active. Behold, the Ponkas saw him kill four men of the Pawnees; he really killed them. Qu'é-ma^{n}ɸi^{n} was the only slayer besides my father; the rest of the Ponkas were not slayers. And the Pawnees killed eight or nine Ponka men. The Pawnees exterminated the remaining Ponkas. About five:—Nacki-pañ'ga (Big-head), Qu'é-ma^{n}ɸi^{n}, the father of Je-jé-baɣé (Buffalo-dung-in-heaps), my father, and Wacuce, came home alive. All fled, and scattered in the thickets; they scattered and hid themselves. During the next day they met each other, and assembled themselves. And they barely reached home; they were naked and very hungry.

NUDAˣ-AXA'S ACCOUNT OF HIS FIRST WAR PARTY

Aⁿjiñ′ga tĕ′di pahañ′gaqtci aᵭé ′íᵭa-biamá. Kĭ iⁿdádi aká gaⁿ′, Dadíha,
Me small when at the very first going they spoke of, they say. And my father the (sub.) so, O father,

gáamáꞰa bᵭé kaⁿ′bᵭa, ehé (tĕ), Añ′kajĭ hă, aí. Íᵭaⁿbaⁿ′ égiᵭaⁿ′jĭ-gă. Aⁿjiñ′-
to those (out of sight) I go I wish, I said (when). Not so he said. A second time do not say it to (any one). Me small

3 gadi, nisíha, nágacaⁿ-hmaⁿ-maⁿ′ éde téqi iᵭápahaⁿ-hmaⁿ-maⁿ′, aí. ᵮijiñ′g
when, my child, I used to travel but difficult I used to know, he said You small

egaⁿ′ edádaⁿ téqi áᵭakipá ꓘĭ, ᵭaxáge íwiꓘuhé, aí. Égaⁿja, níaciⁿga amá ánaská
because what difficult you meet if, you cry I fear it for you, he said. Though so, person the (pl.) how large

ctĕwaⁿ′ nú íꓘigᵭígcaⁿi égaⁿ, ugácaⁿ-hmaⁿ′i, ehé. Ádaⁿ égimaⁿ. Uágacaⁿ′
soever man decide for themselves as, they always travel, I said. Therefore I do so. I travel

6 kaⁿ′bᵭa, ehé Hau! aí. Ĕ′di hné te, aí. Níaciⁿga ákikiᵭaí tĕdíhi ꓘĭ,
I wish, I said. Ho! he said. There you go will, he said People attack one another the time when, comes

bazaⁿ′aqti hné taté, aí. Níaciⁿga ulmaⁿ′-de gaⁿ′ t′éᵭiᵭĕ ctéctĕwaⁿ′ údaⁿ,
pushing in among them you go shall, he said. Man you hold him while so he kills you notwithstanding good

aí Gaⁿ′ níaciⁿga a-ígᵭiⁿ amá kĕ′di pí. Égiᵭe níaciⁿga naⁿ′-hmaⁿ amá.
he said. And man those who came and sat at the place I arrived. Behold person grown only they say

9 (Níaciⁿga ukéᵭiⁿ é íaⁿqtiégaⁿi ꓘiú amá) Hau! aí. Caⁿ′ hă, ijiñ′ge ᵭiⁿ′
Indian common that he is a great man by means of he is wounded they say.) Ho! they said. It is right his son the (inv. one)

éde tí hă, á-biamá. Naⁿbaⁿ′waⁿᵭa′i. Gaⁿ′ aᵭaí. Miⁿ′ uᵭúagᵭe maⁿᵭiⁿ′i.
but he has come said they, they say They shook hands with me. And they went. Moon throughout they walked.

Égiᵭe miⁿ′ kĕ t′é, ugáhanaᗡazĕ′qti. Hau! aí. Nújiⁿjiñ′ga ti-má-ᵭaⁿ wáᵭiⁿ
At length moon the dead, (ob.) very dark Ho! they said. Boys of various sizes those who came bring ye

12 gíi-gă. Ijáje itaⁿ′ᵭiadi gĕ giaⁿ′ᵭa taí. Ijiñ′ge ᵭiñké aᵭiⁿ′ gíi-gă, aí. Wí
them hither. His name old the (pl. ob.) let them throw away their. His son he who is bring him hither, they said. Me

aⁿwañkaí, iⁿdádi ijáje ᵭadaí. Gaⁿ′ aⁿ′ᵭiⁿ akíi. Ĕ′di hné te, aí. Cúde-
they meant me, my father his name they pronounced And having me they went back. There you go will, they said. Smoke-

gáxe, Nañ′ge-tíᵭa, Miⁿxá-skă, caⁿ′ ucté amá bᵭúga uᵭúci ᵭaⁿ′di gᵭiⁿ′añkiᵭaí.
maker, To-run-he-starts, Goose-white, in fact the rest all center in the made me sit.

15 Ahaú! ijáje ᵭagíaⁿlma té, aí Égiᵭe, ikáge ijáje wiⁿ′ aᵭiⁿ′ taté; t′aⁿ′qtiaⁿ′,
Oho! his name you will abandon your, they said Behold, his friend his name one he shall have it there is a great abundance,

aí. Ikáge ᵭé muda′ añgá-i tĕ áxa amá hă, aí; áda aᵭiⁿ′ taté, aí. Nudaⁿ′-
they said. His friend this to war we were coming when he cried for it they said; there fore he shall have it, they said. To-war-he

axa, aí. Gaⁿ′ Cúde-gáxe uᵭá ᵭéᵭai. Wakaⁿ′da-ma uᵭá ᵭéᵭai. Gaⁿ′ ijáje
cried for, they said. And Cude-gaxe called about to tell it The deities he called about to them to tell it. And his name

16 tĕ giaⁿ′ᵭa ′íᵭĕ ᵭiñké áᵭa, u-! aí. Nudaⁿ′-axa ijáje aᵭiⁿ′ ′íᵭe ᵭiñké áᵭa,
the to abandon his he is speaking of indeed, halloo! he said. Nuda-axa his name having he is speaking of indeed,

u+! aí. Ⅎaɸáge ɬañgéga^{n} ɸáɸi^{n}cé ctĕwa$^{n'}$, ɸaná'a^{n} téga^{n} uwíbɸa cuɸéaɸĕ
halloo! he said. Headland somewhat large you who move soever, you hear it in order that I tell you I send to you

miñké áɸa, u+! Qáde bana$^{n'}$na^{n} ɸáɸi^{n}cé ctĕwa$^{n'}$, ɸaná'a^{n} téga^{n} uwíbɸa
I who indeed, halloo! Grass in clumps you who move soever, you hear it in order that I tell you

cuɸéaɸĕ miñké áɸa, u+! Ja$^{n'}$ ɬañgéga^{n} ɸáɸi^{n}cé ctĕwa$^{n'}$, ɸaná'a^{n} téga^{n} uwíbɸa 3
I send to you I who indeed, halloo! Wood somewhat large you who move soever, you hear it in order that I tell you

cuɸéaɸĕ miñké áɸa, u+! Waji$^{n'}$jiñga bɸúgaqti ɬan'de ucka$^{n'}$cka^{n} ma^{n}hni$^{n'}$
I send to you I who indeed, halloo! Birds of various sizes all ground stirring on repeatedly ye who

máce, ɸaná'a^{n} téga^{n} uwíbɸa cuɸéaɸĕ miñké áɸa, u+! Waniɬa ji^{n}jiñ'ga,
walk, you hear it in order that I tell you I send to you I who indeed, halloo! Animal small ones of various sizes,

ɬan'de ucka$^{n'}$cka^{n} ma^{n}hni$^{n'}$ mácĕ, ɸaná'a^{n} téga^{n} uwíbɸa cuɸéaɸĕ miñké áɸa, 6
ground stirring on repeatedly ye who walk, you hear it in order that I tell you I send to you I who indeed,

u+! Gátega$^{n'}$ uwíbɸa cuɸéaɸaí, waniɬa máce. Watíɸa ída^{n}badíqti níaci^{n}ga
halloo! Thus and thus I tell you I send to you, animals. Rank of warriors in the very middle man

wasɛ́ka^{n}qti wi$^{n'}$ t'éɸai xĩ, uɸa$^{n'}$ gí ɸiñké áɸa, u+! aí. Ga$^{n'}$ ijáje ita$^{n'}$ɸiadi
very quick one he kills him when, holding him he is coming back indeed, halloo! he said. And his name old

ctĩ uɸaí. Naji$^{n'}$-tiɸé a$^{n'}$ɸ 'íɸ éga^{n}, Nuda$^{n'}$-axa aɸi$^{n'}$ 'íɸĕ ciñké áɸa, u+! 9
too he told. To-rain-begins to abandon it he speaks of as, Nudaˢ-axa to have it he is speaking of indeed, halloo!

aí. Ga$^{n'}$ a^{n}ja$^{n'}$-hna^{n}i. Ⅎáɸi^{n} ɬí ahí-báji éga^{n}, waɸáta-baji'qtia$^{n'}$i; na^{n}péhi^{n}
he said. And we slept regularly. Pawnee tent they had not reached as, they did not eat at all; hunger

wakan'diɸĕqtia$^{n'}$i. Ga$^{n'}$ ahíi Ⅎáɸi^{n} íi. Ha$^{n'}$ xĩ, íi kĕ égaxé iɸa$^{n'}$ɸĕ aɸaí.
they were very impatient from. And they arrived Pawnee tent. Night when, the line of tents to surround it they went.

Égiɸe, Cañ'ge ta^{n} ɸéta^{n} áagɸi^{n} tá miñke, aí tĕ winégi aká. Añ'kaji, ehé. 12
At length, Horse the (ob.) this (ob.) I sit on him will I who, he said my mother's brother the (sub.). Not so, I said.

Ca$^{n'}$ ágɸi^{n} 'íɸai Cañ'ge ágɸi^{n} ta^{n} a$^{n'}$sagi hégajĩ. Ga$^{n'}$ ɬí ɸékĕ égaxe
Yet to sit on it he spoke of. Horse he sat on the (ob.) swift very. And tent this (line) they

iɸa$^{n'}$ɸai tĕ na^{n}pa$^{n'}$hi^{n}. Wahába a^{n}ma$^{n'}$ɸa^{n} añgáɸe taí, ehé. Núji̇ñga wi$^{n'}$
surrounded when me hungry. Ears of corn we steal let us go, I said. Boy one

ékinaskáqtci jnágɸe; é ctĩ iɲa$^{n'}$ckaáɸĕ. Ga$^{n'}$ ujañ'ge kĕ añgúha añgáɸai. 15
just as large as he I with him; he too I had as a sister's son. And road the (ob.) we followed we went.

Watcícka wi$^{n'}$ égа^{n} ujáɬa naji$^{n'}$ aká Ⅎamú añgáɸai tĕ'di ú'e wi$^{n'}$ ĕdí aká.
Creek one like forked it was standing. Down-hill we went when field one it was there.

Ⅎáɸi^{n} amá waɲa$^{n'}$ gĕ ákast itégiɸĕ-luna$^{n'}$i. Waɲa$^{n'}$ áhigi a^{n}ɸízai, wata$^{n'}$zi
Pawnee the (sub.) squash the (pl.) in heaps they used to place their. Squash many we took, corn

kĕ edábe áhigi a^{n}ɸízai. Ga$^{n'}$ 'i$^{n'}$ añgáki, hégа-bájĩ. Éna-ɸa$^{n'}$ɸa^{n} a^{n}wa$^{n'}$'ii. 18
the (ob.) also many we took. And carrying we reached there again. a great many. In equal shares we gave to them.

Nea$^{n'}$ɸai. Ⅎéde kĕ zí xĩ jea$^{n'}$ji. Égiɸe a$^{n'}$ba aká ma$^{n'}$ciáha tihaí. Wáɸi^{n} ca-í
We kindled a fire. Fire the yellow when we roasted it. At length day the (sub.) on high it passed. Yonder they come with the pursuers

hă, aí. Watcícka kigɸáɲa nea$^{n'}$ɸĕ añgɸi$^{n'}$. Ga$^{n'}$ égiɸe, ubísandĕ'qti wáɸi^{n}
they said. Creek at the bottom we kindled a fire we sat. And beheld, pressing into very close quarters they came

atíi. Umáha amá edábe Ⅎáɸi^{n} ɸiñkĕ'di ĕduíhai tĕ. Égiɸe ga$^{n'}$ a$^{n'}$he amé, 21
and had us Omaha the (pl.) also Pawnee at the (village) joined in it At length so they were fleeing,

wábaazaí. Ma$^{n'}$ na$^{n'}$cudaí. ꓷamú wáᵭi^{n} čdíqti wi$^{n'}$ t'éᵭai tĕ Pañ'ka ᵭañká.
they were scared off — Soil — they made a dust by running — Down-hill — having them — just there — one — they killed him — Ponka — the (pl. ob.)

Átatádi cī wi^{n} nᵭa$^{n'}$i tĕ. Gañ'ki cī wi$^{n'}$ č'di t'éᵭai tĕ édnáta^{n}. Gañ'ki
Far beyond — again — one — they took hold of — And — again — one — there — they killed him — the next. — And

3 wa'ú wi$^{n'}$ ᵭizaí tĕ, ꓶa-sába-wi^{n}, Umáha wa'ú. Égiᵭe winégi akáᵭ cañ'ge
woman — one — they took, — Deer-black-female, — Omaha — woman. — At length — my mother's brother — the (sub.) — horse

ta^{n} i^{n}ᵭi$^{n'}$ᵭi^{n} akí, a^{n}ᵭa$^{n'}$wa^{n}héga^{n}. Wackañ'-gă hă, aí. Níaci^{n}ga amáᵭ hégaᵭ-
the (ob.) — having mine for me — he arrived again — having followed me. — Do your best, . — he said. — People — the (sub.) — a great

báji, aí. Ga$^{n'}$ a$^{n'}$a^{n}ᵭa agᵭaí. Wináqtei a^{n}wa$^{n'}$cte. Cánakágᵭe ćagᵭa^{n} ᵭī
many — he said. — And — leaving me — he went homeward. — I alone — me remained. — Saddle — I put it on for (the horse) — when

6 áagᵭi^{n}. ꓷamúqti agᵭé; wéka^{n}ta^{n} nᵭíqᵭaqᵭaí bᵭícta^{n} gᵭéaᵭĕ. Égiᵭe wéahide
I sat on it. — Down a very steep hill — I went homeward; — lariat — holding loosely — I let him go — I sent him homeward suddenly. — At length — at a distance

akí. Sindéhadi ágᵭiñgă, ehé: éde nᵭí'agaí. Ga$^{n'}$ akí, ujañ'ge ákienga,
I reached again. — By the tail — sit on it, — I said; — but — he was unwilling. — And — I arrived again, — road — standing thick.

ukíhañge ᵭiñgé. Uta$^{n'}$na jiñ'ga tĕ'di íha akí. Ga$^{n'}$ céna. Wáᵭicta$^{n'}$i, masáni
bounds between two — none. — Space — small — by the — following it — I arrived again. — And — enough. — They let us go, — the other side

9 añgákii ᵭī. Égiᵭe wi$^{n'}$ aᵭi$^{n'}$ akíu, ꓘáxe-jiñ'ga. ꓷáᵭi^{n} wi$^{n'}$ wabásna^{n} hidé
we reached it again — when. — At length — one — they came back with him, — Crow- — young. — Pawnee — one — *scapula* — bottom

tĕ'di úi, cī hídeaᵭádi úi; cī ᵭéxande paháci ᵭan'di úi. nᵭás'i^{n}. Ga$^{n'}$
at the — wounded him, — again — at the bottom — he was wounded; — again — cheek — above — on the — he was wounded, — it stuck in. — And

máhi^{n}si giᵭiɔmíde. Ga$^{n'}$ añgáᵭi^{n} añgágᵭai. Ha$^{n'}$ iᵭáugᵭe a^{n}ma$^{n'}$ᵭi^{n}i. Ha$^{n'}$
arrow-head — he pulled out for him. — And — we had him — we went homeward. — Night — throughout — we walked. — Night

12 tĕ cī éga^{n} iᵭángᵭe a^{n}ma$^{n'}$ᵭi^{n}i. Ca$^{n'}$qti a^{n}na$^{n'}$ha^{n}i. Égiᵭe égasáni dúba ja$^{n'}$
the again — so — throughout — we walked. — We walked even till night. — At length — the next day — four — sleep

ca$^{n'}$qti a^{n}na$^{n'}$a^{n}baí. A$^{n'}$ba wésată^{n} tĕ añgákii, Níubᵭáᵭa kĕ'ꓶa. Égiᵭe níaci^{n}ga
we walked till broad daylight. — Day — the fifth — the — we reached home, — Niobrara — at the. — Behold — man

pahañ'ga amáᵭ níaci^{n}ga gᵭéba. Égiᵭéga^{n}, Ca$^{n'}$ hă, aí ega$^{n'}$, agᵭaí. Égiᵭe
before — they who — man — ten. — At length. — Enough . — said — having, — they went homeward. — At length

15 níaci^{n}ga ꓶaꓶáta^{n} dúba. éᵭa^{n}be atí. Égiᵭe pahañ'ga agᵭí ᵭi^{n}, ꓷasí-ᵭiñgé
person — from the lodge — four — in sight — they came. — Behold — before — he came — the (mv. one), — Top-branch-without.

Wiji$^{n'}$ᵭe pahañ'ga ma^{n}ᵭi$^{n'}$ amáᵭ édnáta^{n}. Níaci^{n}ga bᵭúgaqti íwagikígᵭe.
My elder brother — before — he walked — the next. — People — all — kissed them, their own.

Wináqtei ian'gikígᵭa-bájī. Akí tĕ'di i^{n}dádi akáᵭ géi^{n}ᵭiñ'gai: Wă! ma^{n}ᵭiñ'-gă
Me only — they kissed not me, their own, — I reached home — when — my father — the (sub.) — said as follows to me. — Why! — walk

18 hă. Níkaci^{n}ga ᵭáb^{n}ᵭi^{n} wáqᵭi-má waeta$^{n'}$b cí^{n}te, č'di ᵭat'é etĕ ᵭī, aí. ꓶíadi
Men — three — those who were killed — you may have seen them, — there — you die — ought. — he said — To the tent

cki tĕ ub^{n}ᵭí'age, aí. É cka$^{n'}$ma, aí. Uta$^{n'}$nadi águdi na^{n}pchi^{n} ᵭat'é
you have come back — the — I am unwilling. — he said — That — you desire. — he said, — In some space — in what place — hungry — you die

ctécte-wa$^{n'}$ é úda^{n}, aí. A^{n}qᵭáqtei akí I$^{n'}$na^{n}ha akáᵭ unni$^{n'}$je úda^{n} wi$^{n'}$
even it — that — good, — he said. — Me very lean — I reached home — My mother — the (sub.) — conch — good — one

iũgáxai hă. Ĕ'di ajaⁿ/ hă. Iⁿdádi aká waɸáte aᵘ·íi hă ɸ'éɸiñké Nudaⁿ/-
made for me . There I slept . My father the food gave to me . This one Nudaⁿ/.

axa ugácaⁿ hí éde íɸiñge t'é gɸí. Daⁿ/be í-gă, aí. Iⁿdádi aká cañ'ge
axa traveling arrived there but tired to death he has come home To see him he coming, he said. My father the (sub.) horse

wiⁿ/ 'íi tĕ, waiiⁿ/, utaⁿ/, hiᵘbé, caⁿ/ bɸúga iⁿc'áge gíbaᵘi ɸiñké 'íi tĕ. 3
one he gave, robe, leggings, moccasins, in fact all old man he was called the one who he gave to him

NOTES.

372, 9. ɣiú—Nudaⁿ/-axa. ɣiú, *to wound himself;* but ɣiu, *to be wounded: wounded*—Frank La Flèche.

372, 11. ugahanaɖazĕqti, pronounced uga+hanaɖazĕqti by the narrator.

373, 10. waɸata-bajiɋtiaᵘi, pronounced waɸa+ta-bajiɋtiaᵘi.

373, 12. winegi aka. This was Wasábe-ɟañ'ga (Big Black bear) *or* Tukáɸa.

373, 19. ɖede kĕ, said of *much* fire, as in a *long line.*

373, 19. waɸiⁿ ca-í hă. Said by those who peeped over the hill.

374, 1. waɸiⁿ ĕdiqti wiⁿ t'eɸai tĕ. This was Waha-ɟañ'ga (Big Hide).

374, 2. atatadi eĭ wiᵘ uɸaᵘi tĕ. This was He-jáɟa (Forked Horns).

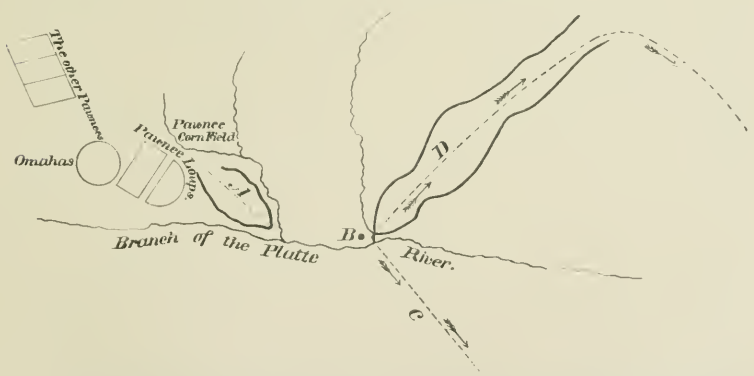
374, 2. gañki . . . eduataⁿ. This was Úhaⁿ/-naᵘba (Two Boilings *or* Two Kettles), a name borrowed, perhaps, from the Dakota Oohe-noᵘpa (Oohe-noŋpa).

374, 13. Niubɸaɸa kĕɟa. It was where Westermann's store now stands in the town of Niobrara, Neb.

374, 15, ɖasi-ɸiñge, *or* Wegasapi (Whip) was the father of White Eagle, the present head-chief of the Ponkas.

374, 16. wijiⁿɸe. This elder brother was Ubí-skă, sometimes called Wackaⁿ/-maᵘ-ɸiᵘ (He who makes an effort in walking), the second head-chief, who shared the power with Wegasapi.

PLAN OF THE BATTLE AND FLIGHT.



A.—Bluff near the Pawnee village, which some of the Ponkas ascended to view the fight.
B.—Ponka camp, where Nudaⁿ/axa and the other non-combatants were nearly surrounded.
C.—The route by which most of the Ponkas fled.
D.—The route by which Nudaⁿ/-axa fled.

TRANSLATION.

At the very first, when I was small, they spoke of going on the war-path. And when I said, "Father, I wish to go to those people," he said, "No! Do not say that again to any one. When I was young, my child, I used to travel, but I used to know difficulties. Because you are young, I fear you would cry if you got into trouble." "Nevertheless," said I, "persons of any size at all who decide for themselves invariably travel; therefore I do that. I wish to travel." "Well, you shall go thither. When they attack one another, you shall go among them. Even if they kill you while you take hold of a man, it would be good," said my father. So I went to the persons who had assembled. Behold, they were all grown. (It is customary among Indians for the wounded ones to become great men by means of their suffering.) "Ho! it is right. It is his son, but he has come." They shook hands with me. They departed, traveling throughout the month. At length the moon was dead, and it was very dark. "Ho! bring ye hither the boys of different sizes who have come. Let them abandon their old names. Bring his son hither," said they. They meant me, and they called my father's name. The messengers took me thither. "You shall go thither," said they. Cúde-gáxe (Smoke-maker), Xañ'ge-tiȼa (He-starts-to-run), Mi^{n}xá-skă (White Swan), and the others made me sit in the center. "Oho!" said they, "you shall abandon your name. Behold, his friend shall have a name, for there is a great abundance of them. When we were coming hither on the war-path, this one, his friend, cried for it; therefore he shall have Nuda^{n}'-axa (He-cried-for-the-war-path) for his new name." And Cúde-gáxe lifted his voice to tell the deities. "He is indeed speaking of abandoning his name, halloo! He is indeed speaking of having the name Nuda^{n}'-axa, halloo! Ye big headlands, I tell you and send it to you that you may indeed hear it, halloo! Ye clumps of buffalo-grass, I tell you and send it to you that you may hear it, halloo! Ye big trees, I tell you and send it to you that you may indeed hear it, halloo! Ye birds of all kinds that walk and move on the ground, I tell you and send it to you that you may indeed hear it, halloo! Ye small animals of different sizes, I tell you and send it to you that you may hear it, halloo! Thus have I sent to tell you, ye animals. Right in the ranks of the foe will he kill a swift man, and come back after holding him, halloo!" He also told the old name. "He speaks indeed of throwing away the name Náji^{n}-tiȼé (Starts-to-rain), and he has promised to have the name Nuda^{n}'-axa, halloo!" said he. We slept regularly each night. As we had not reached the Pawnee village, we had eaten nothing at all, and we became very impatient from hunger. We reached the Pawnee village. When it was night, they went to surround the village. My mother's brother said, "I will ride this horse." "No," said I. Still he spoke of riding it. The horse which he rode was very swift. And when they went to surround these lodges I was hungry. Said I, "Let us go and steal ears of corn." I went with a boy who was just my size. I called him my sister's son. We followed the path. One stream forked. When we went down hill, a field was there. The Pawnees had placed their squashes in heaps. We took many squashes and ears of corn. We returned to camp, carrying a great many on our backs. We distributed them in equal shares. We kindled a fire. The coals were bright, and we roasted the corn. At length it was broad daylight. Those on the hill said, "Yonder they come in hot pursuit." We sat

below the hill, kindling a fire at the stream. At last they came close upon us, getting us into a tight place. The Omahas joined the Pawnees. The Ponkas fled, being scared off. They raised a dust with their feet. Just as the foe went down hill after the Ponkas, one of the latter was killed. Beyond that the Pawnees captured another. Next they killed Uha^{n}-na^{n}ba, and an Omaha woman, ꞀA-sába-wi$^{n'}$, was captured. At length my mother's brother brought back my horse, having followed me. "Do your best. The people are very many," said he. He went homeward on foot, leaving me alone. I put the saddle on my horse, and mounted him. As I went down a steep hill, I loosened my hold on the lariat, giving him full rein. At length I arrived at a great distance from the foe. "Sit behind," said I to my mother's brother; but he refused. The paths stood so thick that they were without spaces between them. I went a little distance by another way, joining the rest after making a detour. When we reached the other side of a stream, the Pawnees let us go without further pursuit. At length one was brought to us, Ꞁáxe-jĩ$^{n'}$ga (Little Crow), whom a Pawnee had wounded in two places on the shoulder and in the upper part of the cheek. The arrow-head stuck in the cheek, so they pulled it out for him. We took him along homeward. We walked throughout the night, and when it was day we walked till night. We walked four nights after that, and until broad daylight. On the fifth day we reached home at Niobrara. The foremost were ten men. Having said, "It is enough," they went to their respective homes. At length four of the people from the lodges came in sight. The first one who came home was Ꞅasi-ɸiñge, and my mother's brother was the next in rank. All the people kissed them. Me alone did they not kiss. When I reached home, my father said as follows to me, as if in reproof: "Why! Go! You have seen the three men who were killed, and you ought to die there. I am unwilling for you to come back to this lodge. You desired that. It would be good for you even to die from hunger in some lone place." I came home very lean. My mother made a good couch for me. I slept there. My father gave me food. He said, "This Nuda$^{n'}$-axa went traveling, but he has come home tired to death. Come to see him." My father gave a horse, a robe, leggings, and moccasins to the old man who was called.

THE DEFEAT OF THE PAWNEES BY THE PONKAS IN 1855.

ꞄÁɸI^{n} WÁQɸI TĒ.
PAWNEE THEY WERE KILLED THE.

DICTATED BY NUDA$^{n'}$-AXA.

Ꞅáɸi^{n} amá iɸángɸĕ́qti wéᵑnuda^{n} ca$^{n'}$ca^{n}. Kĭ ɸéɸi^{n} Ágaha-ma$^{n'}$ɸi^{n} i^{n}e‘áge
Pawnee the (sub.) throughout made war on us always. And this one Over (them) he walks old man

iᵑnañ‘ge éde nágɸe ɸizaí Ꞅáɸi^{n} amá. Kĭ Ágaha-ma$^{n'}$ɸi^{n} aká ga$^{n'}$ giᵑa$^{n'}$be
his sister but a captive took her Pawnee the (sub.). And Agaha-ma$^{n'}$ɸi^{n} the (sub.) ga$^{n'}$ (an expletive) to see his

ca$^{n'}$ ga$^{n'}$ t‘é ‘íɸa-biamá. Ha$^{n'}$ega^{n}tcĕ́qtci ɻĭ, ɸiñgá-bitéamá. Kĭ-hma$^{n'}$ ga$^{n'}$ 3
at any rate to die he spoke of, they say. Early in the morning when, he was missing, they say. And only ga$^{n'}$ (expletive)

á¢ntaⁿ maja$^{n'}$ g¢i^{n} ꞔáǂi^{n} amá Ga$^{n'}$ gákĕ átiá¢ai tĕ ca$^{n'}$ca^{n}. Uta$^{n'}$nadi-
in a straight line with land sat Pawnee the (sub.) And that he passed on always. In a lone place

hna^{n} ja$^{n'}$i tĕ. Égi¢e ha$^{n'}$ega^{n}tcĕ$^{'}$ɢtci ĕ$^{'}$di ahí-biamá. U¢a$^{n'}$-biamá ꞔáǂi^{n}
regularly he slept. At length early in the morning there he arrived, they say. Took hold of him, they say Pawnee

3 amá. Eáta^{n} ma^{n}hni$^{n'}$, á-biamá. Ga$^{n'}$, Mi$^{n'}$jiñga nákiji éde nágǂe hnízai;
the (sub.). Why you walk, said they, they say. And, Girl I am nearly related to but a captive you took her;

kī ágndi t'éǂa¢ai éi^{n}te ĕ$^{'}$di t'éa^{n}ǂá¢ĕ ka$^{n'}$b¢a. Ĕ$^{'}$di cínuda^{n} a$^{n'}$¢ate taí éga^{n}
and in what place you killed her it may be there you kill me I wish. There dog to eat me in order that

ma^{n}b¢i$^{n'}$, á-biamá ʔaqúbewa¢á-biamá ꞔáǂi^{n} amá. Í ábit'á-biamá. Wuhu+!
I walk, said he, they say. Spoke in wonder they say Pawnee the (sub.). Mouth they pressed on, they say. Really!

6 t'é na$^{n'}$paji, á-biamá. ꞔáǂi^{n} amá u¢éwiñxi¢á-biamá, b¢úgaqti. U¢úciaɹa
to die he fears not, said they, they say. Pawnee the (sub.) assembled they say, all. In the center

g¢i$^{n'}$-biamá. Pí ímaxaí tĕ. Eáta^{n} ma^{n}hni$^{n'}$, á-biamá. ʔúta^{n}qti ng¢á-gă,
he sat they say. Anew they asked him. Why you walk, said they, they say. Very straight tell your (story).

á-biamá. Nă! Mi$^{n'}$jiñga uákiji éde nágǂe hnízai; ǂéǂu i$^{n'}$¢ahni^{n} ekí. Kī
said they, they say. Why! Girl I am nearly related to but a captive you took her, here you had her for me you were coming home. And

9 áwa¢an'di t'éǂa¢aí tĕ'di t'éa^{n}ǂa¢ai ka$^{n'}$b¢a. Ĕ$^{'}$di cínuda^{n} a$^{n'}$¢ate taí éga^{n}
where you killed her at the you kill me I wish. There dog to eat me in order that

ma^{n}b¢i$^{n'}$, á-biamá. Ga$^{n'}$, Wiñ'ke te, á-biamá. Ga$^{n'}$, ʔiɹañ'ge ɹí húdeaɹa
I walk, said he, they say. And, He told the truth, said they, they say. And. Your sister lodge downstream

gáhiakáɹa a¢i$^{n'}$, á-biamá. A^{n}¢í'i taité, á-biamá. Gasáni ĕ$^{'}$ɹa hné te,
at yonder (camp) they have her said they, they say. We give her to you shall, said they, they say. To-morrow thither you go will,

12 á-biamá. Ga$^{n'}$ égasáni ꞕi, ĕ'ta a¢aí tĕ Ĕ$^{'}$di ahí-biamá ꞕi, níaci^{n}ga amá
said they, they say. And the next day when, thither he went. There he arrived, they say when, people the (sub.)

í¢a-biamá. U¢a$^{n'}$i tĕ. Ga$^{n'}$ í wi$^{n'}$ égiha a¢i$^{n'}$ áiá¢ai ꞕi, n¢éwi^{n}¢á-biamá.
found him, they say. They took hold of him. And lodge one headlong they had taken him when, they assembled, they say.

Ga$^{n'}$ t'é¢ 'í¢a-biamá. Ga$^{n'}$ ɹí pahañ'ga ua$^{n'}$si amádi amá ahí-bájī ꞕáci;
And to kill him they spoke of, they say. And lodge before he alighted in by those the (sub.) they did not arrive for a long time;

15 áda$^{n'}$ a$^{n'}$¢i^{n} t'é¢a-bá¢i^{n} tĕ. Íkikinág¢i$^{n'}$-biamá, pahañ'ga t'é¢ĕ ga$^{n'}$¢ai éga^{n}.
therefore he came very near being put to death. Each one hastened to anticipate the rest, they say, the first to kill him he desired as.

Éga^{n}qti a¢i$^{n'}$ akáma. Kī Ámaha-n¢ici aká c'é¢ĕcetĕwa$^{n'}$ji g¢i$^{n'}$i tĕ; waii$^{n'}$
Just so they were keeping him, they say And Unwilling to share his lodge with one the (sub.) not heeding at all sat, robe

ꞕig¢íɹiqti g¢i$^{n'}$i tĕ. Ga$^{n'}$ ꞔáǂi^{n} e¢áta^{n}-ma wi$^{n'}$ ahíi tĕ. Han! ké, cañ'-
he pulled well around himself he sat. And Pawnee those from (the other camp) one he arrived. Ho! come, cease

18 gaxái-gă. Wa¢áte ¢icta$^{n'}$, ní etī ¢ata$^{n'}$ ¢icta$^{n'}$, ninú etī i$^{n'}$ ¢icta$^{n'}$, aí tĕ.
ye. Eating he finished, water too drinking he finished, tobacco too using he finished, he said

Ga$^{n'}$ gí'i 'í¢a-biamá. ʔiɹañ'ge a¢ág¢ahni$^{n'}$ ¢agǂé taté, á-biamá. Ga$^{n'}$
And to give his back they promised, they say Your sister you have yours you go homeward shall, said they, they say. And

aⁿ′ba dúba gíɕadaí tĕ gɕé taté. Gaⁿ′ cénaⁿ tĕdíhi ꓘī gaⁿ′ agɕaí tĕ. ꓓáɕi^{n}
day four they pronounced to him when he go homeward shall. And enough times arrived there when so he went homeward. Pawnee

naⁿ′ba edábe júwagɕá-biamá. Gaⁿ′ ágiágɕai tĕ. Aⁿ′ba gɕéba ɕábɕi^{n} jaⁿ′-
two also went with them, they say. And they passed (the other camp) on their way home. Day ten three sleep-

qti-éga^{n} akíi tĕ. Gaⁿ′ ꓓáɕi^{n}-ma júwagɕe akíi tĕ, hi^{n}bé, utaⁿ′ gĕ, waii^{n}′, 3
about they reached home. And the Pawnees with them reached home when, moccasin, leggings the (ob.), robe,

caⁿ′ge ctĭ ékina waʻíi tĕ, ci gɕéwakiɕaí tĕ. Kĭ gaⁿ′ edítaⁿ gaⁿ′ íkitʻaɕaí tĕ
horse too equally they gave to them, again they sent them home And then from that time (expletive) they hated one another.

Gaⁿ′ Ágaha-maⁿ′ɕi^{n} cénujiñgai tĕdí tĕ. Gaⁿ′ wahába ɕisĕ′ ɕictaⁿ′i tĕ ĕdí.
And Agaha-maɕi^{n} he was a young man it was when. And ears of corn to pull off they finished it was them.

Qé ɕictaⁿ′i tĕ, gaqɕaⁿ′ aɕaí tĕ. Gaⁿ′ ɻé wánase-hnaⁿ′i Níubɕáɕa kĕ′di. 6
To bury they finished when, migrating they went. And buffalo they surrounded them regularly Niobrara at the.

Égiɕe ꓓázĕqtci níaci^{n}ga dʻúba sigɕá-bikéama, hégajĭ. Égiɕe ɻí amá
At length late in the evening person some they left a trail in a long line a great many. Behold the tents

sakíbaⁿwaⁿɕaí tĕ. Mactciñ′ge akáꓓáɕi^{n} ɕañká wéɕai tĕ. Miⁿ′ ɕaⁿ hídĕ-
we had them side by side. Rabbit the (sub.) Pawnee the (pl. ob.) found them. Sun the at the

qtei tĕ′di, égiɕe, Mactciñ′ge ɻí amáɻa íkimaⁿ′ɕi^{n} aɕaí éde agí amáma, aí tĕ. 9
very bottom when, behold, Rabbit tent to the as a visitor he went but he is coming back, they say, said they.

Wŭ^{n}h! wŭ^{n}h! aí tĕ. Níkaci^{n}ga amá zaʻaí égaⁿ caⁿ′ge amá aⁿhá-biamá.
Wu^{n}h! wŭ^{n}h! he said. People the (sub.) making an uproar as horse the (sub.) fled they say.

Pañ′ka amá níkaɕíqe aɕaí tĕ. Mactciñ′ge ĕduíhai tĕ. ꓓáɕi^{n} ɕañká gɕi^{n}′i
Ponka the to chase the foe went. Rabbit joined in it. Pawnee the (pl.) sat

ɕanʻdi ahíi tĕ. Gaⁿ′ égax iɕaⁿ′waɕaí gaⁿ′ ĕdíqti ahí ꓘī, égiɕe ɕiñgaí tĕ. 12
at the they arrived. And around it they placed them so just there they arrived when, behold, there were none.

Níaci^{n}ga íɕináqɕai tĕ. Uma^{n}′e ʻi^{n}, hi^{n}bé, utaⁿ′, cañ′ge wéka^{n}taⁿ aɕi^{n}′i
People had hid themselves. Provisions carried, moccasin, leggings, horse lariat they had

gĕ′ ctĕwa^{n}′, ɕiɔnaⁿ′i égaⁿ a^{n}ɕai tĕ hégajĭ a^{n}ɕízai tĕ. Gaⁿ′ Waii^{n}′-qúde amá
the (pl. ob.) soever, they dropped as they abandoned as a great many we took. And Robe-gray the (sub.)

ecaⁿ′ ɻí. Gaⁿ′ níkaci^{n}ga amá ꓓahé bɕúga unaí sigɕé ctĕwa^{n}′ wéɕa-báji 15
near camped. And people the hill all hunted trail in the least they found not

Gaⁿ′ añ′gu añ′gaɕi^{n}dítaⁿ níaci^{n}ga naⁿ′ba ĕ′di úwagiɕá ahíi tĕ, wiji^{n}′ɕe éɻi
And we we who moved from man two there to tell them they arrived, my elder brother his tent

tĕ′ɻa. Níaci^{n}ga dʻúba gáɕandi wéɕa-biamá éga^{n}, wénaxíɕa atí-bi éde sigɕé
at the. People some in that (place) they found them, they say as, to attack them they came, they say but trail

ctĕwaⁿ′ ɕiñgaí; umaⁿ′′e bɕúgaqti wáca-biamá. Áda^{n} ata^{n}′ maⁿ′ɔnaⁿ′ tĕ céta^{n} 18
in the least there was none; provisions all they snatched from them, they say Therefore when you walk the to that time

cañ′ge cé-ma wáɕakihíde te, aí áɕa, u+! Haⁿ′ gĕ′ ctĕwaⁿ′ wáɕakihíde te,
horse those you watch them will, he says indeed, halloo! Night the (pl.) soever you watch them will,

aí áɕa, u+! á-biamá. Gaⁿ′ é úwagiɕa ahí-biamá aí amáʻa^{n}. Gaⁿ′ a^{n}waⁿ′-
he says indeed, halloo! said they, they say. And that to tell them they arrived, they say they said I heard And we surrounded

nase-hma^{n} ca$^{n'}$ca^{n}. Égi¢e Caa$^{n'}$ d'úba atí amá. Kĭ ĕ'di aĩgáhii. Kĭ
the herds regularly always. At length Dakota some came the (sub.). And there we arrived. And

Pañ'ka amá wanáce wáxai. Wanáce amá níkagahi edábe ukíkiai tĕ.
Ponka the (sub.) police made them. Police the (sub.) chief also they talked together.

3 Hau! ca$^{n'}$ hă, aí. Ga$^{n'}$ ɻé-ma iénaxí¢ai Múwahéga-bájĭ. Ga$^{n'}$ Caa$^{n'}$ amá
Ho! enough . they said. And the buffaloes they attacked. They shot down a great many. And Dakota the (sub.)

edábe wanáse Wa'i$^{n'}$ akíi éga^{n}, cka$^{n'}$jĭ g¢i$^{n'}$ tĕ'di, égi¢e, Ca-í caĩgág¢i^{n}
also surrounded the herd. Carrying them reached home having, motionless they sat when, behold, Yonder he comes riding a horse

wi$^{n'}$ hau, aí. Égi¢e íbaha^{n}-hna$^{n'}$'i. U¢á'i-bi é aká hau, aí. Atí hă.
one ! they said. At length they all knew him. Pours much water from his mouth into (something) he it is ! they said. He came .

6 Ga$^{n'}$ Waii$^{n'}$-qúde amaɻáta^{n}. ¢éxe-gaɻú aká ĕ'di ahí; éki¢e aké. A^{n}wa$^{n'}$-
And Waiie'-qúde from them. Drum the (sub.) there arrived; the two were related. We sur-

nasai, aí U¢á'i-bi aká. ɻe-núga g¢éba-na$^{n'}$ba kĭ ĕ'di na$^{n'}$ba wañ'ganasai,
rounded them, said U¢á'i-bi the (sub.). Buffalo bull ten two and there two we surrounded them,

éde eénaa^{n}wa$^{n'}$¢ĕqtia$^{n'}$i, aí. Éde ɖé¢a^{n}baqti-éga^{n} ɻe-núga amá t'éawa¢aí,
but we utterly destroyed them, he said. But about seven buffalo bull the (pl. sub.) they killed us,

9 aí. Kĭ Hú-b¢a^{n} amá, Ĕbé-hma^{n} i^{n}té, e¢éga^{n} éga^{n}, wakan'di¢éga^{n} wanáa^{n}
he said. And Fish-smeller the (sub.), Who only it may be, they though as, impatiently they hear it

taité. Názandaji t'é¢ai, aí. Nañ'ge-tí¢e t'é¢ai, aí. Na^{n}bá-ma^{n}¢i$^{n'}$ t'é¢ai, aí
shall. Seeks-no-refuge is killed, he said. To-run-he-starts is killed, he said. Two-walking is killed, he said.

Múxa-náji^{n} t'é¢ai, aí. Cánugáhi t'é¢ai, aí. Na$^{n'}$ba uetaí ¢a$^{n'}$ja ijáje awá-
Stuck in oblique he stands is killed, he said. Big-head is killed, he said. Two remained though his name I re-

12 si¢a-májĭ hă. Gaí: ɖá¢i^{n} g¢éba-na$^{n'}$ba kĭ ĕ'di na$^{n'}$ba weánaxí¢ai éde
member them I not . He said as follows: Pawnee tens two and there two they attacked us but

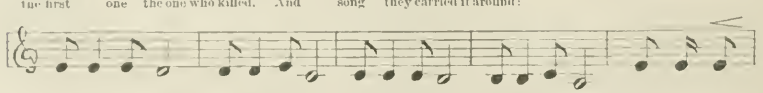
eénawa¢ĕqtia$^{n'}$i, aí. Ga$^{n'}$ ni$^{n'}$ɻa a^{n}wa$^{n'}$da^{n}bai, zaní gini$^{n'}$, wi$^{n'}$cetĕ t'á-bájĭ.
they were utterly destroyed, he said. And alive we saw them, all recovered, even one he died not.

ɖá¢i^{n} amá hégajĭ amégа^{n} wéahiděqti wá¢i^{n} ahíi, eénawa¢á-biamá. Na^{n}bá-
Pawnee the (sub.) a great many they were, as to a very great distance they went after them, they exterminated them, they say. By

15 ¢a^{n}¢a$^{n'}$ etĭ t'éwa¢aí tĕ, ńkiáwata^{n}ta$^{n'}$ wi^{n}áqtci-¢a^{n}¢a$^{n'}$ wáq¢i wá¢i^{n} a¢aí tĕ.
twos too they killed them, one after another by ones killing them they went after them.

Ga$^{n'}$ wañ'gakiji. Waii$^{n'}$-qúde-ma wateígaxe-hna^{n} ca$^{n'}$ca^{n}. Wiji$^{n'}$¢e aká
And we came together again. Waiie'-qúde the (pl.) they danced regularly without stopping. My elder brother the (sub.)

ɻahañ'ga wi$^{n'}$ t'é¢ĕ aká. Ga$^{n'}$ wa'a$^{n'}$ nhé¢ai tĕ:
the first one the one who killed. And song they carried it around:



18 Hi-aí-o-hi+ Hi-aí-o-hi+, Hi-aí-o-hi+, Hi-aí-o-hi+. U-bí-skă

ctĕ he+ Pa-haⁿ′-ga-qtci ke+, Cú-gɸe-ɸá-ji a-he+, Gaⁿ′-ki naⁿ-wa-pe+,
The very first, He did not send him home to you And they fear us,

Cé-na-wá-ɸĕ a-he+. Cúde-gáxe ijiⁿ′ge ĕ′di gíᵑ́ⁿ ahí-bi egaⁿ′, ɖáɸiⁿ
They were exterminated. Cúde-gáxe his son there carrying him she arrived they say having, Pawnee

wiⁿ′ t'ɛ́ɸai kĕ galhá átaⁿkiɸaí tĕ. Cí wiⁿ′ galhá átaⁿkiɸaí tĕ. Naⁿ′ba 3
one he was killed the (ob.) upon he caused him to tread on. Again one upon he caused him to tread on. Two

átaⁿkiɸaí tĕ. Gaⁿ′ Naⁿbá-wataⁿ′ ijáje aɸiⁿ′kiɸaí te.
he caused him to tread on. And Two-he-trod-on-them his name he caused him to have it.

NOTES.

Sanssouci says that this occurred in the summer, and he thinks that it was earlier than 1855.

378, 6. bɸugaqti, pronounced bɸu+gaqti by the narrator.

378, 16. egaⁿqti aɸiⁿ akama. He sat between two men, who held him. Each of them had one hand on a knife, to kill him if he stirred.

378, 16. Amaha-uɸici is another name of Agaha-maⁿɸiⁿ, meaning, "He who is unwilling to share his lodge with another." See "amahe" and "wamahe" in the Dictionary.

379, 7–8. ɟi ama sakibaⁿwaⁿɸai. The camps of the two parties of Ponkas, the Waiiⁿ-qude and the Hu-bɸaⁿ, were placed side by side. The Hu-bɸaⁿ chief sent two messengers to Ubiskă, to put him and the Waiiⁿ-qude on their guard. As the two camps were close together, it was very easy for Nudaⁿ′-axa, who belonged to the Hu-bɸaⁿ, to hear what the criers proclaimed.

379, 8. Mactciñge was a brother of Hidiga (Myth-teller). Aⁿhajĭ (Flees not), *or* ɖaɸiⁿ-waʻu (Pawnee woman) of the Wacabe gens.

379, 16. éɟi tĕ′ɟa—Nudaⁿ-axa; e ɟíi tĕ′ɟa.—Frank La Flèche.

380, 1. Caaⁿ d'uba. These were about forty lodges of Yanktons, with whom the Hu-bɸaⁿ camped.

380, 5. Uɸaʻi-bi *or* Maⁿtcu-kinaⁿpapi was a member of the Wajaje or Reptile gens.

380, 7. By "buffalo bulls" he meant the Pawnees.

380, 16. waⁿgakiji, from wákiji, refers to the two parties of the same tribe. When two tribes come together again and camp, and then travel together, ákikiji is used.

Sanssouci says that when the Omahas were on the Platte River, in 1855, the Ponkas and Yanktons attacked the Pawnees, some of whom were opposite Fremont, Neb., the others being about five or six miles distant. The former were the ɖáɸiⁿ-máhaⁿ and the Pítaháwiratá. Several Omaha messengers were there at the time of the attack. The Omahas had sent word to the Pawnees to come in on a friendly visit. Índé-snede (Long-Face) killed an Omaha Wɸíⁿcte woman who was among the Ponkas; and Black Crow, the head of the Ponka Níka-dáɔna gens, was wounded. Two Omahas,

Mázi-kide (Shot at a Cedar), and Mikā-qega, rushed into the Ponka ranks. The Ponkas questioned them as to the numbers of the Pawnees, and then sent them back, saying, "The Yanktons would like to kill you." Returning, they told the Pawnees that the enemy were few. The Pawnees charged and routed the Ponkas and Yanktons, driving some of them into the Platte River. This was in the fall of 1855, and after Ubi-skā's victory.

TRANSLATION.

The Pawnees warred on us incessantly. And this old man, Agaha-ma^{n}ɸi^{n} (He walks over them), had a sister who was captured by the Pawnees. And Agaha-ma^{n}ɸi^{n} wished to see her, and he spoke of dying. Early one morning he was missing. The Pawnees dwelt in a land which was in that direction. He continued passing thitherward. He slept in lonesome places. At length he arrived early one morning. The Pawnees arrested him. "What is your business?" said they. "I have a girl as a near blood-relation, but you have taken her captive. I wish you to tell me where you have killed her. I walk so that the dogs may eat me there," said Agaha-ma^{n}ɸi^{n}. The Pawnees were astonished. They pressed their hands against their mouths. "Really! he does not fear death," said they. All the Pawnees assembled, Agaha-ma^{n}ɸi^{n} sitting in the center. They questioned him again, and he answered as before. Said they, "He told the truth." Then addressing him, they said, "Your sister is held by those who are in the village over yonder, down the stream and out of sight. We will give her to you. You shall go thither to-morrow." On the morrow Agaha-ma^{n}ɸi^{n} went to the other Pawnees, who arrested him when they found him. They carried him at once into a lodge, and then they assembled. They spoke of killing him. The Pawnees whom he met at the first were late in arriving, so he came very near being put to death. There was a contest, as each one wished to be the first to wound him. Just so they were keeping him. And Amaha-uɸici sat as if unconcerned, with his robe wrapped around him, the ends held by his hands, and with his arms crossed on his breast. One came from the other Pawnees. "Ho! cease that. He has already taken food and drink, and has smoked," said he. They promised to restore his sister to him. "You shall take your sister home," said they. And on the fourth day which they mentioned to him he and his sister were to go home. And when the full time had come, they went home, two Pawnees also going with them. And they passed the other Pawnee camp on their homeward way. In about thirty days they reached home. And when they reached home with the Pawnees, they gave the latter equal numbers of moccasins, leggings, robes, and horses, and sent them home. And from that time the Ponkas and Pawnees hated one another. This was when Agaha-ma^{n}ɸi^{n} was a young man. It was when they finished pulling off the ears of corn. When they finished burying them in *caches*, they departed on the hunt. And they surrounded the buffaloes at the Niobrara. At length, late in the evening, a great many persons left a trail in a long line. Then we placed the tents of the two parties of Ponkas side by side. Macteiñge (the Rabbit) detected the Pawnees. When the sun was at the very bottom of the sky, behold, they said: "It is said that Macteiñge went to the tents as a visitor, but he is coming back." "Wā^{n}h! wū^{n}h!" said Macteiñge. As the people made an uproar the horses fled. The Ponkas went to chase the foe. Macteiñge took part in it. They reached the place where the Pawnees dwelt. And when they surrounded them and had arrived just there, behold, the Pawnees were missing.

They had hid themselves. We took a great many of the things which they dropped and left: provisions in packs, moccasins, leggings, lariats. And the Waiiⁿ-qude (Gray-robes) camped very close. The Ponkas searched over all the hills, but they could not find the slightest trail. And two men from our party went to the tent of my elder brother to tell about the affair. He sent out criers who said: "They report that they found some people in that place, and when they went to attack them, there was not even the slightest trail; but they deprived them of all their provisions, etc. So be on your guard and watch your ponies. Watch them even at night." And I heard one say that they had been there to tell it. And we continued surrounding the herds. At length some Dakotas came. And we went thither. And the Ponkas made policemen. The policemen and the chiefs talked together. "Ho! That will do," said they. And they attacked the buffaloes. They shot down a great many. And the Dakotas also surrounded them. When they sat still after carrying the meat to the camp, they said: "Yonder comes one on horseback!" At length they recognized him. "It is U¢aⁿi-bi!" they said. He came from the Waiiⁿ-qude. He reached the tent of Drum, the two being related. "We surrounded the herd. We surrounded twenty-two buffalo bulls, and we utterly destroyed them. But the buffalo bulls wounded about seven of us," said he. And as the Hu b¢aⁿ (Fish-smellers) thought, "Who can they be?" they were impatient to hear about them. Said he, "Seeks-no-refuge is wounded. Starts-to-run is wounded. Two-Walking is wounded. Standing-with-bent-legs is wounded. Big-head is wounded." Though two remained, I do not remember the names. He said as follows: "Twenty-two Pawnees attacked us, but they were utterly destroyed." And we saw them alive; all recovered, not even one died. As the Pawnees were a great many, they chased them to a great distance before they exterminated them. They killed them by twos: they killed them by ones, one after another, as they went along. And we, the Hu-b¢aⁿ and Waiiⁿ-qude, came together again. The Waiiⁿ-qude danced continually. My elder brother was the first to kill one of the foe. So they passed the song around:

"Hi-aí-o-hi+!
Hi-aí-o-hi+!
Hi-aí-o-hi+!
Hi-aí-o-hi+!
U-bi-skă was he!
The first one was he!
He did not send him home to you!
And they fear us!
They were exterminated!"

Smoke-Maker's new-born son was carried to the battle-field by an old woman, and was caused to put his feet on two dead Pawnees. Therefore they made him have the name, Trod-on-Two.

OMAHA HISTORICAL TEXTS.

HISTORY OF ICIBAJĬ.

OBTAINED FROM JOSEPH LA FLÈCHE.

Ca$^{n\prime}$ níaci^{n}ga wi$^{n\prime}$ wa'ú wi$^{n\prime}$ miñ'g¢ă^{n} ᵡī, ciñ'gajiñ'ga wi^{n}áqtci a¢i$^{n\prime}$.
And man one woman one married her when, child only one he had.

Kĭ núǰiñga aká 'ábaa-baǰĭ'-ctĕa$^{n\prime}$, ugáca^{n}-baǰĭ'-ctĕa$^{n\prime}$, ca$^{n\prime}$ edáda^{n} gáxa-baǰĭ'-
And boy the (sub.) hunted not at all. he traveled not at all, indeed what he did not

3 ctĕa$^{n\prime}$; wa'ú-hna^{n}qti úqtawáɢĕ úwakié-hna^{n} ca$^{n\prime}$ca^{n}. Kĭ níaci^{n}ga áji amá
at all; woman only loving them he talked to them regularly always. And people different the (pl.)

íqaqa ¢ahíde-hna^{n} ca^{n}ca$^{n\prime}$ biamá; i$^{n\prime}$cte núǰiñga wó¢igɢa^{n} ¢iñgĕ'qti égа^{n}
laughing at him always ridiculed him they say; as it were boy mind without any like

¢ahíde-hna^{n} ca^{n}ca$^{n\prime}$-biamá. Iɢádi aká enáqtci ¢a'égi¢ĕqtia$^{n\prime}$-biamá. Ca$^{n\prime}$
they always ridiculed him they say. His father the he alone pitied his own very much, they say. And

6 núǰiñga nú na$^{n\prime}$qti égа^{n}-biamá. Cĭ man'dĕ ctĕ ¢iñgé-hna^{n} ca^{n}ca$^{n\prime}$-biamá.
boy male fully grown like they say. Again bow even he was always without it they say.

Ca$^{n\prime}$ wapé ¢iñgé-hna^{n} ca^{n}ca$^{n\prime}$-biamá. Kĭ núǰiñga aká ja^{n}-wéti^{n} wi$^{n\prime}$ gaxá-
Indeed weapon he was always without it they say. And boy the (sub.) wood to hit with it one made

biamá, baxúxu dúbaha gaxá-biamá. Kĭ ja^{n}-wéti^{n} kĕ a¢i$^{n\prime}$-hna^{n} ca^{n}ca$^{n\prime}$-
they say, ridges in four places he made it, they say. And war-club the (ob.) he had regularly always

9 biamá. Kĭ níaci^{n}ga amá da^{n}bá-bi ᵡī, ¢ahíde-hna^{n} ca^{n}ca$^{n\prime}$-biamá, ja^{n}-wéti^{n}
they say. And people the saw it, they say when, they always ridiculed him they say, war-club

a¢i$^{n\prime}$ tĕ. Kĭ níaciñga ukít'ĕ uctć amá nuda$^{n\prime}$-hna^{n} ca^{n}ca$^{n\prime}$-biamá. Kĭ ¢é
he had as. And people nation the rest made war regularly always they say. And this

Ícibáǰĭ nuda$^{n\prime}$ a¢á-baǰi-hna^{n} ca^{n}ca$^{n\prime}$-biamá; íbaha^{n}-baǰí-biamá. Ci égi¢e
Icibaji to war never went they say; he knew it not they say. Again at length

12 máca^{n} na$^{n\prime}$ba i$^{n\prime}$beziga máca^{n} waqúbe gaxá-biamá; a¢i$^{n\prime}$ tĕ cbć ctĕwa$^{n\prime}$
feather two yellow-tailed hawk feather sacred thing he made them, they say; he had them the who soever

íbaha^{n}-baǰí-biamá; ma^{n}¢a$^{n\prime}$ gaxá-biamá. Égi¢e níaci^{n}ga nuda$^{n\prime}$ a¢ć 'i¢e
knew it not they say; by stealth he made them, they say. At length people to war to go spoke of

na'a$^{n\prime}$i hă Ícibáǰĭ aká. Ma^{n}¢a$^{n\prime}$ ukíkie aká ᵡī, wanáa^{n}-biamá Ícibáǰĭ aká.
heard it , Icibaji the (sub.). By stealth they were talking to each other when, heard them, they say Icibaji the (sub.).

15 Kĭ Ícibáǰĭ aká, É'di b¢ć tá miñké, e¢égа^{n}-biamá. Kĭ ĕbć ctĕwa$^{n\prime}$ uí¢a-
And Icibaji the (sub.), There I go will I who, thought they say. And who soever he told him

baǰí-biamá Iha$^{n\prime}$ ¢iñké ɥ tĕ'di ¢iñgć tĕ ᵡī, máca^{n} kĕ gé¢izai ᵡī, a¢á-
not they say His mother the one who lodge at the was not when. feather the (ob.) he took his when, he went

biamá. Ha$^{n\prime}$ ᵡī nuda$^{n\prime}$ ¢ć gа$^{n\prime}$¢a ¢añká wákihídĕqti ma^{n}¢i$^{n\prime}$-biamá Ícibáǰĭ
they say. Night when to war to go those who wished watching them closely very walked they say Icibaji

18 aká. Égi¢e a$^{n\prime}$ba ᵡañ'ge ᵡī, nuda$^{n\prime}$ a¢á-biamá. Ca$^{n\prime}$ wć'ahide ahíi ᵡī,
the (sub.). At length day near when, to war they went, they say. And at a distance they arrived when,

gɸi$^{n\prime}$-biamá. Gañ′ki ucté amá wi$^{n\prime}$ɸa^{n}ɸa^{n} ĕ′di uɸéwi^{n} ahí naji$^{n\prime}$-biamá;
they sat, they say. And the rest one by one there assembling arriving stood they say;

uɸéwiñxiɸá-biamá. Égiɸe nuda$^{n\prime}$hañga aká Ícibájï ĕduíhai tĕ íbaha^{n}-bají-
they collected themselves, they say. It happened that war-chief the (sub.) Icibajï he joined it the did not know it

biamá. Nuda$^{n\prime}$ amá wañ′giɸĕqti uɸéwi^{n} ahí-biamá. Égiɸe Ícibájï aká 3
they say. The warriors all assembling arrived, they say. Behold Icibajï the

waɸíona-biamá háciaɹa, ugás′i^{n} ga$^{n\prime}$-biamá. Ga$^{n\prime}$ nuda$^{n\prime}$ amá da$^{n\prime}$bai tĕ,
was manifest they say in the rear, peeping thus they say. And the warriors saw him when,

gá-biamá: Núda^{n}hañgá! wi$^{n\prime}$ atí hă, á-biamá. Ga$^{n\prime}$ nuda^{n}/hañga aká gá-
they said as follows, they say: O war-chief! one has come . said they, they say. And war-chief the (sub.) said as follows

biamá: Níkawasa$^{n\prime}$! ĕbci^{n}te íbaha^{n} mañgɸi$^{n\prime}$i-gă, á-biamá. Ga$^{n\prime}$ wagáqɸa^{n} 6
they say: Warriors! who it may be to know it begone ye, he said, they say. And servant

na$^{n\prime}$ba da$^{n\prime}$be ahí-bi xï′jï, égiɸe, Icibájï aké akáma. Ga$^{n\prime}$ nuda$^{n\prime}$/hañga
two to see arrived, they say when, beheld, Icibajï was the one they say. And war-chief

ɸiñkĕ′di akí-bi xï, Núda^{n}hañgá! Ícibájï aké aká hă, á-biamá. Nuda$^{n\prime}$/hañga
by the they reached again, they say when, O war-chief! Icibajï he is the one . said they, they say. War-chief

aká gíɸĕqtia$^{n\prime}$-biamá. Níkawasa$^{n\prime}$! aɸi$^{n\prime}$ gíi-gă Wa′ú ′iwaɸé ma^{n}ɸi$^{n\prime}$ xï, 9
the (sub.) was very glad they say. Warriors! bring him hither. Woman talking of them he walked when,

íɸaqáqa ma^{n}hni$^{n\prime}$ tabáce, á-biamá. Agíahí-bi ega$^{n\prime}$ aɸi$^{n\prime}$ akí-biamá. Égiɸe,
you laughed at him you walked necessarily, said he, they say. Arrived for him, they say having they reached there again with him, they say. Behold,

man′dĕ ctĕ ɸiñgá-bi, kĭ hi^{n}bé ctĕ ɸiñgé akáma Ícibájï aká. Ga$^{n\prime}$, Níka-
how even had none, they say, and moccasin even had none, they say Icibajï the (sub.). And, War-

wasa$^{n\prime}$! hi^{n}bé ′íi-gă, á-biamá nuda$^{n\prime}$hañga aká. Ga$^{n\prime}$, Cĭ ma$^{u\prime}$ ctĭ ′íi-gă, 12
riors! moccasin give ye to him said, they say war-chief the (sub.). And, Again arrow too give ye to him,

á-biamá Níkaci^{n}ga wañ′giɸĕqti ma$^{n\prime}$ na^{n}báɸa^{n}ɸa$^{n\prime}$ ′í-biamá, hi^{n}bé wi$^{n\prime}$
said he, they say. Man all arrow two each they gave to him, they say moccasin one

edábe ɸa^{n}ɸa$^{n\prime}$ ′í-biamá. Cĭ ɹaɔnañ′ge édega^{n} qéga éde gasá-bi ega$^{n\prime}$,
also (from) each they gave to him, they say. Again ash-tree but dry but cut down, they say having,

man′dĕ giáxa-biamá. Ga$^{n\prime}$ aɸá-biamá Ca$^{n\prime}$ ga$^{n\prime}$ ja$^{n\prime}$-hma^{n}-biamá. Ga$^{n\prime}$ 15
bow they made for him, they say. So they went, they say. As usual they slept regularly, they say. So

cĭ aɸá-biamá égasáni xï. Égiɸe ha$^{n\prime}$ áhigi ja$^{n\prime}$-biamá.
again they went, they say the next day when. At length night many they slept, they say.

Égiɸe níkaci^{n}ga wi$^{n\prime}$ íɸa-biamá nuda$^{n\prime}$ amá. Níkaci^{n}ga íɸa-biamá xï,
At length person one found, they say the warriors. Person they found him, when, they say

Núda^{u}hañgá, níkaci^{n}ga ɸi^{n} ɸé uska$^{n\prime}$/ska^{n}qti í ɸi^{u} áɸa! Hau! níkawasa$^{n\prime}$, 18
O war-chief, person the (mv. ob.) this right in a line with is coming indeed! Ho! warriors.

é añgúnai áɸa, añgáqci tai áɸa, á-biamá. Ga$^{n\prime}$ xigɸíta^{n}-biamá nuda$^{n\prime}$ amá.
that we seek him indeed, let us kill him indeed, said he, they say. And prepared themselves they say the warriors.

xi′a$^{n\prime}$-biamá, ma^{n}ɸiñ′ka zí wasésa^{n} edábe íxi′a$^{n\prime}$-biamá. Wasésa^{n} ubíqpaɸai
They painted themselves, they say, earth yellow white clay also they painted themselves with, they say. White clay 6 ll as they rubbed it

gĕ bahí-hna^{n}-biamá Ícibájĭ aká. Kĭ nuda$^{n'}$haĩga aká gá-biamá: Éga^{n}qti
the (ob.) picked up, they say Icibajĭ the (sub.). And war-chief the (sub.) said as follows, they say: Just so

áda^{n}, níkawasa$^{n'}$, á-biamá. A$^{n'}$ha^{n}, núdja^{n}haĩgá! égа^{n} égа^{n}, á-biamá. Cĭ
I warrior, said he, they say. Yes, O war-chief! somewhat like it, said he, they say Again

3 nañ'ka kĕ zíki¢á-biamá. Nañ'ka kĕ ziañ'ki¢á-gă, á-biamá. Kĭ nuda$^{n'}$haĩga
back (ob.) the he made it yellow for him, they say. Back (ob.) the make it yellow for me, said he, they say. And war-chief

aká gá-biamá: Éga^{n}qti áda^{n}, níkawasa$^{n'}$, á-biamá. A$^{n'}$ha^{n}, núdja^{n}haĩgá!
the (suh.) said as follows, they say: Just so I warrior, said he, they say. Yes, O war-chief!

égа^{n} égа^{n}, á-biamá. Kĭ nuda$^{n'}$ amá hi^{n}bé gĕ ctĕ edábe g¢íonudá-biamá.
somewhat like it, said he, they say. And the warriors moccasins the even also pulled off their, they say.

6 Kĭ Ícibájĭ 'iñ'ki¢á-biamá. Ícibájĭ, waii$^{n'}$ wéagi'i$^{n'}$i-gă, á-bi ega$^{n'}$, Ícibájĭ
And Icibajĭ they caused to carry them, they say. Icibajĭ, robe carry ours for us, said, they having, say Icibajĭ

'iñ'ki¢á-biamá. Ícibájĭ (aká) gá-biamá: Núda^{n}haĩgá! níaci^{n}ga ¢i^{n} ɬa$^{n'}$be-
they caused to carry them, they say. Icibajĭ (the sub.) said as follows, they say: O war-chief! man the (mv.) I see him

ona^{n} ctécte-ma$^{n'}$ te hă, uágas'i$^{n'}$ te hă', á-biamá. Égi¢e waoníhi te hă, á-biamá
only at any rate I do will , I peep will . said he, they say. Beware you scare him off lest . said, they say

9 nuda$^{n'}$haĩga aká Añ'kajĭ, núda^{n}haĩgá! ɬa$^{n'}$be-hna^{n} ctécte-ma$^{n'}$ te hă,
war-chief the (sub.). Not so, O war-chief! I see him only at any rate I do will .

á-biamá. Hau! kéga^{n}, da^{n}bá-gă hă, á-biamá. Ga$^{n'}$ Ícibájĭ aká ugás'i^{n}-
said he, they say. Ho! doing so, see him . said he, they say. And Icibajĭ the (sub.) peeped

biamá. Égi¢e uhíackáqtci ti ¢i$^{n'}$ níaci^{n}ga ¢i^{n}. Kĭ gañ'ki gá-biamá Ícibájĭ
they say. At length very near was coming man the (mv.). And then said as follows, they say Icibajĭ

12 aká: Núda^{n}haĩgá! wa$^{n'}$ecte ¢éta^{n} atí-majĭ, á-biamá. Ga$^{n'}$ iénaxi¢á-biamá
the (sub.): O war-chief! even once (before) this far I have not come, said he, they say. And attacked him they say

Ícibájĭ aká. Man'dĕ a^{n}'¢a-biamá, ja^{n}-wéti^{n} sía^{n}¢ĕ'qtci a¢i$^{n'}$-biamá. Kĭ
Icibajĭ the (sub.). Bow he threw away, they say. club barely he had it, they say. And

níaci^{n}ga ¢i^{n} uq¢á-bi ega$^{n'}$, ja^{n}-wéti^{n} kĕ ígaq¢í-biamá. Wa¢áhide ctécte̊wa$^{n'}$
man the (ob.) he overtook, having, they say club the (ob.) with it he killed him, they say. They ridicule even if

15 wa$^{n'}$ete ¢acta$^{n'}$ égа^{n}-hna$^{n'}$i hă. Éska^{n} wi$^{n'}$ gawí'a^{n}i ka$^{n'}$, á-biamá. Níaci^{n}ga
at some time they stop talking usually . Oh that one I do so to you I wish, said he, they say. Man

ucté amá b¢úga najíha ¢izá-biamá, Ícibájĭ aká añ'kajĭ hă. Ga$^{n'}$ ag¢á-biamá.
the rest all hair took it, they say, Icibajĭ the (sub.) was not so . And they went homeward, they say.

Nuda$^{n'}$ amá ɬíi ć¢a^{n}be akí-biamá. É¢a^{n}be akí-biamá ɴĭ, gá-biamá: Níaci^{n}ga
The warriors village in sight of reached home, they say. In sight of they reached home, they say when, they said as follows, they say: Man

18 wi^{n}áqtci a^{n}¢a$^{n'}$naxí¢ai ćde Ícibájĭ amá gaq¢íi, á-biamá. Ga$^{n'}$ i^{n}c'áge wi$^{n'}$
only one we attacked him but Icibajĭ the (sub.) killed him, said they, they say. And old man one

íekí¢ĕ ¢éa-biamá. Nuda$^{n'}$ amá níaci^{n}ga wi^{n}áqtci iénaxí¢ai édega^{n} Ícibájĭ
proclaimed it aloud, they say. The warriors man only one attacked him but Icibajĭ

wégaq¢i, á-bi áća u! á-biamá. Ga$^{n'}$ iha$^{n'}$ giná'a^{n} amá. Giná'a^{n}-biamá
killed him for them they say indeed halloo! said he, they say And his mother heard it about her own, they say. She heard it about hers, they say

ɬĭ, gá-biamá: Gáama wiñ'kai éi^{n}te, i^{n}ɕi$^{n'}$da^{n}b éga^{n}-ă hĕ, á-biamá, égɕañge
when, she said as follows, they say: That one (mv.) he tells the truth it may be, see about mine for me de . said she, they say, her husband

ɕiñké é waká-bi ega$^{n'}$. Áqta^{n} wiñ'ke tabáda^{n}. Ɬahíde amá tĕ, á-biamá
he who that she meant, they say having. How possible he tells the truth shall? They were ridiculing him, said, they say

nú aká. Gañ'ki ɻí ɬa$^{n'}$haqtci akí-bi ɬĭ, Nuda$^{n'}$ amá níaci^{n}ga wi^{n}áqtci 3
male the (sub.). And lodge the very border they reached again, they say when, The warriors man the only one

iénaxíɕai édega^{n} Ícibájĭ wégaqɕi, á-bi áɕa u+! á-biamá i^{n}c'áge aká. Gañ'ki
attacked him but Icibajĭ killed him for them, they say indeed halloo! said, they say old man the (sub.). And

iɕádi aká naji$^{n'}$-bi ega$^{n'}$, áci aɕá-biamá. Áci aɕá-bi ɬĭ, wiñ'kai tĕ íbaha$^{n'}$-
his father the (sub.) stood, they say having, ent he went, they say. Out he went, they say when, he told the truth the knew it

biamá iɕádi aká. Gañ'ki iɕádi aká cañ'ge-má ctĕ ca$^{n'}$ ɻí tĕ bɕúgaqti 6
they say his father the. * And his father the the horses even indeed lodge the everything

íkine-wákiɕá-biamá. Gañ'ki Ícibájĭ amá ga$^{n'}$ na^{n}ɕi$^{n'}$-biamá. Égiɕe nuda$^{n'}$
to scramble for made them they say. And Icibajĭ the (sub.) so walked they say. At length to war

aɕá-biamá. Nuda$^{n'}$ aɕá-bi, égiɕe cĭ níaci^{n}ga dúba í-ma wéɕa-biamá. Cĭ
they went, they say. To war they went, they say, at length again man four these coming they found them, they say. Again

wénaxiɕá-bi ɬĭ, cĭ Ícibájĭ amá wagía^{n}ɕá-bi ega$^{n'}$, níaci^{n}ga dúba ɕañká 9
they attacked them, they say when, again Icibajĭ the (sub.) left them, they say having, man four the ones

wañ'giɕĕqti wáqɕi-biamá. Ga$^{n'}$ cĭ akí-bi ɬĭ, gá-biamá: Níaci^{n}ga dúba
all he killed them, they say. And again they reached home, they say when, they said as follows, they say: Man four

wea$^{n'}$naxíɕai éde Ícibájĭ amá gaqɕíi hă, á-biamá. Ga$^{n'}$ i^{n}c'áge wi$^{n'}$ íekíɕĕ
we attacked them but Icibajĭ the (sub.) killed . said they, they say. And old man one pro-claimed it

ɕéɕa-biamá. Nuda$^{n'}$ amá níaci^{n}ga dúba wénaxíɕai édega^{n} Ícibájĭ wégaqɕi, 12
aloud they say. The warriors man four they attacked them but Icibajĭ killed them for them,

á-bi áɕa u+! á-biamá. Ga$^{n'}$ égа^{n}-hma^{n} nuda$^{n'}$ ahí-bi ɬĭ, níaci^{n}ga wáqɕi-
they say indeed halloo! said he, they say. And so usually on the war-path they arrived, they say when, man he killed them

hma^{n} ca^{n}ca$^{n'}$-biamá, cañ'ge ctĭ wáɕi^{n} akí-hna^{n}-biamá.
regularly always they say, horse too having them he reached home regularly, they say.

Kĭ iɕádi aká miñ'gɕă^{n} ágají-biamá. Nisíha, miñ'gɕă^{n} égañ-gă. Kĭ 15
And his father the (sub.) to take a wife commanded him, they say. My child, do take a wife. And

uɕí'age-hma$^{n'}$-biamá Ícibájĭ aká. Égiɕe wa'ú gɕă$^{n'}$-biamá Ícibájĭ aká.
was unwilling regularly, they say Icibajĭ the (sub.). At length woman married, they say Icibajĭ the.

Gɕă$^{n'}$-bi ɬĭ, Ícibájĭ aká wa'ú ɕiñké ja$^{n'}$'a^{n}ha-bájĭ-hma^{n} ca^{n}ca$^{n'}$-biamá.
He married her, they say when, Icibajĭ the (sub.) woman the (ob.) lay not on her regularly always they say.

Águdi ctécte ha$^{n'}$ ɬĭ, ja$^{n'}$-hma^{n}-biamá. Kĭ iɕádi aká gá-biamá: Nisíha, 18
In what place soever night when, he slept usually, they say. And his father the (sub.) said as follows, they say: My child,

wa'ú wagɕă$^{n'}$ ɬĭ, ja$^{n'}$wa'a$^{n'}$he-hma$^{n'}$i hă. . Ja$^{n'}$'a^{n}hégañ-gă. Ɬáji ckáxe,
woman they marry them when, they lie on them usually . Do lie on her. Bad you do,

á-biamá. Gan'ki iɕádi aká égiɕa^{n}-hma^{n} ca^{n}ca$^{n'}$qtia$^{n'}$-biamá. Égiɕe Ícibájĭ
said he, they say. And his father the (sub.) said it to him regularly always they say. At length Icibajĭ

aká ámaka-bají-biamá i^{n}c'áge ɸiñké. Ga$^{n'}$ ha$^{n'}$ ꓘĭ, wa'ú ciñké ja$^{n'}$'a^{n}há-
the (sub.) get out of patience with, they say old man the (ob.). And night when, woman the (ob.) he lay on her

biamá. A$^{n'}$ba ꓘĭ, ca$^{n'}$ ɖáha^{n}-báji-hna^{n} ca^{n}ca$^{n'}$qti kĭ wa'ú ɸiñké ja$^{n'}$'a^{n}he-
they say. Day when, still he rose not regularly always and woman the (ob.) he lay on her

3 hna^{n} ca^{n}ca$^{n'}$qtia$^{n'}$-biamá. Kĭ wa'ú kĕ ɖáha^{n} ga$^{n'}$ɸa-bi ɸa$^{n'}$ja, Ícibájĭ aká
regularly always very they say. And woman the (vocl.) to arise wished, they say though, Icibajĭ the (sub.)

uɸi'agá-biamá. Kĭ ꓷí eꓷá amá waha$^{n'}$ aɸá-bi ctĕwa$^{n'}$, ca$^{n'}$ ɖáha^{n}-bají-biamá.
was unwilling, they say. And lodge his (sub.) removing they say they went, notwithstanding. yet he arose not they say.

ɖázĕqtci ꓘĭ'ctĕ, waha$^{n'}$ ahí-hna^{n}-biamá. Cĭ éga^{n} ha$^{n'}$ ꓘĭ ja$^{n'}$-biamá. Égiɸe
Late in the evening when, even removing he arrived usually, they say. Again so night when he lay, they say. Behold,

6 ha$^{n'}$ega^{n}tcĕ'qtci ukít'ĕ áji d'úba wénaxiɸá-biamá. Iɸádi aká, ɖáha^{n}
very early in the morning nation different some they attacked them, they say. His father the, Do

égañ-gă. Weánaxíɸai hă. Ca$^{n'}$ Ícibájĭ aká ía-bájĭ ja$^{n'}$-biamá. Égiɸe
arise. We are attacked . Yet Icibajĭ the speaking not lay, they say. At length

uhíackáqtci atí-biamá ꓘĭ, égiɸe, Ícibájĭ e+! águdi ɔniñkéi^{n}té! wáɸi^{n} píäji'qti
very near they had come, they say when, behold, Icibajĭ Oh! in what place you who are he may keeper very bad

9 abɸi$^{n'}$ éde égiɸe ɸéama i$^{n'}$da^{n}be taí hĕ, á-biamá wa'ú wi$^{n'}$ aká. Hú tĕ
I have but beware these see for me lest . said, they say woman one the. Voice the

na'a$^{n'}$-bi ꓘĭ, ɖáha^{n}-bi ega$^{n'}$, wéti^{n} kĕ gɸíza-biamá. Ga$^{n'}$ ĕ'di aɸá-biamá.
he heard, they say when, arose, they say having, club the (ob.) he took his, they say. And there he went, they say.

Ga$^{n'}$ ukít'ĕ-ma níha-biamá ꓘĭ, wáqɸi-hna$^{n'}$-biamá Ícibájĭ aká. Ukít'ĕ
And the nations (enemy) he joined, they say when, killed them regularly, they say Icibajĭ the (sub.). Enemy

12 hégactewa$^{n'}$jĭ wáqɸi-biamá, ca$^{n'}$ wañ'giɸe. Níaci^{n}ga wacúce ma^{n}bá-biamá.
a great many he killed them, they say, in fact all. Man brave two they say.

Wi$^{n'}$ Unáhe ijáje aɸi$^{n'}$ aká, Hañ'ga-biamá. Ícibájĭ aká níka^{n}-biamá. Wacúce
One Unahe his name he had it, a Hanga they say. Icibajĭ the helped him, they say. Bravery

tĕ ékiga^{n}qtia$^{n'}$-biamá. Ga$^{n'}$ Ícibájĭ [aká] ta$^{n'}$wañgɸa^{n} eꓷá amá qtágiɸĕ'-
the they were just alike, they say. And Icibajĭ [he who] nation his the (sub.) loved him very

15 qtia$^{n'}$-biamá.
dearly, they say.

Égiɸe cí nuda$^{n'}$ aɸá-biamá ꓘĭ, níaci^{n}ga wi$^{n'}$ wacúceqti cí^{n}te júgɸa-
At length again to war they went, they say when, man one very brave it may be was with him

biamá. Ꞁexúja^{n} ijáje aɸi$^{n'}$ aká, ꓘa$^{n'}$za-biamá. Kĭ aɸá-bi ꓘĭ, gɸégega$^{n'}$-biamá
they say. Ꞁexuja^{n} his name he had it, a ꓘa^{n}zo they say. And they went, they say when, thought thus, they say

18 akíwa: Wi$^{n'}$a^{n}wa năn'de ɸa^{n} átaqti a$^{n'}$ɸi^{n} éda^{n}, eɸégea^{n}-biamá. Égiɸe ta$^{n'}$-
both: Which one heart the (ob.) very much more we are (*in thought*) I they thought, they say. At length vil-

wañgɸa^{n} hégactewa$^{n'}$jĭ ĕdí-ɸa^{n} amá. Ĕ'di ahí-biamá. Ga$^{n'}$ ĕ'di ahí-bi ꓘĭ,
lage very populous was there they say. There they arrived, they say. And there they arrived, they say when,

gá-biamá: Níkawasa$^{n'}$, ɸagɸé taí hă, á-biamá; neté amá é waká-bi ega$^{n'}$.
they said as follows, they say. Warriors, you go homeward will . said they, they say; remainder the (pl.) that meant it, they say having.

21 Wéahide mañgɸi$^{n'}$i-gă, á-biamá. Ga$^{n'}$ waggáqɸa^{n} amá agɸá-biamá. Ga$^{n'}$
To a distance begone ye, said they, they say. And servant the (pl.) went homeward, they say. And

Ʇexújaⁿ, Ícibájĭ eɸaⁿ′ba, Ĕ′di añgáɸe te, á-biamá, năn′de íɣiɗahaⁿ gaⁿɸá-bĭ
Ʇexujaⁿ, Icibajĭ he too, There let us go, said they, they say, heart to know their they wished, they say

ega ⁿ′. Ĕ′di ahí-bi ɣĭ, égaxe ɣíi ɸaⁿ snaⁿ′snaⁿqtiaⁿ′ amá. Ʇíi ɣañ′ge ahí-bi
because. There they arrived, they say when, around village the (cv. ob.) very level they say. Village near they arrived, they say

ɣĭ, égiɸe, níaciⁿga amá banañ′ge-kidá-biamá. Ákiĕ′qti naji ⁿ′-biamá. Kĭ 3
when, behold, men the (sub.) shot at the rolling hoops, they say. In a great crowd they stood, they say. And

miⁿ′ɸumaⁿcíqtiaⁿ′-biamá. Gaⁿ′, Éátaⁿ aⁿ′ɸiⁿ ɣĭ, ĕ′di añgáhi tédaⁿ, á-biamá
it was just noon they say. And, How we be if, there we reach shall? said, they say

Ʇexújaⁿ aká. Kĭ Ícibájĭ aka gá-biamá: Kagéha, wahí ɸéɸaⁿ nackí ɸaⁿ
Ʇexujaⁿ the (sub.). And Icibajĭ the (snb.) said as follows, they say: Friend, bone this head the (ob.)

añgúgɸaⁿ té, á-biamá, ɹe-sĭn′de-qɸú′a wahí skă′qti ĕdedí-ɸaⁿ é waká-bi ega ⁿ′. 6
let us put in, said he, they say, buffalo-pelvis bone very white the ones there that meant, they say having.

Gaⁿ′ miⁿ′de ĕ′di aɸá-biamá. Caⁿ′ géɸega ⁿ′-hma ⁿ′-biamá: Hĭndá! wiⁿ′aⁿwa
And crawling there they went, they say. Yet they thought only thus they say: Let us see! which one

na ⁿ′aⁿpe téda ⁿ, eɸéga ⁿ-hma ⁿ′-biamá. Gañ′ki níaciⁿga banañ′ge-kíde amá
we fear seen danger will? they thought only they say. And man shot at rolling hoops the (sub.)

wahí wi ⁿ′ daⁿbá-bi ɣĭ, égiɸe, uhíackáqtci tiɸa ⁿ′ wahí ɸaⁿ. Gá-biamá: 9
bone one they looked at, they say when, behold, very close had become bone the. One said as follows, they say:

Kagéha, wahí ɸéɸaⁿ wéahídeaɹáqti ɸa ⁿ′ctĭ, á-biamá. Kĭ wi ⁿ′ gá-biamá:
Friend, bone this at a very great distance heretofore, said he, they say. And one said as follows, they say:

Kagéha, ĕ′di ca ⁿ′ca ⁿ, a-biamá. Égiɸe ga ⁿ′te-jiñ′ga ɣĭ, égiɸe, uhíackáqtci
Friend, there always, said he, they say. At length a while little when, behold, very close

tiɸa ⁿ′ wahí ɸaⁿ. Kagéha, wahí ɸéɸaⁿ wéahide ecé ɸa ⁿ′ctĭ, uhíackáqtci tí hă, 12
became bone the. Friend, bone this at a distance you said heretofore, very close it has come

á-biamá. Kĭ Ʇexújaⁿ aká gá-biamá: Wéábaha ⁿ′i. Wéaɸai hă, á-biamá.
said he, they say. And Ʇexujaⁿ the (sub.) said as follows, they say: They know us. They have detected us . said he, they say.

Gaⁿ′ Ícibájĭ aká gá-biamá: Ca ⁿ′, á-biamá. Gaⁿ′ Ʇexújaⁿ aká, Ahaú! á-bi
And Icibajĭ the (sub.) said as follows, they say: Enough, said he, they say. And Ʇexujaⁿ the (sub.), Oho! said, they say

ega ⁿ′, wahí a ⁿ′ɸa ɸéɸa-biamá, wénaxiɸá-biamá, banañ′ge-kíde ɸañká. Gaⁿ′ 15
having, bone they threw far away they say, they attacked them they say, shot at rolling hoops those who. And

akíɸaha wi ⁿ′ gaqɸí-biamá, banañ′ge-kíde ɸañká. Gaⁿ′ agɸá-biamá. Gaⁿ′
both one they killed him, they say, shot at rolling hoops those who. And they went homeward, they say. And

ukít‘ĕ amá: Na ⁿ′baqteiaⁿ′i! aⁿwa ⁿ′ɸiqe taí hă, á-biamá. Wáɸiqe waɸi ⁿ′ aɸá-
enemy the (sub.): They are only two! let us chase them . said they, they say. Chasing them they went with them

biamá. Égiɸe wéahidĕ′qti waɸi ⁿ′ ahí-bi ɣĭ′jĭ, utcíje ubáazá-biamá. Utcíje 18
they say. At length at a very great distance they carried them, they say when, thicket scared them into, they say. Thicket

cúgaqti égiha áiáɸa-biamá Ʇexújaⁿ aká Ícibájĭ eɸa ⁿ′ba. Gaⁿ′ wáɸi‘á-biamá
very dense headlong had gone they say Ʇexujaⁿ the (sub.) Icibajĭ he too. And they sailed with them, they say

ukít‘ĕ amá. Gaⁿ′ égaⁿ-hmaⁿ caⁿca ⁿ′qtia ⁿ′-biamá akíwa.
enemy the (sub.). And so regularly continually they say both.

NOTES.

The exact meaning of Icibajĭ is uncertain: it may mean, "He to whom they do not give any wages." This is still a sacred name in the ⱡe-sĭnde gens, being borne by a son of the present head of the gens.

384, 7. jaⁿ-wetiⁿ. This was about two feet long, and four inches in diameter.

385, 4. gaⁿ-biama, in this way. The narrator said this when he imitated the action.

386, 3. nañka kĕ zikiɸa-biama. He made his back like that of the sparrow-hawk.

386, 7–8. jaⁿbe-ɔnaⁿ etecte maⁿ te hă, in ⱡoiwere, "atá-ɔna qeñⁿ′ hanⁿ′ tó," I wish to see him at any rate; but "jaⁿbe te-hnaⁿ′ ete maⁿ′ te hă," in ⱡoiwere, "atá ɸi tányi hanⁿ′ tó," I cannot do anything else, I must see him at all events.—Sanssouci.

387, 7. ikinewakiɸa-biama. The father of Icibajĭ was so proud of his son's success that he let the people scramble for the possession of all his property, as well as for his ponies. Chips were thrown into the air, each representing a piece of property. Whoever caught the chip as it descended, won the article. There were other adventures of the two, but I have not preserved them in ɸegiha. Only one of these was gained and written in English, and it occurred after the adventures given here in the text. Mothers used to scare their children, telling them that Icibajĭ or ⱡexujaⁿ would catch them if they did not behave.

TRANSLATION.

A man took a wife and had one child. The boy did not hunt at all, he did not travel at all; indeed, he did nothing at all; as he was fond of the women, he was always talking to them. The people laughed at him and derided him as a boy without any sense. The father was the only one who spared him. He became a man; but he had no bow, and he was without any other weapons. The boy made a four-sided club, which he always had with him. When the people saw it, they always laughed at it. And hostile nations were continually going on the war-path; but this Icibajĭ never went, as he knew nothing about it. At length he made sacred two quill-feathers of a sparrow-hawk. He did this secretly. No one knew that he had them. At length Icibajĭ heard the men speak of going on the war-path. When they were talking to each other by stealth, Icibajĭ overheard them. And he thought, "I will go thither." But he did not tell it to any one at all. When his mother was not at the lodge, he took his quill-feathers and departed. When it was night Icibajĭ walked, watching very closely those who desired to go on the war-path. At length when day was near, they went on the war-path. And when they arrived some distance from the village, they sat down. And the rest assembling, one by one, came and stood; they assembled themselves. It happened that the war-chief did not know that Icibajĭ had joined the party. All of the warriors arrived. At length Icibajĭ was visible at the rear, peeping thus. And the warriors said as follows: "O war-chief! one has come." And the war-chief said as follows: "O warriors! begone and see who it is." And when two servants went to see, behold, it was Icibajĭ. And when they returned to the war-chief, they said, "O war-chief! Icibajĭ is the one." The war-chief was very glad. "O warriors! bring him hither. When he walked talking about the women, you were bound to laugh at him; but now it is otherwise." They went for him and brought him back. Behold, he had

no bow, and he was destitute even of moccasins. "O warriors! give him moccasins and arrows too," said the war-chief. All the warriors gave him arrows, two from each. They also gave him moccasins, one pair from each man. They cut down a dry ash tree, and made a bow for him. So they departed. They slept regularly as usual, and when it was the next day they departed again. At length they had slept many nights.

At length the warriors detected a man. When they detected the man, they said, "O war-chief! a man is indeed coming right in a line with our course." "Ho! warriors, he is indeed the one whom we seek. Let us kill him!" And the warriors prepared themselves; they painted themselves; they painted themselves with yellow earth and white clay. Icibajĭ picked up all the pieces of white clay which fell as they rubbed it on themselves. And the war-chief said as follows: "Does it have to be just this way, O warrior?" "Yes, O war-chief! somewhat like it," said Icibajĭ. And he made his back yellow for him. "Make my back yellow," said Icibajĭ. And the war-chief said as follows: "Does it have to be just so, warrior?" "Yes, O war-chief! somewhat like it," said Icibajĭ. And the warriors pulled off their leggings and moccasins also. And they made Icibajĭ carry them. "Icibajĭ, carry them for us," said they; and they made him carry them. Icibajĭ said as follows: "O war-chief! I wish to see the man at any rate." "Beware lest you scare him off!" said the war-chief. "No, O war-chief! I wish to see him at any rate," said Icibajĭ. "Ho! Do so and look at him," said the war-chief. And Icibajĭ peeped at him. At length the man had come very near. And then Icibajĭ said as follows: "O war-chief! not even once hitherto have I come this distance." And Icibajĭ attacked him. He threw away the bow, having only the club. And having overtaken the man, he killed him with the club. "Even though men ridicule one, they usually stop it at some time. I wish that I could serve some one of you in that way," said he to the others. All the other warriors took parts of the scalp; but Icibajĭ did not. So they went homeward. When the warriors came again in sight of the village, they said as follows: "We attacked a man, and Icibajĭ killed him." And an old man proclaimed it aloud: "The warriors attacked a man, but Icibajĭ killed him for them, they say, indeed, halloo!" And the mother of Icibajĭ heard it. When she heard it, she said as follows, addressing her husband: "Do see for me whether that one tells the truth." "How is it possible for him to tell the truth? They were ridiculing him," said the husband. And when they had reached the very border of the encampment, the old man said, "The warriors attacked a man, but Icibajĭ did indeed kill him for them, halloo!" And the father having stood, went out of doors. When the father got out, he knew that they told the truth. And the father caused the people to scramble for his horses, and, in fact, for everything in his lodge. And Icibajĭ continued so. At length they went on the war-path. When they went on the war-path, behold, they discovered four men approaching. Again when they attacked them, Icibajĭ left his comrades behind, and killed all four of the men. And again when they reached home they said as follows: "We attacked four men, but Icibajĭ killed them." And an old man proclaimed it aloud. "The warriors attacked four men, but Icibajĭ killed them for them, they say, indeed, halloo!" And it was usually so when they reached any place when they were on the war-path: he always killed the men, and also brought back horses.

And his father commanded him to marry. "My child, do take a wife." And Icibajĭ was unwilling for some time. At length Icibajĭ took a woman. When he married her, Icibajĭ never lay with the woman. In what place soever he was when

night came, there he usually slept. And his father said as follows: "My child, when they marry women, they usually lie with them. Do lie with her. You do wrong." And his father was saying it to him incessantly. At length Icibajĭ got out of patience with the old man. And when it was night, he lay with the woman. When it was day still he did not rise; he continued to lie with the woman without intermission. And though the woman wished to rise, Icibajĭ was unwilling. And notwithstanding their lodges removed and departed, he did not rise. When it was very late in the evening he usually reached them. Again when it was night, so he lay. Behold, very early in the morning, some men belonging to different hostile tribes attacked them. His father said: "Do arise. We are attacked." Yet Icibajĭ lay without speaking. At length when they had come very near, behold, a woman said, "Oh! Icibajĭ, in what place can you be? I have a very bad captor. Beware lest he see my parts which should not be seen!" When he heard her voice, he arose and took his club. And he went thither. When he joined the foe, Icibajĭ was killing them. He killed a great many of the enemy; in fact, all. The brave men were two One was named Unahe, a member of the Hañga gens. Icibajĭ helped him. They were equally brave. And his nation loved Icibajĭ very dearly.

At length, when they went again on the war-path, one very brave man went with him. ⌊exuja" was his name, and he was a member of the Kansas gens. And as they went, each one thought thus: "Which one of us has the best heart?" At length a very populous village was there. They arrived at it. And when they arrived there, they addressed the rest of the party, saying as follows: "Warriors, you will go homeward. Begone ye to a distance." And the servants went homeward. And ⌊exuja" and Icibajĭ said, "Let us go thither," because they wished to know their own hearts. When they arrived there, it was very level around the village. When they were close to the village, behold, the men were playing the game banañge-kide (shooting at rolling hoops). They were standing in a great crowd. And it was just at noon. And ⌊exuja" said to himself, "How shall we be when we go thither?" And Icibajĭ said as follows: "Friend, let us put our heads in these bones," referring to the very white buffalo pelvis bones that lay there. And having put them on, they went crawling. Yet each one thought thus: "Let me see! which one of us will fear danger when he sees it?" And when the men who played banañge-kide looked at one of the bones, behold, the bone had become very near. And one said as follows: "Friend, this bone was at a very great distance heretofore." And another said as follows: "Friend, it was always there." At length after a little while, behold, it had become very close. "Friend, you said heretofore that this bone was at a distance. It has come very close," said one. And ⌊exuja" said as follows: "They recognize us. They have detected us." And Icibajĭ said as follows: "It is enough." And when ⌊exuja" said, "Oho!" they threw away the bones, and attacked those who played banañge-kide. And each of them killed one of the players. And they went homeward. And the enemy said, "They are only two! Let us chase them." They went along in pursuit of them. At length the two carried their pursuers to a very great distance. And the pursuers scared the two into a thicket. ⌊exuja" and Icibajĭ had gone headlong into a very dense thicket. And the enemy failed to do anything to them. And both were so continually.

THE STORY OF WABASKAHA.

Told by Joseph La Flèche.

Ta$^{n'}$wa^{n}-ni kĕ'di gϕi$^{n'}$-biamá Uma$^{n'}$ha^{n} amá. Égiϕe ꓓáϕi^{n} nuda$^{n'}$ atí-bi
Village water by the sat they say Omahas the (snb.). At length Pawnees to war came, they say

ega$^{n'}$, cañ'ge d'úba wáϕi^{n} agϕá-biamá. Kĭ níaci^{u}gȧ eą́ aká níaci^{n}ga ꞇábꞇi^{n}
having, horse some they took homeward, they say. And man their he who man three

júwagcá-bi ega$^{n'}$, sigϕé kĕ wiúhe aϕá-biamá, cañ'ge wáϕi^{n} aϕaí kĕ sigϕé kĕ. 3
with them, they say having, trail the (ob.) following them he went, they say, horse having them they went the trail the.

Níaci^{u}ga wiúhe aϕé aká, Wábaskáha ijáje aϕi$^{n'}$-biamá. Aϕá-bi ega$^{n'}$,
Man following them went the (sub.), Wabaskaha his name had they say. Went, they say having,

watcícka wi$^{n'}$, *Republican* ijáje-ϕadaí, kĭ ꓓáϕi^{n} amá Kíϕaϕúda ijáje-ϕadaí
stream one, Republican his name they call it, and Pawnees the (snb.) Kiϕaϕanda his name they call it

kĕ, ĕ'di ahí-biamá. Ĕ'di ꓓáϕi^{n} amá ĕ'di ta$^{n'}$wa^{n} gϕi$^{n'}$-biamá. Ĕ'di wáϕi^{n} 6
the (ob.), there they arrived, they say. There Pawnees the (pl. sub.) there village sat they say. There having them

akí-biamá cañ'ge-ma. Ga$^{n'}$ méda^{n} amá. Ga$^{n'}$ ĕ'di ahí-bi ega$^{n'}$, ꞇí uꓓá-
they reached home, they say the horses (ob.). And during the spring they say. And there arrived, having, they say lodge they entered

biamá. Hau. T'éwaϕĕ ga^{n}ϕá-biamá ꓓáϕi^{n} amá Uma$^{n'}$ha^{n} ϕañká. Kĭ ꓓáϕi^{n}
they say. ¶ To kill them wished they say Pawnees the (snb.) Omahas the (ob.). And Pawnees

amá ucté amá t'éwaϕĕ ga$^{n'}$$\phi$a-bají-biamá. Kĭ níkagahi ꞇí uꓓaí aká íe 9
the (snb.) the rest to kill them did not wish they say. And chief lodge they entered it the one who he spoke

ctĕwa$^{n'}$-bají-biamá. Ga$^{n'}$, T'éwaϕĕ ga$^{n'}$$\phi$ai ꓘĭ'ctĕ t'éwa$\phi$ĕ taité, e$\phi$éga^{n} éga^{n},
at all not they say. And, To kill them they wish even if they kill them shall, he thought as,

ía-bají-biamá. Égiϕe níkagahi igáqϕa^{n} aká ní agíaϕá-biamá. Aϕi$^{n'}$ agϕi-bi
he spoke not they say. At length chief his wife the (snb.) water went for they say. She brought it back, they say

ꓘĭ, Uma$^{n'}$ha^{n} ϕañká ní tĕ wa'í-biamá. Gañ'ki ꞇá hébe ϕizá-bi ega$^{n'}$, iúgϕa^{n}- 12
when, Omahas the (ob.) water the (ob.) she gave them, they say. And dried meat pieces she took, they say having, to put in the month

wákigϕá-biamá, ni$^{n'}$ꞇa wégа^{n}ϕá-bi ega$^{n'}$, wa'ú aká. Hau. Waϕáta-bi ꓘĭ, gá-
she caused them, they say, to live she desired for them, they say because, woman the (sub.). ¶ They ate, they say when, said as follows

biamá níkagahi aká: Ké! can'gaxá-ba áci mañgϕi$^{n'}$i-gă. Ni$^{n'}$ꞇa wégа^{n}ϕégа^{n}
they say chief the (sub.): Come! cease ye and out begone ye. To live she wished for them, as

waϕátewákigϕĕ, á-biamá. Bgϕúgaqti áci agϕá-biamá. Ga$^{n'}$ wéku-hma$^{n'}$- 15
she caused them to eat, said he, they say. All out went they say. And invited them regularly

biamá ꓓáϕi^{n} amá Uma$^{n'}$ha^{u} ϕañká. Kĭ níaci^{n}ga wi$^{n'}$ wéku-biamá, ꓓáϕi^{n}
they say Pawnees the (snb.) Omahas the (ob.). And man one invited them, they say, Pawnee

wahéha-bajíʻqti-bi ćiⁿte, Umaⁿ′haⁿ ɸañká wéku-biamá. Kĭ uqpé tĕ jĭñ′-
very stout-hearted, they say it may be, Omahas the (ob.) he invited them, they say. And dish the far

gactĕwaⁿ′jĭ améde hiⁿbɸiñ′ge síaⁿɸĕ′qti ugípiqti wéku-biamá. ᗡáɸiⁿ aká
from small they were, but beans alone very full he invited them, they say. Pawnee the (sub.)

3 jaⁿ-wétiⁿ wiⁿ′ aɸiⁿ′ akáma. ᑎnásniⁿi ɻĭ, gákĕ íwigáqɸi taí miñké. Cĭ
club one was keeping, they say. Ye devour it it, that (ob.) I kill you with will I who. Again

ɔníʻai ɻĭʻctĕ, gákĕ íwigáqɸi taí miñké, á-biamá. Égiɸe ɸasniⁿ′-biamá;
ye fail to do it even if, that (ob.) I kill you with will I who, said he, they say. At length they swallowed it, they say;

ínandĕqtiaⁿ′-bi caⁿ′ ɸasniⁿ′-biamá. Gaqɸí-bají-biamá. Caⁿ′ hă. ᑎnásniⁿ,
they were satiated, they say yet they swallowed it, they say. He did not kill they say. Enough . You have swallowed it,

6 á-biamá. Kĭ égasáni ɻĭ, úwakiá-biamá ᗡáɸiⁿ amá Umaⁿ′haⁿ ɸañkáʻ:.
he said, they say. And the next day when, talked to them, they say . Pawnees the (sub.) Omahas the (ob.):

Kagéha, cañ′ge ɸañká wáɸagɸĕ ɸatíi ɸaⁿ′ja, wáɸagɸáɔniⁿ ɸagɸá-bájĭ taité,
Friends, horse the (ob.) you have come for them, your own though, them you have, your own you go homeward not shall,

á-biamá. Tʻaⁿ′ ɻĭ, wáɸagɸĕ ɸatí te, á-biamá. Kĭ tʻaⁿ′ ɻĭ, ɸatí ɻĭ, maqúde
said they, they say. Harvest when, you come for them, your own will, said they, they say. And harvest when, you come when, gunpowder

9 dʻúba wéɸaɔniⁿ ɸatí taí, á-biamá. Gaⁿ′, Aⁿ′haⁿ, égimaⁿ tá miñke, á-biamá
some you have for us you come will, said they, they say. And, Yes, I do that will I who, said, they say

Wábaskáha aká. Agɸá-biamá. Agɸá-biamá ɻĭ, xagé-hnaⁿ caⁿcaⁿ′qtiaⁿ′-
Wabaskaha the (sub.). They went homeward, they say. They went homeward, they say when, crying regularly all the time

biamá Wábaskáha aká. Wakanʻda ɸiñké gíɻa xagé-hmaⁿ-biamá. Hau!
they say Wabaskaha the (sub.). Deity the (ob.) asking a favor of he cried regularly they say. Ho!

12 Wakanʻda, ukítʻĕ ɸañká aⁿ′ɸijujĭ ɸaⁿ′ja, iⁿwiⁿ′ɸakaⁿ kaⁿ′ ebɸégaⁿ, á-biamá
Wakanda, foreigners they who ill-treated me though, you help me I hope I think, said he, they say

xagé-ɔnaⁿ′-bi ɸanʻdi. Gaⁿ′ ᗡáɸiⁿ-ma wákiɸa gaⁿɸá-biamá Wábaskáha aká.
crying regularly they say when (past). And the Pawnees to take vengeance on them wished they say Wabaskaha the (sub.).

Égiɸe haⁿ′ ɻĭ ɲadi akí-biamá. Xagé agɸá-biamá, ɲi ɸanʻdi akí-bi ɻĭ.
At length night when at the lodges they reached home, they say. Crying he went homeward, they say, village at the he reached home, they say when,

15 Kĭ xagé gɸé tĕ íbahaⁿ′-biamá, níaciⁿga bɸúga naʻaⁿ′-biamá. Gáɸiⁿ cañ′ge
And crying he went homeward the they knew it, they say, people all heard it they say. That one horse

wiúgihe ɸiⁿ gí éde, xagé gí hă, á-biamá. Xagá-bi tĕ′di, Wakanʻda ɸiñké
he who was following his is coming back, crying he is coming . said they, they say. He cried, they say when, Deity the (ob.)

ɸahaⁿ′ xagá-biamá. Ganʻki níaciⁿga íbahaⁿ-biamá, nudaⁿ′ gaⁿ′ɸa xagé tĕ.
imploring him he cried, they say. And people knew it they say, to war wishing crying the.

18 Uʻɸájĭ ɸaⁿ′ja, caⁿ′ íbahaⁿ′-biamá. Gaⁿ′ níaciⁿga bɸúgaqti ĕ′di ahí-bi egaⁿ′,
He told me not though, yet they knew it, they say. And people all there arrived, they say having,

eáɲaⁿ xagé tĕ naʻaⁿ′ gaⁿɸá-biamá. Gaⁿ′ ugɸá-biamá Wábaskáha aká. Ĕ′di
why he cried the to hear it they wished, they say. And told his they say Wabaskaha the (sub.). There

pí ɸaⁿ′ja, cañ′ge ɸañká iⁿ′ʻi-bájĭ. Aⁿ′ɸina tʻćawáɸa-baɸiⁿ′, á-biamá. Kĭ
I arrived though, horse the (ob.) they did not give me mine. They came near killing us, said he, they say. And

t'a$^{n'}$ ᴋĭ, maqúde i$^{n'}$nai hă. Maqúde i$^{n'}$ɕi^{n} tí-gă hă, á-biamá ᗡáɕi^{n} amá,
harvest when, gunpowder they asked of me . Gunpowder having for me come thou . said, they say Pawnes the (sub.),

á-biamá. Bɕúgaqti níaci^{n}ga amá Wábaskáha ɕa'éɕa-bi ega$^{n'}$, gíɕa-bají-
said he, they say. All people the (sub.) Wabaskaha pitied him, they say having, they were sad

biamá. Égasáni ᴋĭ, níaci^{n}ga bɕúgaqti uɕéwiñᴋiɕá-biamá. Níkagahi amá, 3
they say. The next day when, men all assembled themselves, they say. Chief the,

wahéhají amá ctĭ, ca$^{n'}$ bɕúgaqti uɕéwiñᴋiɕá-biamá. Kĭ niníba wi$^{n'}$ují-
stout-hearted the (sub.) too, in fact all assembled themselves, they say. And pipe one they filled

biamá. Ga$^{n'}$ Wábaskáha aká níaci^{n}ga bɕúgaqti wáɕistubá-biamá, ʇáqpi
they say. And Wabaskaha the (sub.) men all spread his hands before them, they say, crown of head

gĕ wábit'á-biamá. Gá-biamá: ᖵá'eañ'giɕái-gă hă. Edáda^{n} i^{n}ɕi$^{n'}$ɕaonígca^{n} 6
the (pl. ob.) he pressed on them, they say. He said as follows, they say: Pity ye me . What you decide for me

ᴋĭ, égaⁿqti iñgáxai-gă hă, á-biamá. Ga$^{n'}$ níkagahi aká niníba waqúbe
if, just so do ye for me . said he, they say. And chief the (sub.) pipe sacred

gáxai kĕ ují-biamá. Ga$^{n'}$ gá-biamá: Niníba gákĕ, ᗡáɕi^{n} wañ'gakíɕa taíte
they made the it (ob.) filled they say. And he said as follows, they say: Pipe that (ob.), Pawnees we take vengeance on them shall

íɕanahi$^{n'}$i ᴋĭ, ɕanái-gă hă. Uɔníc'agaí ᴋĭ, ɕaná-bajíi-gă hă, á-biamá. Ga$^{n'}$ 9
ye are willing if, put ye the pipe to your lips . Ye are unwilling if, do not put the pipe to your lips . said he, they say. And

ɕaná-biamá; níaci^{n}ga bɕúgaqti i$^{n'}$-biamá. Gá-biamá níkagahi aká: Kĕ!
they put it to their lips, they say; men all smoked it, they say. Said as follows, they say chief the (snb.): Come!

aɕúha, íɕigɕa$^{n'}$i-gă. Ata$^{n'}$ ᴋĭ wañ'gakíɕa taíte, íɕigɕa$^{n'}$i-gă. Kĭ wi$^{n'}$ gá-
finally, decide ye. How long when we take vengeance on them shall, decide ye. And one said as follows

biamá: Núda^{n}hañgá, nugé ɕé-ɔna^{n} a^{n}wa$^{n'}$ɕate taí. Wakan'da ɕiñké ctĭ 12
they say: O war-chief, summer this only we eat will. Deity the (ob.) too

a^{n}ɕáha^{n} taí, uma$^{n'}$ɕiñka ɕé-hma^{n}. T'a$^{n'}$ ᴋĭ, wañ'gakíɕa taí, á-biamá. Ga$^{n'}$
we pray to will, season this only. Harvest when, we take vengeance on them will, said he, they say. And

níaci^{n}ga dúba nuda$^{n'}$hañgá-biamá; xagé-hma^{n} ca^{n}ca$^{n'}$-biamá; a$^{n'}$ba gĕ' ctĕ
man four war-chief they say; they cried regularly always they say; day the (pl.) even

ha$^{n'}$ gĕ' ctĕ xagé-hma^{n} ca^{n}ca$^{n'}$-biamá. Wakan'da, ɕá'eañ'giɕá-gă. Awáji^{n}cté 15
night the (pl.) even they cried regularly always they say. Wakanda, pity me. I am in a bad humor

tĕ i^{n}wiñ'kañ-gă, Wakan'da, é-hma^{n} ca^{n}ca$^{n'}$qtia$^{n'}$-biamá. Gañ'ki nugé ᴋĭ,
the help me, Wakanda, he said regularly always they say. And summer when,

gaqɕa$^{n'}$ aɕá-bi ᴋĭ, xagé-hma^{n} ca^{n}ca$^{n'}$-biamá. Níaci^{n}ga dúba a$^{n'}$ba gĕ waɕáta-
migrating they went, they say when, they cried regularly always they say. Man four day the (pl.) they ate

báji, ní ctĭ ɕata$^{n'}$-bájĭ-hma$^{n'}$-biamá. Ha$^{n'}$ ᴋĭ, ní ɕata$^{n'}$-bi-dé waɕáte-hma$^{n'}$- 18
not water too they drank not regularly they say. Night when, water they drank they say while they ate usually

biamá. Égiɕe t'a$^{n'}$ ᴋĭ, agɕí-biamá ta$^{n'}$wa^{n} ɕan'di. Hau! ké, ca$^{n'}$ hă. Angá-
they say. At length harvest when, they came back, they say village to the. Ho! come, enough . Let

ɕe taí, á-biamá. Ga$^{n'}$ aɕá-biamá gacíbe. Ha$^{n'}$ega^{n}tcĕ'qtci nuda$^{n'}$ aɕá-biamá
us go, said they, they say. And they went, they say out of it. Very early in the morning to war they went, they say

nú amá bɸúgaqti Aɸá-bi ɣĭ. égiɸe, Caaⁿ′ d'úba ɻíi ɸan′di ahí-biamá;
males the all. They went, when, behold, Dakotas some village at the arrived, they say;
(sub.) they say

Umaⁿ′haⁿ ɻíi ɸaⁿ nini aɸíⁿ′ ahí-biamá. Ⅎéɸaⁿbá-biamá. Nudaⁿ′ bɸúgaqti
Omaha village the tobacco they brought to, they say. Seven they say. To war all

3 aⁿ′baɸé áiáɸai tĕ ɸatí, á-biamá. Caaⁿ′ aká qáɸa agɸá-bájĭ, nudaⁿ′ amádi
to-day have gone when you have come, said they, they say. Dakotas the (sub.) back again did not go home, to those who went to war

aɸé 'íɸa-biamá. Gá-biamá: Ucté amá atí ɣĭ, úwaɸágiɔná taí hă, á-biamá,
to go they spoke of. they say: They said as follows, they say: The rest they come when, you tell them will . said they, they say,

Caaⁿ′ é wáwaká-bi egaⁿ′. Gaⁿ′ Caaⁿ′ amá ⅆéɸaⁿba amá Umaⁿ′haⁿ-má
Dakotas that meant them, they say having. And Dakotas the seven the the Omahas

6 wiúhe aɸá-biamá nudaⁿ′ tĕ. Aɸá-bi egaⁿ′ égiɸe Ⅎáɸiⁿ ɻíi ɸan′di ahí-biamá
following them went they say on the war-path when. They went, they say having at length Pawnee village at the arrived, they say

Umaⁿ′haⁿ amá nudaⁿ′ tĕ. ⅃íi ɣa″ha kĕ′di ahí-biamá aⁿ′ba ɣañ′ge ɣĭ.
Omahas the (sub.) on the war-path when. Village border by the they arrived, they say day near when.

Wénaxíɸa gaⁿɸá-bi egaⁿ′, ɻíi ɣa″ha kĕ′di najiⁿ′-biamá. Égiɸe wénaxíɸá-
To attack them desired, they say having, village border by the they stood, they say. At length they attacked them

9 biamá aⁿ′ba ɣĭ, Ⅎáɸiⁿ-má Kĭ Ⅎáɸiⁿ amá Umaⁿ′haⁿ-má wadaⁿ′ba-biamá
they say day when, the Pawnees. And Pawnees the the Omahas saw them they say

wénaxíɸai tĕ. Ⅎáɸiⁿ amá, Wŭ! weánaxíɸai ɸaⁿ′ja, ɣaⁿ′zai tĕ hă. ⅃úuci
they attacked them when. Pawnees the (sub.), Why! they have attacked us though, they are Kansas . Frequent explosions

égaⁿi-dé gaⁿ gɸé tá amá, á-biamá. Égiɸe ɻíi ɸan′di ahí-bi egaⁿ′, égiɸe
they make them while at length they will go away. said they, they say. At length village by the arrived, they say having, behold.

12 Umaⁿ′haⁿ-máma. Wébahaⁿ′-biamá Umaⁿ′haⁿ-má. Gaⁿ′ wákiɸá-biamá.
they were Omahas moving. They knew them, they say the Omahas. And they contended with them, they say.

Wákiɸá-biamá ɸaⁿ′ja, akíɸa t'ékiĕ-hmaⁿ′-biamá: Ⅎáɸiⁿ-má ctĭ t'éwaĕ-hmaⁿ′-
They fought them, they say though, both they killed one another, regularly, they say: the Pawnees too they killed them regularly

biamá, Umaⁿ′haⁿ-má ctĭ t'éwaɸĕ-hmaⁿ′-biamá. Égiɸe ɻíi ɸaⁿ nbísandĕ′ɸtci
they say. the Omahas too they killed them regularly. they say. At length village the pressing very close upon

15 ahí-biamá. Égiɸe ɻíi ɸan′di ahí-bi egaⁿ′, égiɸe maⁿ-íi gĕ. Maⁿ-íi gĕ
they arrived, they say. At length village by the arrived, they say having. behold, lodges of earth (pl.). Lodges of earth (pl.

ba'ú-bi-dé usé-hmaⁿ′-biamá. Ⅎáɸiⁿ ɻí wiⁿ′ ba'ú-bi-dé Ⅎáɸiⁿ amá maⁿ′te
they pushed holes in, they say, while they set afire regularly, they say. Pawnee lodge one they pushed holes in, they say, while Pawnees the (sub.) inside

uníjiⁿ amá áci aⁿ′ha aɸá-bi-dé, cĭ ɻí wédajĭaɻá ahí-hmaⁿ′-biamá. Ⅎáɸiⁿ
stood in the (sub.) out fleeing they went, they say, they again say, while. lodge elsewhere they reached regularly, they say. Pawnees

18 áhigi núwahégabají-biamá. Kĭ ɻíi djúbaqtci úgactá-biamá, Ⅎáɸiⁿ cé-
many they shot down many of them, they say. And lodges very few remained , they say, Pawnees they were

nawaɸá-bi egaⁿ′. Gaⁿ′ cañ′ge-má ctĭ bɸúgaqti wénacá-biamá Ⅎáɸiⁿ-má.
exterminated, they say because. And the horses too all they took from them, they say the Pawnees.

Gaⁿ′ Caaⁿ′ ⅆéɸaⁿba nudaⁿ′ wiúhe hí ɸañká ctĭ zaní t'éwaɸá-biamá.
And Dakotas seven to war following them arrived the ones who too all they killed them, they say.

21 ɣaxé-ɸaⁿ′ba ɻíga" ctĭ t'éɸa-biamá.
Crow Two his grandfather too they killed him, they say.

NOTES.

This story refers to events which occurred about a hundred years ago. Two Crows, the grandson of one of the characters, is now over fifty years of age.

393, 1. Ta^{n}wa^{n}-ni, Village-stream. The Omahas call two streams by this name, because they camped near them. The Ta^{n}wa^{n}-ni of this story, Omaha Creek, is one of their old camping-grounds, according to Half-a-Day, the tribal historian.

393, 1. ʤa¢i^{n}. These were the Republican Pawnees whom the Omahas call Zizíka-ákiɸisi$^{n'}$ (Joseph La Flèche), or Zizíka-ákisi (Saussouci). They may be a Turkey gens.

393, 11. nikagahi igaq¢a^{n} aka, etc. This custom was observed by the Pawnees, Omahas, and Ponkas. Even if foes ate with them, they became relations, whom it was wrong to kill. A mouthful of food, a drink of water, or a whiff from a pipe, sufficed to establish the relationship.

394, 2. Saussouci adds: neje-ni ¢atañkiɸai, "he was caused to drink urine," which was mixed with the beans.

394, 4. ɔni'ai. This should be ɔná'ai, from ¢a'a, to fail in eating or drinking all.

396, 2. de¢a^{n}ba-biama. Seven is a sacred number in the Omaha and Ponka gentile system, and it is the number of the original gentes of the Dakotas. See references to this in the other historical papers in this volume.

TRANSLATION.

The Omahas dwelt on Omaha Creek. It happened that a war-party of Pawnees carried off some of their horses. The owner of the horses took three men and followed their trail. The man who went following them was named Wabaskaha. Having departed, they arrived at the Republican River, which the Pawnees call Kiɸa¢uda. The Pawnees dwelt there in villages, to which they had taken the stolen horses. It was during the spring. Having arrived there, they entered a lodge. Some of the Pawnees wished to kill the Omahas, but the rest did not wish to kill them. The chief whose lodge they had entered did not speak at all. As he thought, "If they wish to kill them, they will surely kill them," he did not speak at all. At length the chief's wife went for water. When she brought it back, she gave the water to the Omahas. Taking pieces of dried buffalo meat, the woman made them put them in their mouths, as she wished them to live. When they had eaten, the chief said as follows: "Come, cease ye and go outside. As she wished them to live, she caused them to eat." Every one of them went out and homeward. And the Pawnees were continually inviting the Omahas to feasts. One man, a very brave Pawnee, invited the Omahas to a feast. And he invited them to eat from dishes which were very large and filled very full of beans alone. The Pawnee had a club. Said he, "If you swallow the food, I will kill you with that; and if you fail to eat all, I will kill you with that." At length they swallowed it; they were satiated, yet they swallowed it. He did not kill any one. "Enough. You have swallowed it," said he. On the morrow the Pawnees talked with the Omahas: "Friends, though you have come hither for your horses, you shall not take them back with you. You can come for them in the early fall. And in the fall you must bring us some powder when you come." And Wabaskaha said, "Yes, I will do that."

The Omahas went homeward. As they went homeward, Wabaskaha was crying continually. He was crying and asking a favor of the deity. "Ho! Wakanda, though the foreigners have ill-treated me, I hope that you may help me," he said when he cried. And Wabaskaha wished to take vengeance on the Pawnees.

At length, when it was night, he and his comrades reached their own village. When they reached their own village, he went crying to his lodge. And they knew that he went away crying; all the people heard him. "That one who was following his horses is coming back, but he is coming crying," said they. When he cried, he cried in prayer to the deity. And the people knew that it was the crying of one who wished to go on the war-path. He did not tell it, yet they knew it. And all the people went thither, as they wished to know why he was crying. And Wabaskaha told his story. "I went thither; but they did not restore my horses to me. We came very near being killed. And they asked me for gunpowder in the fall. The Pawnees said, 'Bring us gunpowder when you come.'" All of the people pitied Wabaskaha; they were sorrowful. The next day the chiefs, the braves, and, in fact, all the people, assembled. They filled a pipe. And Wabaskaha stretched out his hands in supplication towards the people; he touched their heads, and said as follows: "Pity ye me. Do for me just what you decide as to my case." And the chief took the sacred pipe and filled it. He said as follows: "If ye are willing for us to take vengeance on the Pawnees, put ye that pipe to your lips; and if ye are not willing, do not put that to your lips." And every man put the pipe to his lips, and smoked it. And the chief said, "Come! Make a final decision. Decide when we shall take vengeance on them." And one said as follows: "O war-chief, let us eat only this summer. Let us pray to the deity too, only this season. Let us take vengeance on them in the early fall." And four men were the war-chiefs; they were continually crying: by day and by night they were continually crying. They continued saying, "Wakanda, pity me. Help me in that about which I am in a bad humor." And when they went on the hunt in the summer, they were always crying. The four men did not eat during the days; water, too, they did not drink. When it was night they used to drink water and eat.

At length they came back to their village, here on Omaha Creek. "Ho! Come, it is enough. Let us go," said they. And they went out of the village. Very early in the morning all the men went on the war-path. When they went, behold, some Dakotas came to the village; they came with tobacco to the Omaha village. They were seven. "You have come to-day when every one has gone on the war-path," said those who remained in the village. The Dakotas did not go back to their land. They spoke of going to those who had gone on the war-path. They said as follows: "When the rest come, you will please tell them." They referred to the Dakotas. And the seven Dakotas departed, following the Omahas who had gone on the war-path. The Omaha war party having gone, arrived at length at the Pawnee village. They arrived at the outskirts of the village when day was near. Having desired to attack them, they stood at the outskirts of the village. At length, when it was day, they attacked the Pawnees. The Pawnees said, "Really! though we are attacked, they are Kansas. After firing a number of shots, they will go homeward." At length, having reached the village, behold, they were Omahas. And the Pawnees knew the Omahas. They contended with them. Though they fought them, they killed some on each side: some Pawnees were killed, and some Omahas were killed. At length the Omahas pressed

very close upon the lodges. At length when they arrived at the village, behold, the lodges were of earth. Thrusting holes through the earth-lodges, they were setting them afire. When one Pawnee lodge had holes thrust through it, the Pawnees standing inside went out and fled, going to a lodge elsewhere. A great many Pawnees were shot down. And as the Pawnees were almost exterminated, very few lodges were left after the slaughter. They deprived the Pawnees of every horse. And all the seven Dakotas who followed the war-party were killed. Two Crows' grandfather was also killed.

THE FIRST BATTLE BETWEEN THE OMAHAS AND THE PONKAS AFTER THE DEATH OF BLACK BIRD.

Related by Aⁿpaⁿ-laŋga.

Díxe égaⁿ-biamá. Hégajĭ t'á-biamá. Gáqɸaⁿ aɸaí tĕ hă ɻé uné.
Small-pox they were so, they say. Not a few they died, they say. Migrating they went, buffalo to hunt.

Paŋ'ka amádi ahí-biamá. ɻé wáɸatai tĕ Paŋ'ka amá. Kĭ ɸé-ma céta ⁿ
Ponkas at the they arrived, they say. Buffalo ate them Ponkas the (sub.). And these that far

díxe ĭⁿ'tcaⁿ giniⁿ' tĕ naⁿpéhii tĕ Umaⁿ'haⁿ amá; uɻígɸi'age égaⁿ maⁿɸiⁿ'i tĕ. 3
small-pox now recovered when were hungry Omahas the (sub.); indisposed somewhat they walked.

Aⁿwaⁿ'ɸate taí-égaⁿ caŋgáɸai, á-biamá Umaⁿ'haⁿ amá. Í-bajíi-gă, á-biamá
We eat in order that we go to you, said, they say Omahas the (sub.). Do not come, said, they say

Paŋ'ka amá. Díxe wáɸaaⁿ'hne taí. Nă! caⁿ' aⁿwaⁿ'ɸataí ɻĭ, aŋgági taí
Ponkas the (sub.). Small-pox you will leave with us. Psha! at any rate we eat when, we will be coming back

uqɸé, á-biamá Umaⁿ'haⁿ amá. Ĕdi aɸá-biamá. Í-bajíi-gă há, á-biamá 6
soon, said, they say Omahas the (sub.). There they went, they say. Do not come ! said, they say

Paŋ'ka amá. Wakíd 'íɸa-biamá. Kĭ Umaⁿ'haⁿ aká djúba ahí-biamá.
Ponkas the (sub.). To shoot at them they threatened, they say. And Omahas the (col. sub.) a few arrived, they say.

Díxe ctĭ wakégа áhigi weát'ai Umaⁿ'haⁿ amá. Paŋ'ka-má wakégа-bájı
Small-pox too sick many died to us Omahas the (sub.). The Ponkas sick not

ú-t'aⁿ aⁿt'é taí, á-biamá Paŋ'ka amá. Ké, maqúde wapé agɸáɸiⁿ í taí. 9
wounds having we die will, said, they say Ponkas the (sub.). Come, gunpowder weapons having there let them come.

Uɸá maŋgɸiⁿ'i-gă, á-biamá. Ú-t'aⁿ aⁿt'é tabacé, á-biamá Umaⁿ'haⁿ amá.
To tell it begone ye, said they, they say. Having wounds we must die. said, they say Omahas the (sub.).

Umaⁿ'haⁿ amá ĕ'di aɸá-biamá Paŋ'ka ɻíi ɸaŋ'di. (ɴáciqti-égaⁿ iⁿc'áge aká
Omahas the (sub.) there went they say Ponka village to the. (A long time ago old man the

uɸaí.) A-í-bi ɸaⁿ'ja wákiɸá-biamá. ɻíi kĕ' ctĕ ĕ'di égaⁿ wáca-biamá; 12
told it.) They approached, they say though they attacked them, they say. Lodges the (ob.) even directly they deprived them of, they say;

edádaⁿ aɸiⁿ'i gĕ giaⁿ'ɸa-biamá, bɸúgaqti. Múwahegabají-biamá. Djúbaqtci
what they had the (pl.) they abandoned theirs, they say, everything. They shot down many of them, they say, Very few

umúcta-biamá Paŋ'ka amá Umaⁿ'haⁿ-hébe amćde gí amá; niníba aɸiⁿ'
remained from shooting, they say Ponkas the (sub.). Omaha part he was, but he was returning; pipe having

ɴíbaq¢a agí amá; maja$^{n'}$ úda^{n} gáxe a¢i$^{n'}$ gí amá. Batcíje í amá. Iɬa$^{n'}$-
face to face he was coming they say; land good to make having it he was coming they say. Forcing his way in he was coming, they say. Had

cka¢á-biamá Uma$^{n'}$ha^{n} aká. Uma$^{n'}$ha^{n} aká gá-biamá: Ɬa^{n}ckáha, ¢ag¢í tĕ,
him for a nephew, they say Omaha the (sub.). Omaha the (sub.) said as follows, they say: Sister's son, you have come back as,

3 ca$^{n'}$ hă, á-biamá. Na^{n}bé wábaha ¢é amá ɴĭ, Uma$^{n'}$ha^{n} aká niníba a¢i$^{n'}$
enough . said he, they say. Hand motioning he went they say when, Omaha the (sub.) pipe having

gi ta$^{n'}$ man'dehi íjahá-bi ega$^{n'}$, t'é¢a biamá. Cĭ ca$^{n'}$ ákikí¢a ma^{n}¢i$^{n'}$-biamá.
he who came spear thrust at with, they say having, he killed him, they say. Again still fighting one another they walked, they say.

Êgi¢e Pañ'ka wi$^{n'}$ í amá. Ké, cónawa¢á¢ĕ onaí. Cañ'gaxái-gă, á-biamá.
At length Ponka one coming was they say. Come, you are going to destroy us. Cease ye, said he, they say.

6 Ca$^{n'}$ckaxe te, aí a¢a+! á-biamá i^{o}c'áge íekí¢ĕ aká. Niníba háci ti ta$^{n'}$ é
You are to cease, he says indeed! said, they say old man crier the (sub.). Pipe later he who came, that

ína^{n}cta$^{n'}$-biamá. Cañ'gaxá-biamá. Pañ'ka djúbaqtci uctá-biamá.
they stopped for, they say. They ceased they say. Ponkas a very few remained, they say.

(The following is a version of the latter part of the above paper, which was dictated in 1881 by Frank La Flèche, who obtained it from A^{n}ba-hebe, the general historian of the Omahas, a man who is over eighty years of age, and older than A^{n}pa^{n}-ɬañga:)

Pañ'ka amádi Uma$^{n'}$ha^{n}-hébe wi$^{n'}$ ma^{n}¢i$^{n'}$i tĕ. Kĭ Uma$^{n'}$ha^{n} amá íi
Ponkas by the Omaha part one he walked. And Omahas the (pl.) were coming

9 tĕ waná'a^{n}-bi ɴĭ, Íwaki¢a-bajíi-gă. Wakídai-gă, á-biamá. Kĭ Uma$^{n'}$ha^{n}
the he heard them, they say when, Cause ye them not to be coming Shoot at them, he said, they say. And Omahas

amá giná'a^{n}i tĕ. Kĭ wáki¢aí tĕ'di Pañ'ka-má 'ág¢awá¢ai tĕ. Gañ'ki
the (sub.) heard it of him. And they fought them when Ponkas the (ob.) they made them suffer. And

Pañ'ka amá ɴíbaq¢a niníba a¢i$^{n'}$ a-íi tĕ. Kĭ Uma$^{n'}$ha^{n} amá gaí tĕ:
Ponkas the (sub.) face to face pipe having were coming. And Omahas the (sub.) said as follows:

12 Uma$^{n'}$ha^{n}-hébe ¢iñké, ijáje ¢adaí tĕ, é wa¢á'ii tĕdíhi ɴĭ, múa^{n}¢icta^{n} taíte,
Omaha part he who, his name they called it, that you give to us it occurs when, we finish shooting shall,

aí. Kĭ n¢í'agaí tĕ Pañ'ka amá Cĭ píqti Uma$^{n'}$ha^{n} amá wáki¢aí tĕ. Kĭ
they say. And refused Ponkas the (sub.). Again anew Omahas the (sub.) fought them. And

wasísigĕ-qtia$^{n'}$i ¢é Uma$^{n'}$ha^{n}-hébe Pañ'ka amádi úqiqĕ ma^{n}¢i$^{n'}$ amá. Kĭ
active very this Omaha part Ponkas by the a refugee he walked the one who. And

15 iɬa$^{n'}$cka cá-qti amá ágikipaí tĕ. Kĭ iɬa$^{n'}$cka ¢i^{n} man'gipá-biamá. Kĭ
his sister's son his real the (mv. sub.) he met his. And his sister's son the (mv. ob.) he feared to see his, they say. And

waha$^{n'}$'ai tĕ. Ani$^{n'}$ɬa ka$^{n'}$bé¢a. ¢á'ca$^{n'}$gi¢á-gă, aí tĕ ¢í-eja, ¢á'ca$^{n'}$¢a¢-
he prayed to him. I live I wish. Pity me, your relation, he said. You, on the other hand, have you pitied me

áda^{n}, aí tĕ iɬa$^{n'}$cka aká. Gañ'ki man'dehi íjahá-biamá. Kúsandĕ'qti i¢a$^{n'}$-
? said his sister's son the (sub.). And spear he pierced him with, they say. Through and through he

18 ¢ai tĕ. Cĭ Pañ'ka niní ují a¢i^{n} a-í amá Uma$^{n'}$ha^{n}-mádi. Kĭ cañ'gaxai tĕ.
placed him. Again Ponkas tobacco put in having were coming they say Omahas to them. And they ceased.

NOTES.

399, 13. muwahegabaji-biama. There was a strong emphasis on the first syllable when the story was told.

399, 13. djubaqtci, pronounced dju+baqtci by the narrator.

400, 7. ina^{n}cta^{n}-biama. This refers to moving to and fro of the combatants who were on foot.

TRANSLATION OF A^{s}PA^{s}-ĻAÑGA'S VERSION.

The Omahas had the small-pox, and many died. They migrated, and went on the buffalo hunt. They arrived at the place where the Ponkas were. The Ponkas ate buffalo meat. And these Omahas, who had now recovered from the small-pox, were hungry, and so they were indisposed to make any exertions. "We go to you that you may eat," said they. "Do not come. You will give us the small-pox," said the Ponkas. "Psha! we will eat at any rate, and we shall soon be coming back," said the Omahas. They went thither. "Do not come," said the Ponkas, who threatened to shoot at them. And a few of the Omahas arrived there. Many of our Omahas had died from the small-pox. "Let us Ponkas die from wounds, when we are not sick. Come! Begone and tell them they can come with powder and weapons," said the Ponkas. "We must die from wounds," said the Omahas. The Omahas went to the Ponka village. (The old man told it a very long time ago.) When the Omahas approached, they attacked the Ponkas. Immediately they made the Ponkas abandon even the lodges which were there, and the Ponkas left all of their possessions. The Omahas shot down a great many of them. A very few Ponkas survived. A half-Omaha was coming back to us, forcing his way through the ranks of the combatants, and bringing a pipe. He was coming to make peace. An Omaha had him as a sister's son. The Omaha said as follows: "Sister's son, it is well that you have come home." When the Ponka extended his hand, as if to give it to him, the Omaha thrust a spear at the one who brought the pipe, and killed him. And still they continued fighting one another. At length a Ponka was approaching. "Come! you are going to destroy us. Cease it," said he. "He says, indeed, that you are to cease!" said the old man who was the crier. They stopped, owing to the act of him who came afterwards with the pipe. They ceased. A very few Ponkas remained.

TRANSLATION OF A^{s}BA-HEBE'S VERSION.

One who was half-Omaha dwelt with the Ponkas. And when he heard that the Omahas were approaching, he said to the Ponkas, "Do not let them come. Shoot at them." The Omahas heard about him. And when they fought the Ponkas, they made the latter suffer. And the Ponkas were coming to them, face to face, bringing a pipe. And the Omahas said as follows: "When you give us the half-Omaha," calling his name, "we shall stop shooting." But the Ponkas refused. And the Omahas fought them again. And he who continued as a refugee among the Ponkas, this half-Omaha, was very active. And his own sister's son met him during the fight. And he feared to see his sister's son. He prayed to him: "I wish to live. Pity me." "Have you, on the other hand, pitied me?" said his sister's son. And the latter pierced him with a spear, laying him on the ground, pierced through and through. Again the Ponkas were bringing a pipe to the Omahas. They ceased.

THE BATTLE BETWEEN THE OMAHAS AND THE PAWNEE LOUPS.

DICTATED BY AⁿʹPAⁿ-LAŠ GA.

Umaⁿʹhaⁿ amá mudaⁿʹ aҀá-biamá waⁿʹgiҀe. ᏧéҀaⁿba wadaⁿʹbe aҀaí tĕ.
Omahas the (subj.) to war went, they say all. Seven to see went.

Nudaⁿ haũga aká CáҀewáҀĕ ijáje aҀiⁿʹ tĕ. Núdaⁿhaũgá, í dʻúba ᏧéҀaⁿba
War-chief the (sub.) CaҀewaҀĕ his name he had it O war-chief, lodge some seven

3 ĕdí tĕ, é uҀá maũgҀiⁿʹi-gă, á-biamá CáҀewáҀĕ aká. Cí áhigi-ma-ɻátaⁿ
there the, that to tell begone ye, said, they say CaҀewaҀĕ the (sub.). Again the many from

atí-biamá. Núdaⁿhaũgá, wágazuaⁿʹҀa aũgáti hă, á-biamá. Wadaⁿʹbajĭ-
they came, they say. O war-chief, we correct it we have come said, they say. Not to see

wákiҀá-biamá ɻí ké. Ké! uҀá maũgҀiⁿʹi-gă. Ꮭí ᏧéҀaⁿbai. WanáqҀiⁿʹi-gă,
he caused them, they say, lodges the (line of.). Come! to tell it begone ye. Lodge they are seven. Hasten ye,

6 á-biamá. Atí-biamá áhigi amá (Umaⁿʹhaⁿ amá). Haⁿ-ímaⁿҀiⁿ ĕʻdi aҀá-
said he, they say. Came, they say many the (sub.) (Omahas the). Night walking at there they went

biamá. Ĕ di ɻaⁿʹgĕqtei ahí gaⁿʹҀa-biamá. Cétaⁿ áhigii tĕ ukígҀa-bají-
they say. There very near to arrive, they wished, they say. So far they were the many they had not told those with them.

biamá; ákinaqҀá-biamá Umaⁿʹhaⁿ amá Ĕdíqtei ahí-biamá. ÉgiҀe, ɻíhuɻaⁿ
they say; bid it from their party, they say. Omahas the (sub.). Just there they arrived, they say. Behold, smoke-holes

9 cábe ké amá, hégaji Núdaⁿhaũgá, hégaji amá Ҁaⁿʹja, aũgáti aⁿʹҀétaⁿi hă.
distant black lay they say, not a few. O war-chief, not a few they are though, we have come we have finished

Caⁿʹ waŋʹgakiҀa taí, á-biamá mudaⁿʹhaũga áji amá wiⁿʹ aká. Ꮭí ɻaⁿha
At any rate let us contend with them. said, they say war-chief different the (pl.) one the (sub.). Lodge border

kĕdíqtei miⁿdé aҀá-biamá; gҀéba-naⁿʹba ҀaⁿҀaⁿʹ naⁿbé ukígҀaⁿ miⁿdé aҀá-
just at the crawling they went, they say; by twenties hand holding one another crawling they went

12 biamá. QҀĭäjíqteiaⁿʹ wagҀáde aҀá-biamá, ɻinaⁿʹdaⁿ aҀá-biamá. Nudaⁿʹ-
they say Very quietly creeping up on them they went they say. pushing themselves with their feet they went, they say War-

haũga waҀíxabe aҀiⁿʹ-biamá, Giaⁿʹha-bi ijáje aҀiⁿʹ-biamá. Wéti aҀiⁿʹ-
chief sacred bag he had it they say. Giaha-bi his name he had it, they say Striking instrument he had it

biamá, wéaqҀade wéti gáxe, waqúbe gáxe ҀizáҀ-biamá. Ꮭíi Ҁaⁿduⁿbaⁿʹ
they say war-club with iron point striking instrument he made it, sacred thing he made it he took it, they say Village the (obj.) four times

15 gaⁿʹ-biamá (digaizá-biamá). Makaⁿʹ waqúbe gáxe ҀickáҀ-biamá duⁿbaⁿʹ.
so they say (brandished it towards, they say). Medicine sacred thing he made it he untied, they say four times.

Ꮭadé teɻa ҀéҀe gaxáҀ-biamá Ꮭadé eá gahiҀ aҀé gáxai tĕ. Makaⁿʹ tĕʻɻa
Wind to the to tell it he made it, they say Wind its wafting it to go he made it Medicine to the

ahí ɻa, waji gisiҀaji wáxai te, wapé gisiҀaji wáxai ᏧáҀiⁿ-má. Ꮭí
when disposition not to remember he made them weapons not to remember he made them the Pawnees. Lodge

ɣaⁿ′ha border a-í-jaⁿ-ma those who approached and lay maⁿ′ arrow wiⁿ′ one ɸidaⁿ′ ɸéɸa-biamá. he sent away by pulling (the bow) Cétaⁿ they say. So far ugáhanaᵭáze darkness amá. they say.

Maⁿ′ Arrow kĕ the waɸíɔnajĭ not visible amá they say. Wackaⁿ′ To do his best ákigɸaji. commanding one another atí-hmaⁿ-biamá, they came, they say, jíjí. whispering. Lí Lodge ɣaⁿ′ha border

kĕ the ecaⁿ′qtci very near to a-í-jaⁿ-biamá, they approached and lay, they say, bispé. crouching. Égiɸe At length aⁿ′ba day akágaⁿ′ba the (sub.) amá. they say. Maⁿ′ Arrow wiⁿ′ one 3

ɸidaⁿ′ ɸéɸa-biamá. Waɸíɔna. ɸ́ékĕ waqúbe kĕ dubaⁿ′ ágaízai tĕ wa'iⁿ′baⁿ-
he sent away by pulling (the bow) they say. It was visible. This (ob.) sacred thing the four times (ob.) he brandished it towards when he gave the attacking cry

biamá. Dubaⁿ′ Four times tĕ the baⁿ′-bi he called, they say ɣí, when, hau! well! kída-biamá. they shot at it, they say. Wákiɸá-bi They contended with them, they say égaⁿ, having, wapé weapon

gɸíze-ma those who took theirs ᗡáɸiⁿ-má the Pawnees jaⁿ′t'e-má those sound asleep ctī, too, caⁿ′caⁿ without stopping wáqɸi-biamá. they killed them, they say. Wa'ú-ma The women tĕ too waté clothing 6

nuɣáɸiⁿ naked naⁿɔnúde-hmaⁿ′-biamá; slipped off regularly as they ran haⁿégaⁿ′tce they say; ᗡáhaⁿ morning waté they arose clothing gɸí'a-hmaⁿ′i they failed to fasten tĕ. Lí Lodges regularly.

kĕ the (inc of) wáce making them abandon wáɸiⁿ-biamá; they had them, they say; áksande through and beyond wáɸiⁿ-biamá they had them, they say ᗡáɸiⁿ-má. the Pawnees (ob.). ɬɣiᗡehiⁿ′hiⁿqti Just like pillows on one another

t'éwaɸá-biamá, they killed them they say. wapé weapons gisíɸa-bájĭ they did not remember egaⁿ′. because. ɸíqɸe Canes égih headlong iɸá-biamá, they went, they say. úbaaze. they were scared into. 9

Átacaⁿ Beyond that gaⁿ′ so íha-biamá. they passed, they say. Líi Village ɸaⁿtá to the cĭ again úgiᗡaazá-biamá they scared them into their, they say. Ědíhi They arrived there ɣí, when, wapé weapons

gɸízai tĕ took their ᗡáɸiⁿ Pawnees amá. the (sub.) Ědíhi ɣí, At that time when, t'éwaɸĕ-hmaⁿ′i they killed them regularly Umaⁿ′haⁿ the Omahas (ob.). má. Djúba A few unúcte remained from shooting

ahíi they arrived tĕ, when, waji in a bad humor ⁿ′-píbajĭ ᗡáɸiⁿ-má. the Pawnees. Áhigi Many t'ékiɸai. they killed one another. Cáɸewáɸĕ Caɸewaɸĕ égiɸe at length t'éɸa- killed him 12

biamá, they say, ᗡáɸiⁿ Pawnees amá the (sub.). Cáɸewáɸĕ t'éɸai, Caɸewaɸĕ aí, is killed, he says, indeed, aɸa-. Ca′ckaxe Enough you do taí, will, he says, indeed,

á-biamá. said he, they say. Caⁿ′gaxá-biamá. They ceased, they say. Caⁿ′ Yet caⁿ′ge, horse, ɪíha, tent-skin, waɸáte food gɸúbaqti, all, wenáce snatching from them

'iⁿ car- agí-biamá. rying they were coming home, they say. 15

NOTES.

This fight occurred when the father of Aⁿpaⁿ-ɪaⁿga was a boy.

402, 2. mudaⁿ′haⁿga, etc. Cáɸewáɸĕ was the leader of the seven scouts.

402, 14. weaqɸade, a kind of war-club, with an iron point on one side of the lower end, and a ball of wood on the other. There are two kinds. The club, with the exception of the iron point, is made of some kind of very hard wood.

402, 14. ɲi ɸaⁿ. As the Pawnees do not camp in a circle, this is probably intended for "ɲi kĕ."

403, 2. akigɸaji. Aɣígɸaji—Frank La Flèche. So he makes uɣígɸaⁿ, instead of ukigɸaⁿ, 402, 14.

403, 8. iɬᗡehiⁿhiⁿqti, a verb from iɬᗡehiⁿ, which is derived from the noun ibehiⁿ, a pillow.

TRANSLATION.

All of the Omahas went on the war-path. Seven went as scouts. The leader of the party was Ca¢ewa¢ĕ, of the Black-shoulder gens. "O war-chief," said he, "go ye and tell that seven lodges are there." And they came from the main body of the Omahas. "O war-chief," said they, addressing Ca¢ewa¢ĕ, "we have come to obtain a correct account." He caused them not to see the lodges. "Come! begone ye and tell it. The lodges are seven. Hasten ye," said Ca¢ewa¢ĕ. The main body came. They went thither by night. They desired to approach very near to the foe. The scouts had not yet told those with them that the foes were many; the Omahas hid it from their party. They arrived just there. Behold, the smoke-holes formed a long black line in the distance; they were a great many. "O war-chief, though they are many, we have already come. Let us contend with them at any rate," said one of the other war-chiefs. Just at the outskirts of the lodges they went crawling; they went crawling by twenties, each one holding the hand of the man next to him. They went creeping up on them, not uttering a sound. They pushed themselves forward with their feet, moving somewhat like frogs in leaping. A war-chief named Gia^{n}ha bi had a sacred bag. He used a wéaq¢ade as a weapon; he made it a sacred thing and used it. He did *so* four times towards the lodges; he brandished it towards them. Four times he untied the medicine which he had made sacred. He caused the wind to send it off to the place; he made the wind waft the odor towards the lodges. When the medicine arrived at the place, it made the Pawnees forget their warlike temper; it made them forget the weapons. One of those who approached the outskirts of the village and lay there, pulled his bow and sent an arrow with all his might. It was still dark, and the arrow was not visible. They continued coming and commanding one another to make every effort, speaking in whispers. They approached very near to the outskirts of the village, and lay there crouching. At length the day gave light. Gia^{n}ha-bi pulled his bow, sending an arrow with force, and it was visible. He waved the sacred bag four times, and gave the attacking cry. When he had called four times, lo! they shot at the village. They contended with the Pawnees. They killed some of the Pawnees as they were seizing their weapons, and the others who were still sound asleep. The women, too, were in a nude condition, because they had not been able to fasten their garments when they arose so early in the morning, and as they ran, their clothing slipped off them. The Omahas made the Pawnees abandon their lodges; they took them far beyond the village when chasing them. As the Pawnees had forgotten their weapons, they were killed till they resembled many pillows lying on one another here and there, and in great heaps. They were scared into the canes. Still they passed beyond. The Omahas scared them again into their village. At that time the Pawnees seized their weapons; and then they killed the Omahas. When a few of the Pawnees who remained after the shooting arrived there, they were in a desperate mood. Those on each side killed many of their opponents. At length the Pawnees killed Ca¢ewa¢ĕ. "He says, indeed, that Ca¢ewa¢ĕ has been killed. He says, indeed, that you are to cease fighting," said the crier. They ceased. The Omahas captured all the horses, tent-skins, and food, which they brought home.

THE SECOND FIGHT WITH THE PONKAS.

Related by Aⁿpaⁿ-ɬaÑga.

Ákikijí-biamá. Umaⁿ′haⁿ amá ctī gaqɸaⁿ′ aɸá-biamá, Pañ′ka amá ctī
Two tribes came together, they say. Omahas the (sub.) too moving in a body went, they say, Ponkas the (sub.) too

gaqɸaⁿ′ aɸá-biamá, Ní-ubɸáɸa kĕ′ɲa. ɻéga kiɲaⁿ′ba-bi egaⁿ′, watcígaxá-
moving in a body went, they say, Niobrara at the. New they saw one another, they say because, they danced

biamá. Pañ′ka wiⁿ′ wanác utiⁿ′-biamá. Pañ′ka wiⁿ′ wanáca-biamá Útiⁿ 3
they say. Ponka one as a police-man hit him, they say. Ponka one was a policeman, they say. Hit

amá ákikiɸá-biamá. Pañ′ka amá éwaⁿ gaⁿ′, Umaⁿ′haⁿ amá wénaxiɸá-biamá.
they who contended together they say. The Ponkas being the cause as, Omahas the (sub.) attacked them they say.

ɻí kĕ, cañ′ge ctī, edádaⁿ aɸiⁿ′i, caⁿ′ bɸúgaqti wáca-biamá. Cī waɸístube
Lodge the (col.), ponies too, what they had, in fact all they made them abandon, they say. Again to spread the hands before them

agí-biamá ɣíbaqɸa. Kī Wacúce iɸádi aká Pañ′ka amáɲa ahí-bi egaⁿ′, nágɸe 6
they were coming, they say face to face. And Wacuce his father (sub.) the Ponka at the arrived, they say having, a captive

ɸizaí tĕ. Cī waɸístube aɸiⁿ′ a-í-biamá Umaⁿ′haⁿ ɸañkáɲa. Gaⁿ′ maja ⁿ′
he was taken. Again to spread the hands before them having him they were coming, they say Omahas to the. And land

údaⁿ gaxá-biamá.
good they made it, they say.

NOTE.

Aⁿpaⁿ-ɲañga said that this occurred before his birth, *i. e.*, before 1830. Wacuce was an old man when he died in 1878; and it was his father, Gahige-jiñga, who was captured by the Ponkas at the beginning of this battle. Gahige-jiñga was then very young: Aⁿpaⁿ-ɲañga said that it occurred when the former was a "cenujiñga-qtci," a very young man; Saussouci said that Gahige-jiñga was a small boy. He was playing on the side of the Ponka camp at the commencement of the fight, and so was captured by the Ponkas. The messengers brought a pipe as well as Gahige-jiñga, who was restored to his people.

TRANSLATION.

The Omahas and Ponkas came together, and traveled together when going on the hunt along the Niobrara River. They danced because they saw one another anew after a separation. A Ponka, who acted as a policeman, hit an Omaha. The Ponka was a policeman. They who struck contended together. The Ponkas being the cause, the Omahas attacked them, forcing them to abandon their lodges, ponies, and, in fact, all which they had. And the Ponkas were coming with their faces towards our people, to petition to them. And the father of Wacuce having arrived at the Ponka camp, he was taken captive. And they were bringing him to the Omahas to petition for peace. And they made peace.

BATTLE BETWEEN THE OMAHAS AND THE DAKOTAS.

DICTATED BY A^{n}PA^{n}-LAÑGA.

A^{n}jiñ'ga tĕ'di ɮé wanáse úјawaqti gɸí^{n}'i tĕ Uma^{n}'ha^{n} amá. Égiɸe
Me small when buffalo surrounding them very pleasantly sat Omahas the (sub.). At length

nuda^{n} aɸá-bi, ai awána'a^{n}', Caa^{n}' ta^{n}'wañgɸa^{n} ɗéɸa^{n}baha, hégabaji. ɗáɸi^{n}
to war went. they said I heard them, Dakotas tribe in seven places, not a few. Pawnees

3 wákiɸa ahĩ tĕ, ukít'ĕ íbɸa^{n}qti agũ tĕ, u'éɸa agíi tĕ baɬéɮe amá. Kī d'úba
to contend with them they arrived, foe very full of coming back, they were scattering they were coming back gentes the (sub.). And some

uhé ćawaɸaí agɸí amá waɸáte ga^{n}'ɸai, waɸáte 'íɸa-biamá Uma^{n}'ha^{n} gaqé
they passed directly toward us, when on their way they who returned to us food they desired. food they spoke of, they say. Omahas turning aside

hĩi tĕ ɸábɸi^{n}qti-éga^{n}. T'éwaɸa-bájĭ ga^{n}'ɸai tĕ, wanáe úti^{n} tĕ. Wapé wékida-
arrived about these. Not to kill them they desired, they hit them as soldiers. Weapons they did not

6 báji: ɸéɸuta^{n}-ma éwaɜi'a^{n} i tĕ. Uma^{n}'ha^{n} wakída-biamá. Wákiɸai tĕ Uma^{n} ha^{n}
shoot at them with: those from this place they brought it on themselves, Omahas shot at them, they say. Contended with them Omahas

amá; t'ékiɸai tĕ. Caa^{n}' wábaaze aɸaí, djúba-ma ga^{n}'. Uté kĕ'ɬa ukígɸa
the (sub.); they killed one another. Dakotas were scared they went. those who were few as. The rest to the to tell one another

agɸá-biamá. Atí-biamá gɸúbaqti. ɸé Gahíge-jiñ'ga Caa^{n}' íe ɸapí. A^{n}wa^{n}'-
they went back, they went back. They came, they say. all. This Gahige-jiñga Dakota speech talked well. We

9 ɸate tai-éga^{n} añgágii, é íɸa-biamá Caa^{n}' amá. Ukít'ĕ tĕ weábɸa^{n} añgágɸii,
eat in order to we were coming back. to say they say sent hither they say Dakotas the (sub.). Foreigners the we are satiated with we have come back.

é íɸa-biamá. Ca^{n}' ɸiga^{n}'ɸa-báji égani ɸa^{n}'ja, wawáɸakíhma eka^{n}'hnai,
to say they say sent hither they say In fact not desiring you if was so though, you contend with us you wish,

á-biamá. Gahíge-jiñ'ga aká gá-biamá: Ma^{n}ćiataha mañgɸí^{n}'i-gă, á-biamá.
said they say. Gahige-jiñga the (sub.) said as follows, they say Further off begone ye, said he, they say.

12 Ákiágɸai hã, nikaci^{n}ga áhigi. Caa^{n}' amá, Uma^{n} ha^{n} djúba égan, a^{n}'he wáɸi^{n}
The (pl.) gone back again from many. Dakotas the (sub.), Omahas few as, fleeing they had them

agɸaí wéahíde, wáctañkai égan. ɮí tĕ wéahíde gia^{n}'ɸai Uma^{n}'ha^{n} amá.
they went back far away tempting them like Lodge the far away left theirs Omahas the (sub.).

Égiɸe áhigi atí-biamá. Caa^{n}' amá ta^{n} wañgɸa^{n} cáɗe amá ĕ'di ahí-biamá.
At length many came, they say. Dakotas the tribe six the (pl.) there arrived, they say.

15 Wé'naxiéá-biamá Uma^{n} ha^{n}-má. ɮí ɸa^{n}á a^{n} ha-bi ɸa^{n}'ja wékiɸihɸa^{n}'-biamá.
They [illegible] the Omaha (obj.) Village to the they fled though they say they were mixed with one another they say.

áhigi átaca^{n}. Ga^{n} hégaji t'éwaɸá-biamá Uma^{n} ha^{n}-má. Cañgáxe-ba eka^{n}'-
many [illegible] And not a few the killed them, they say the Omahas (obj.) They ceased and motion-

aji naji$^{n'}$-biamá. Ḷíi ɕa^{n} gitáᵭĕ wáɕi^{n} a-íi tĕ′di Uma$^{n'}$ha^{n} cañ′ge-ágɕi^{n}-
less they stood, they say. Village the (when) near their having them they were coming when Omahas horse sat on

báji-má áhigi cénawaɕaí tĕ úɕica^{n} nañ′ge. Ca$^{n'}$ Uma$^{n'}$ha^{n}-má cañ′ge áki-
not those who many they destroyed them around them running. And the Omahas horse one

gɕáha ágɕi^{n}-hma$^{n'}$-biamá. Gaskí t′é ɕi^{n} gɕíze-hma$^{n'}$-biamá ćɕĕ eɹaí; na^{n}bá 3
on it with another sat on regularly they say. Nearly dead from shortness of breath the (mv. ob.) they took theirs regularly they say relations his. two

cañ′ge ágɕi^{n} ɻĩ, cĭ wi$^{n'}$ sĭn′de uɕa$^{n'}$-hma$^{n'}$-biamá, wábaaze a$^{n'}$hai tĕ. Ca$^{n'}$
horse they sat on when, again one tail he held regularly they say, they were scared off they fled when. And

ukíkiji-ma wi$^{n'}$ t′éɕai ɻĩ′jĩ, Uɕa$^{n'}$i hă, ɕéɹa ta^{n}, na‘a$^{n'}$-bi ega$^{n'}$, na^{n}cta$^{n'}$i tĕ;
those nearly related one he was killed if, He is held . this one behind (std. ob.), the heard it, they say having, he stopped running;

ĕ′di aɕá-biamá, wa$^{n'}$da^{n} t′éwaɕĕ-hma$^{n'}$i tĕ. I^{n}c‘áge wi$^{n'}$, ᵭijiñ′ge t′éɕai hă, 6
there he went, they say. (the two) together they were always killed. Old man one, Your son is killed .

é uɕaí ɻĩ, Hau! ana$^{n'}$cta^{n} tá miñke, á-biamá. Ĕ′di aɕá-biamá. Ákicuga
that they told when, Ho! I stop running will I who, said he, they say. There he went, they say. Standing thick

baza$^{n'}$ égih áiáɕa-biamá. Edábe t′éɕai tĕ. Égiɕe na^{n}cta$^{n'}$-biamá. Ca$^{n'}$-
pushing in among right in he had gone, they say. Also he was killed. At length they stopped pursuing, they say. Let

añgáxe taí, á-biamá. Uma$^{n'}$ha^{n}-má múwahega-báji. Ukíe ‘íɕa-biamá, 9
us cease, said they, they say. The Omahas were shot down in great numbers. To talk to him they spoke of, they say,

Gahíge-jiñ′ga. Añgúɕikie tañ′gata^{n}. Dúdiha í-gã, á-biamá Caa$^{n'}$ amá.
Gahige-jiñga (ob.). We talk to you we will. This way come, said, they say Dakotas the.

Gahíge-jiñ′ga akáᵭ jú-hma^{n} eɹáha aɕaí tĕ, Caa$^{n'}$ wi$^{n'}$ cañ′ge ágɕi^{n} ukíe ĕ′di
Gahige-jiñga the (sub.) body alone thither he went when, Dakota one horse sitting on to talk to him there

ahíi tĕ. Ukíkiai tĕ Caa$^{n'}$ áji wi$^{n'}$ názaɹa gɕi$^{n'}$, ágata gɕi$^{n'}$. Wágata 12
arrived. They talked together. Dakota another one at the rear sat, aiming at him he sat. The one aiming

gɕi$^{n'}$ ɕiñké da^{n}bai éga^{n}, Uma$^{n'}$ha^{n}-má wi$^{n'}$ wéɕĕ ɕéɕai tĕ: Cé átaɹa-ma
he who was sitting (ob.) he saw as, the Omahas one detecting the foe he sent it away (the warning): That in sight those who are beyond

wi$^{n'}$ áɕigáta gɕi$^{n'}$. Na^{n}ctañ′-gã, á-biamá. Caa$^{n'}$ aká kíde íɕai tĕ t′éɕa-
one aiming at you he sits. Stop standing (there), said he, they say. Dakota the (sub.) shooting at him he sent it this way when he killed him

biamá. Gahíge-jiñ′ga ána‘a^{n}ji áha^{n}, á-biamá Uma$^{n'}$ha^{n} aká, ᵭiáctañkaí, 15
they say. Gahige-jiñga he did not listen to (one-) ! said, they say Omaha the (sub.), You are tempted,

ehé, aí tĕ. Cañ′gaxai tĕ. É ína^{n}cta$^{n'}$ cañ′gaxai tĕ. Uma$^{n'}$ha^{n}-má gɕéba-
I say, he said. They ceased. That they stopped pursuing by means of they ceased. The Omahas thir-

ɕábɕi^{n} áta t′éwaɕaí tĕ wañ′giɕe. Ha$^{n'}$ agíi tĕ cañ′gaxai tĕ. Ueté amá
ty beyond they killed them all. Night it was coming when they ceased. The rest

ɻíi ɕa^{n} giáᵭĕ agíi tĕ. 18
village the (when) near to their they were coming home.

NOTES.

Mawadaⁿᵭiⁿ (Mandan) was a boy at the time of this battle, which occurred about A. D. 1846. See Aⁿpaⁿ-ɢañga's account of the death of Mawadaⁿᵭiⁿ's elder brother.

406, 2. ᵭeᵭaⁿbaha, the seven gentes or "council fires" of the Dakotas, who are here spoken of as being "in seven places," *i. e.*, in seven parts of the country.

406, 4–5. Umaⁿhaⁿ gaqe hii te, etc. About three of the Dakotas turned aside from their homeward path, and came to the Omahas. They met some of the latter, who were driving their ponies. Wishing to show the Omahas what they had been doing to the Pawnees, the Dakotas hit them with their whips, striking them in soldier fashion. They did not wish to kill the Omahas. When they asked for some food, the Omahas misunderstood them. An Omaha fired and killed a Dakota.

406, 8. Ati-biamá gᵭubaqti, *i. e.*, all of that gens.

406, 9. e íᵭa-biama, from "e íᵭĕ, to send (the voice) hither in saying," referring to the other party. But "e ᵭéᵭĕ," would refer to the party of the narrator: "to send (the voice) away in saying."

406, 14. taⁿwañgᵭaⁿ caᵭe ama, the six remaining Dakota gentes, to whom the members of the other gens fled.

406, 16. hegajï, pronounced he+gajï by the narrator.

407, 1. ɟii ᵭaⁿ, the Omaha village. Giɢaᵭĕ refers to the Omaha fugitives, meaning that they were at that time near their village, and so did not have to go far in order to reach it. See Dictionary for distinction between "acka" and "ɢaᵭĕ." Caaⁿ ama (the Dakotas, understood), is the subject of waᵭiⁿ a-ii; and the object is Umaⁿhaⁿ-ma, the Omahas, including "those Omahas who were not on horseback (Umaⁿhaⁿ cañgeagᵭiⁿ-bajï-ma)," and those who were mounted.

407, 2. uᵭicaⁿ nañge, shows that the pursuers were mounted, as nañge refers to the running of the ponies, not of the men. See "ɢaⁿᵭiⁿ" in the Dictionary.

407, 10. Gahige-jiñga. Sanssouci said that he was killed in this fight; but that this story is about the death of another Omaha, Wasaapa, the father of Wadjepa. He, too, could speak Dakota; and he was of Ponka blood on the mother's side.

TRANSLATION.

When I was a boy the Omahas passed the time very pleasantly in surrounding the buffaloes. At length I heard that a great many belonging to the seven tribes of the Dakotas had gone on the war-path. They went to contend with the Pawnees, and they were returning in scattered detachments or bands, after getting their fill of killing the foe. Some of those who returned by way of our camp wished to get food, and they spoke about food. About three turned aside from the trail, and reached the Omahas. As they did not wish to kill the latter, they hit them as soldiers do. They did not shoot at them with their guns, and those from this place, the Omahas, bringing the trouble on themselves, shot at the Dakotas. The Omahas contended with them; they killed one another. The Dakotas were scared off, as they were few. They went back to tell the rest. They all came. This Gahige-jiñga talked the Dakota language well. The Dakotas called to us to speak of what had occurred: "We were coming back to eat. We had returned, having our fill of the foe. And though we did

not wish to injure you, you desired to contend with us." Gahige-jiñga said as follows: "Begone!" They had gone again, many persons. As the Omahas were few, the Dakotas fled, drawing the former far away in pursuit, tempting them, as it were. The Omahas left their lodges at a distance. At length many Dakotas came, the others having arrived at the camp of the six tribes. They attacked the Omahas, who fled towards their village in great disorder. They killed many of the Omahas. The Dakotas ceased pursuing and stood still. When the Dakotas chased the Omahas close to their village, they ran around the fugitives, and destroyed many of those who were not on horseback. Some of the Omahas who were mounted took men behind them, and each had a third man clinging to the horse's tail. If any one heard that his relation was killed or captured, he stopped his flight, and went to him, both dying together. When they told one old man, "Your son has been killed," he said, "Ho! I will stop running." He went thither. He went headlong, pushing in among the combatants, who were standing very thick. He perished with his son. At length they stopped pursuing. "Let us cease," said the Dakotas. The Omahas were shot down in great numbers. The Dakotas spoke of talking to Gahige-jiñga. "We will talk to you. Come this way," said the Dakotas. When Gahige-jiñga went thither on foot, one Dakota, who was mounted, came there to talk to him. They talked together. Another Dakota, who sat in the rear, was aiming at him. As the Omahas saw him who was sitting and aiming at Gahige-jiñga, one of them called over to their friend to make him aware of the danger. "Yonder sits one of those in the distance, aiming at you. Stop standing there." When the Dakota shot this way at him, he killed him. "Gahige-jiñga would not listen to any one!" said the Omaha, "though I said 'You are tempted!'" They ceased. The occurrence mentioned having put a stop to the pursuit, the Dakotas ceased fighting. All the Omahas that were killed were more than thirty. Night was coming when they ceased. The rest were coming back to their village, which was not far off.

HOW THE DAKOTAS FOUGHT THE PAWNEES AND AVENGED THE DEATH OF MAWADAˣ¢IˣS BROTHER.

Related by Aⁿpaⁿ-ɬaÑga.

Wáqe-hćbe	aká	Pañ′ka	waʻú	wag¢ăⁿ′i.	Pañ′ka	amá	údaⁿqti	a¢iⁿ′i.	
White man	part	the (sub.)	Ponka	woman	married.	Ponkas	the (pl.)	very good	had him.	
Ciñ′gajiñ′ga	wiⁿ′	tʻaⁿ′-biamá,		núǰiñga	amá.	Tʻé	amá	ć	ciñ′gajiñ′ga	pahañ′ga
Infant	one	he had	they say,	boy	they say.	Died	they say	that	child	before
tʻaⁿ′i	tĕ.	Nudaⁿ′	a¢ć	ʻí¢ai	tĕ	ƛá¢iⁿáǰa.	A¢aí	tĕ.	Ɬí	ɣaⁿ′haqtci	eca	gíⁿ′i	3
he had it.		To war	to go	he spoke of	to the Pawnees.		He went.		Lodge	very edge of	near to	he sat	
tĕ	ƛá¢iⁿ	iⁿcʻáge	ʻí¢e	akí-biamá		Níkaciⁿga	áwatĕ	íg¢iⁿ	¢iñkć,	á-biamá.			
when	Pawnee	old man	to speak of him	reached home, they say.		Person	what thing	is sitting by it,		said they, they say.			
Gáǿu	atí	g¢iⁿ′	¢iñkć,	níkaciⁿga	wiⁿ′,	á-biamá.		E′di	ahí-bi	ɣĩ,	égi¢e	ĕdedí	
In that place	he has come	he is sitting,		person	one,	said he, they say.		There	they arrived, they say	when	behold,	he was sitting there	

akáma. Najíha másai égaⁿ, índé ᵭaⁿ maⁿᵭiñ'ka áᵭahaqti gáxa-biamá. Ĕ'di
they say. Hair cut off as, face the (ob.) earth sticking tightly on he made it, they say. There

ahí-bi egaⁿ', uᵭaⁿ'-biamá. Aᵭi" akí-biamá. Íwaⁿxá-biamá. Ɛátaⁿ maⁿhi"
arrived, they say having they held him, they say. They took him home, they say. They questioned him, they say. Why you walk

3 ā, á-biamá. Xuda" maⁿbᵭi", á-biamá. Edádaⁿ ukít'ĕ hi" ā, á-biamá.
! said they, they say. On the war-path I walk, said he, they say. What nation you are ! said they, they say.

Ciaa" bᵭi", á-biamá. Paⁿ'ka etí hé'be bᵭi", á-biamá. ᵭé hébai uxíg̣a-
Dakota I am, said he, they say. Ponka too part I am, said he, they say. This he was a part he told not of

bají-biamá; Umaⁿ'haⁿ hébai uxíg̣a-bají-biamá; wáqe hébai etí uxíg̣a-
himself they say; Omaha he was a part he told not of himself, they say; white man he was a part too he told not of

6 bají-biamá. É gátĕ uxíg̣ai xi, é' Umaⁿ'haⁿ hébai ei wáqe hébai uxíg̣ai
himself they say. That aforesaid thing he told of himself if, that Omaha he was a part again white man he was a part he told of himself

xi, níᵭĕ tá-bi eᵭéga" xi. uxíg̣a-bájii tĕ. T'éᵭai tĕ hā; ánaⁿjiⁿ'g̣e giáxa-
if, they would let him live he thought when, he did not tell it about himself. They killed him ; an upright frame they made for him

biamá. Wa'ai ukéta" gaⁿ'ᵭai égaⁿ wé'e ísnaᵭĕ usá-biamá níkaciⁿga taⁿ.
they say. Farming to gain they wished as hoe to grease with they burnt him, they say man the (std.).

9 Wat'éᵭĕ úju aká Ɑáᵭiⁿ aká Ĭndé-snede ijáje aᵭi"-biamá. Caaⁿ' uxígea tĕ
Murderer principal the (sub.) Pawnee the (sub.) Face long his name he had they say. A Dakota he confessed himself

Caaⁿ' na'aⁿ'-bi t'éᵭai tĕ, gíᵭa-bají-biamá. Taⁿ wañg̣aⁿ uᵭéwiñxiᵭá-biamá.
Dakotas they heard it, they say he was killed when, they were sad, they say. Tribe they assembled themselves, they say.

Ugín 'íᵭa-biamá. Taⁿ'wañg̣aⁿ Ɑéᵭabahá-biamá. Uᵭéwiñxiᵭá-biamá.
To seek theirs they spoke of, they say Tribe in seven places, they say. They assembled themselves, they say.

12 Ágaqᵭaⁿqti ĕ'di a-í-biamá. xañ ge atíi tĕ hā. Wa'ú ciñ gajiñ'ga edábe
Just as when moving on the hunt there they approached, they say. Near they came . Woman children also

waaⁿ'ᵭa a-íi tĕ hā Gaⁿ'-ke-qtei ahíi tĕ. Cí wanáce ákikihíde maⁿᵭiⁿ'i tĕ,
leaving them they approached . Going for a long time in a line they arrived. Again soldiers paying attention to those with them they walked,

égaxe waᵭíhi íxixuhaí égaⁿ. Ĕ'di haⁿ'-imaⁿ ᵭiⁿ aᵭaí tĕ, níkaciⁿga d'úba
round about to scare them off they feared for themselves as. There walking by night they went when person some

15 ximañ'g̣aⁿi tĕ haⁿ' tĕ. Ɑáᵭiⁿ xañ'gĕqtei ahíi tĕ, ᵭé d'úba aká aⁿ'ba éᵭaⁿ-
absconded night when. Pawnee very near they arrived when, this some the (sub.) day just

bĕqtei cañ'ge wáᵭizaí tĕ. Cañ'ge wáᵭin ag̣ᵭaí, á-biamá Ɑáᵭiⁿ amá. Wáᵭiⁿ
in sight horse they took them Horse having them they have gone, said they say Pawnees the (sub.). Having them

aᵭá-biamá. Náᵭuháqtei úqᵭe amáma. Wáᵭiⁿ atí-biamá. Kĭ Caaⁿ' amá
they went they say Very nearly they overtook them, they say. Having them they came they say And Dakotas the (pl.)

18 gá-biamá: Wuhú! d'úba íxiháqᵭe áháᵭai ciⁿte, ᵭawáᵭiⁿ atí. ᵭáᵭuháqtei
so it is follows, they say: Whu'! some hiding themselves they may have come, there they come chased by the foe. Very nearly

úᵭaⁿ amá. Hau! ké, ᵭéᵭai-ga, á-biamá Caaⁿ' amá. ⱡan'de ké naⁿha"haⁿ-
they held up to they say Ho! come send ye said they say Da'kotas the (sub.) Ground the (obj.) they made tremble under their feet

biamá; na^{n}ɻ́dai tĕ, hégajĭ amá: Gu+! ɸé ꓤáɸi^{n} amá ɻigɸísa^{n}ɸá-biamá;
they say; they made a drumming sound as they ran, they were many, they say: Gu+! This Pawnees the (sub.) turned themselves around, they say;

a$^{n'}$he agɸá-biamá. Úɸahaqti ĕ'di aɸaí tĕ, cañ'ge a$^{n'}$sagi ágɸi^{n}-bi ega$^{n'}$.
fleeing they went homeward, they say. Sticking very close to them there they went. horse swift they sat on, they say because.

Gáama ucté amá a$^{n'}$he agɸá-biamá ꓤáɸi^{n} amá. Wi^{n}áqtci ígadize-hna^{n} 3
Those the rest the (sub.) fleeing went homeward, they say Pawnees the (sub.). One riding round and round

gɸi$^{n'}$-biamá, cañ'ge uɸúnaji$^{n'}$-bi ega$^{n'}$. ɸéama a^{n}wa$^{n'}$qɸe da$^{n'}$etea$^{n'}$ tá amá
sat they say, horse he depended on, they say because. These they overtake me (dubitative sign) they will

ći^{n}te, eɸéga^{n} gɸi$^{n'}$-biamá. ɻañ'gĕqtci ahí-biamá. Gɸé amá. Ma^{n}can'de
it may be, thinking he sat they say. Very near they arrived, they say. He went homeward they say. Den (hole)

unáji^{n} gí'i^{n}-biamá; ĕdíqti ɻina$^{n'}$sa amá cañ'ge ta^{n}. Caa$^{n'}$ amá ánañge 6
standing in he carried him, they say; just there stumbled they say horse (std.). Dakotas the (sub.) running over him

na^{n}t'á-biamá níkaci^{n}ga kĕ Ca$^{n'}$ca^{n} ɻí ɸa^{n} wáɸi^{n}-biamá ncté amá. Ca$^{n'}$ca^{n}
trampled him to death, they say person the (reclining). Without stopping village the they had them, they say the rest the (sub.). Without stopping

ɻí ɸa^{n} icginaxíɸa wáɸi^{n} a-í-biamá. ɻí ɸa^{n} úgiꓓáazá-biamá.
village the rushing on theirs having them they approached, they say. Village the they scared them into theirs, they say.

ꓤáɸi^{n} amá ákicugá-biamá. Ákikiɸá-biamá. ꓤáɸi^{n} wi$^{n'}$ úda^{n} átaca^{n}; 9
Pawnees the (sub.) were very close together they say. They contended together they say. Pawnee one good exceedingly;

cañ'ge ctĭ úda^{n} ágɸi^{n}-biamá; wáɸaha ctĭ úda^{n}. ɻíaɻa kigɸé-eta^{n}; wáɸaha
horse too good he sat on, they say; clothing too good. To the lodge he continued going back; clothing

áji ugínaji$^{n'}$-bi-dé, ci cañ'ge áji áginaji$^{n'}$-bi-dé, ígadize-hna$^{n'}$-biamá.
different he stood in his, they say while, again horse different he stood on, they say while, he rode round and round they say.

Égiɸe t'éɸa-biamá, cañ'ge ta$^{n'}$ ctĭ ɸizá-bi ega$^{n'}$. ꓤáda-báji níkaci^{n}ga úda^{n} 12
At length they killed him, they say. horse the (std.) too they took, they say because. They did not cut him up man good

ɸiñké. Ábana^{n}-hna$^{n'}$-biamá, ɸaqúbe-hna$^{n'}$-biamá, Caa$^{n'}$ amá. ɻíga^{n} aká
he who. They were gazing at him they say, they were expressing wonder they say, Dakotas the (sub.). His wife's father the (sub.)

Cáɸaɸégaɸíke. Cañ'gaxá-biamá Caa$^{n'}$ amá. A$^{n'}$ziɸagiɸé te, aí áɸa, á-biamá
Recaru rekarika They ceased, they say Dakotas the (sub.). You are to rest, he says indeed, said, they say

Caa$^{n'}$ amá. Ga$^{n'}$ wá'ú-ma ctĭ atí-biamá. Ca$^{n'}$ niní i$^{n'}$ gɸi$^{n'}$-biamá Caa$^{n'}$ 15
Dakotas the (sub.) And the women too came, they say Yet tobacco using sat, they say Dakotas

amá. ꓤáɸi^{n} amá gá-biamá: Íi-gã, á-biamá. Ukít'ĕ ɸatíi hã. Íi-gã hã,
the (sub.). Pawnees the (sub.) said as follows, they say: Come ye said they, they say. Fors you have come . Come ye .

á-biamá. Ábagɸa taí, eɸéga^{n} éga^{n}, íe gátĕ gáxai ꓤáɸi^{n} amá. Niní i$^{n'}$
said they, they say. They will draw back, they thought as, words that made Pawnees the (sub.). Tobacco using

gɸi$^{n'}$-ma ábagɸa taí, eɸéga^{n} éga^{n}, wéba^{n}-biamá. Cañ'ge-ma gɸúba cañ'ge- 18
those who sat they will draw back, they thought as, they called to them, they say. The horses all horse

unáji^{n} tĕ ngípiqti úji-biamá ꓤáɸi^{n} amá, ma^{n}ɸi$^{n'}$-ɻi ábaʻĕ-qtia$^{n'}$i tĕ. ɸéama
standing in the (col.) very full put them in, they say Pawnees the (sub.), earth-lodge they were very thick upon These

cañ'gaxa-bi éska^{n} eɸéga$^{n'}$i tĕ, niní i$^{n'}$ gɸi$^{n'}$-ma. Égiɸe Caa$^{n'}$ amá, Ké!
they ceased it might be they thought as, tobacco using those who sat At length Dakotas the (sub.), Come!

caⁿ ge-ma iça^{n} a^{n}wa^{n} cẽ tai. Jú-hna^{n} waⁿ gakıca taí, á-biamá. Wákica-
the horses let us [illegible] them. Foot one let us contend against said they they They forgot
them. say them

biama. Ⱡí kẽ ugídaza-biamá. Múwahega-bají-biamá. Ⱡí tẽ etī ugípi
they say Lodge [illegible] the say The [illegible] down a great they say Lodge the too full
man.

3 egaⁿ, egihe ase-hnaⁿ-biama, maⁿtaıa naⁿ'e-aⁿ-biamá. Caⁿ ge-ma etī gẽuba
as [illegible] [illegible] inside they burnt to they say. The horses too all
it death

wénaca biama, wcha-caⁿ caⁿ. Égiçe wabacíbá-biamá. Ⱡí kẽ wáca-
[illegible] they say each one choosing some. All [illegible] they say Lodges the (line of) they forced
their things them them to leave

biama. Ní kẽ ıa úbaazá-biamá. Çé Cácac'gacíke u ciñgẽ qti. caⁿ
[illegible] say. Water [illegible] the [illegible] to [illegible] This Recurn-karika woman with at any [illegible]
to me me

6 gıski t'é amá. Ní kẽ ú-ma t'aí tẽ. Caaⁿ wiⁿ caⁿ qti gaⁿ útiⁿ-
he [illegible] from they Water the those who they when. Dakota one without any reason he hit
riba-shin say. were wounded died them

hna^{n}-biama, wak-hajiqti gaⁿ eai tẽ. Céna^{n} égaⁿ úçaⁿ-ádaⁿ gí-gă, á-biamá.
[illegible] [illegible] [illegible] I wish it as. Enough about take-hold and come said they
times of them back they say

Ⱡáciⁿ uñjiñ ga maⁿeidaⁿ wakan dagí-biamá, niúçuan da ẽ di naji^{n}-biamá.
Pawnee [illegible] [illegible] all the low were very terrible at the say island there they stood, they say

9 Çutiqtiaⁿ, maⁿ-ıkaⁿ skaqti ú-biamá: t'éca-biamá ní kẽ di. Wuhú! ána'aⁿ ji
Coming directly [illegible] just in him woman the killed him, they water in the Stranger he did not
to him. with him the say listen to me

áhaⁿ. á-biama. 'Ágeawiçẽ. caⁿ gẽuba wénaca-biamá. há kẽ, caⁿ ge-ma
said they they suffer. They made him yet all the took from them he so hurt the the horses
they say

etī, gẽuba Guácicaⁿ ıa Ⱡáciⁿ áhigi waıaⁿ be éde, edítaⁿdaⁿ Ⱡáciⁿ amá
too, all. On the other side of that Pawnees many I saw them but since then Pawnees the pl.

12 Ⱡcawí djúbaqtei umúcıa-biamá
Ⱡcawi a very few remain after they say
the shooting

NOTES.

409, 1. waqe-hebe. This was Paris Dorion, a half brother of Mawadaⁿçiⁿ, being the son of a former husband of Mawadaⁿçiⁿ's mother.

409, 1. udaⁿqti, pronounced u-daⁿqti by the narrator.

410, 7. anaⁿjiñgce, a kind of torture practised among the Pawnees, when they took captives that they wished to sacrifice to the deity. Two upright posts were planted in the ground, about three feet apart. Transverse poles were fastened to these at the top and bottom; but the lower one was about a foot or two above the ground, so as to allow room for a fire to be kindled under it. The captive was fastened within this frame, in a standing attitude, but with his hands and legs stretched out. The fire was made under him, and he was roasted to death.

410, 10. Taⁿwaⁿçeaⁿ uçewiñqica-biama. Sansoucy said that these were the Ⱡcicita^{n} Plenty Bear people, the Dakotas from Crow Creek Agency, with the Yanktons, and perhaps the Brules.

410, 12. Ágaçeaⁿ qti ẽdi a-i-biama. They moved towards them with the whole camp or tribe, just as when going on the buffalo hunt. "Ágaqçaⁿ" is equivalent to "awahaⁿ."

410, 13. ca'wacⁿ-ati, r. from "çaçi'u," showing that there were pursuers, and that they were coming rapidly. Had there been no pursuers, "çugçi" would have been used.

410, 19. ¢eca-gá, an uncommon use of "¢eçe," which is usually preceded by some other verb which it modifies. ¢eca-gá is here equal to "¢enaxi¢a-gá." Attack, or "¢ica-gá," Pass ye on. Gue! describes the sound made by the Dakotas as they ran.

411, 6. ma^a¢a-de una¡^a ¢i^a-i-ama. The horse carried him into a hole made by a wolf or by a badger.

411, 7–8. Ca^a-a^a ¡i ¢a^a-iginaxi¢a wa¢i^a a-i-ama. After the Dakotas had driven the Pawnees they continued in pursuit of the rest, chasing them and forcing them to run towards their own village. "Ie¡ rax¢a" in this case is equivalent to "agi¡ ¡ana," to rush home and to their own as fast as possible;" and its context is understood. "¢ui^a ama," not "Caa^a ama."

411, 9. akiega-i-ama, was pronounced by the narrator with a very strong emphasis on the first syllable.

411, 14. Cac-egaçike: in Pawnee, Re-cá-ru re ka-ri-ka. The Middle Chief.

412, 3. egibe nse-na^a-bama. The Dakotas set fire to each lodge on the outside. The fire burnt inward and killed all the occupants.

412, 4. weha-c^a¢a^a. Weha is from ha, to select; and ¢a^a¢a^a is a distributive.

412, 4. wa¢u^a-i-ama. "¢aç^a ama" is the subject, and "Caa^a-ma," the indirect object. On the other hand, "waca i-ma" has "Caa^a ama" for its subject, and "¢aç^a-ma" for its indirect object. Saussoumi said that there was one lodge where the Pawnees had plenty of ammunition. There they held their ground, killing many of the Dakotas. Then the latter, having turned their attention towards the fugitives from the other lodges, who were running towards the water, killed many.

412, 5. ¢e Cacaegacike, etc. Saussoumi said that this was not Middle Chief, but a man named Tá-ri-ka-wa-hu, who had been sick for some time. Saussoumi, Joseph La Fleche, James Dick (another Omaha), Peter G. Sarpy, and many others, visited the Pawnees, and came away with the robes in April of that year. The fight was in May. This was before Joseph La Flèche lost his goods, as narrated in the next paper. The Omahas had their village at Omadi, near the present town of Homer, Nebraska, while their agency was near Bellevue. Joseph La Fleche said that the Teawi were not exterminated in this battle. Those who were killed included the old people, women, etc., of the Teawi, Zizika-akies ?, and Wild-hunters, who had come together and settled near the agency at the request of their chief. Many of the young men were away; forty were absent on the war-path, and about as many had gone to make a friendly visit to some other tribe. Besides this, those who had not removed to the agency were not injured.

TRANSLATION.

A half-caste married a Ponka woman. The Ponkas were very kind to him. He had a son born to him. His first-born child died. He spoke of going on the war path against the Pawnees. He departed. He was found by an aged Pawnee man, as he sat very near the village. "Where is the person sitting?" said the Pawnees. "A man has come to that place out of sight, and is sitting there," said the old man. When they arrived there, behold, he was sitting there. He had cut off his hair with a knife and had covered his face with earth. When they arrived there they arrested him and took him back with them. They questioned him. "What is your business?" "I am on the war path," said he. "Of what nation are you?" said they. "I am a Dakota, and I am also of Ponka parentage," said he. He did not confess that he was part Ponka

of this tribe; he did not confess that he was partly white and partly of Omaha blood. As he thought that they would save his life if he confessed the aforesaid thing, that he was partly white and partly of Omaha blood, he did not confess it. They killed him; they made the upright frame for him, and they fastened him in it. As they wished to acquire good crops, they burnt him in the frame and greased their hoes with him. The principal Pawnee of those who killed him was named Inde-snede (Long Face). The Dakotas heard how he had confessed that he was a Dakota, so they were displeased at his murder. The tribes assembled themselves. They spoke of seeking their friend. The tribes were in seven places. They assembled themselves. They approached with all the people, just as when they traveled on the buffalo hunt. When they drew near they left their women and children, and approached the foe. After going for a long time they arrived. The policemen went along paying attention to those with them, as they were apprehensive of being surrounded and stampeded. When the Dakotas were walking thither by night, some men stole off from the main body. When they arrived very near to the Pawnees, these few took the Pawnee horses just at daybreak. "They have gone off with the horses," said the Pawnees. They pursued the Dakotas, and nearly overtook them. They came towards the main body of Dakotas when engaged in the pursuit. And the Dakotas said as follows: "Strange! There are some coming who went off by stealth, and their pursuers are coming rapidly and have nearly caught them. Ho! Come, rush on them." They made the ground tremble under their feet; they made a drumming noise as they ran in great numbers: "Gu+!" The Pawnees turned right about and fled homeward. Those Dakotas who had swift horses caught up with the retreating enemy, and stuck close to them. The other fleeing Pawnees went homeward. One of these sat riding round and round, as he depended on his horse. He sat thinking, "They cannot overtake me in any event; and even if they do, I can escape." They came very near him. He went homeward. The horse carried him into a hole in the ground and there stumbled. The Dakotas killed the fallen man by riding over him. The other Pawnees retained possession of the village. Without stopping they rushed on their own village, the Dakotas coming on after them. The Dakotas scared the Pawnees into their own village.

The Pawnees were standing very close together. They and the Dakotas contended together. One Pawnee was an uncommonly fine-looking man; his clothing was excellent and he rode a good horse. Every time that he retreated to the lodge he put on a different suit and mounted another horse. Then he rode round and round, braving the attacks of the Dakotas. At length they killed him because they took his horse. They did not mutilate the fine-looking man. They continued gazing at him and expressing their admiration. His wife's father was "The Middle Chief." The Dakotas ceased fighting. They said through the criers, "The chief says that you are to rest." And the women, too, came. The Dakotas sat smoking their pipes. The Pawnees said as follows: "Be ye coming hither. You have come as enemies. Come ye hither." The Pawnees made that speech, because they thought that the others would draw back through fear. They thought, "Those who sit smoking will draw back," so they called to them. The Pawnees filled the stables very full, having put all their horses in them; and they stood very thick upon their earth lodges. They thought it probable that these who sat smoking had ceased fighting. At length the Dakotas said, "Come! let us put the horses aside, and attack them on foot." They fought them, scaring them back into

their lodges. They shot down a great many. They set fire to the lodges, and the fire burnt right through, killing those within, the lodges being full. They took all the horses from them, each Dakota selecting ponies for himself. At length the Pawnees abandoned their possessions to the Dakotas, the latter having forced them to leave their lodges. They scared them into the water. This Middle Chief died from sheer exhaustion, not having been wounded at all. When the wounded ones died in the water one Dakota was constantly hitting them, without any reason but that he wished to be very stout-hearted. "You have taken hold of enough. Come back," said his friends. The Pawnee boys were very forward in learning to pull the bow. They stood on an island. An arrow was coming directly toward the Dakota. It went right to the mark, wounding him and killing him in the water. "Strange! he did not listen to any one!" said the Dakotas. They were caused to suffer, yet they took all the skins and horses from the Pawnees. I have seen many Pawnees beyond that place, but since then very few of the Tcawi have survived.

HOW JOSEPH LA FLÈCHE LOST HIS GOODS.

DICTATED BY ɣAXE-ɸᵃᴮA.

Máɸe ɤī t'aⁿgáqɸaⁿ a-íi tĕ. Umaⁿ′haⁿ amá Baɻoí taⁿ′waⁿ tĕ′di gɸiⁿ′i.
Winter when the fall hunt they came. Omahas the (sub.) Sarpy town at the sat.

Wí ɻé náne bɸé, gáɻa. Iɸápahaⁿ-máji wénaxíɸai tĕ, caⁿ′ uɸaí tĕ nána'aⁿ′.
I buf- falo I hunted I went, to that place. I knew it I not that they were attacked, yet they told it the (ob.) I heard of it.

ɸikíma áɸutaⁿqtiaⁿ′, Nicúde baca" ĕ′di, atí-biamá gaɻɸaⁿ′. Gaⁿ′ki Djó aká 3
Tekamah in that very direction, Missouri River bend at, they came, they say hunting party. And Joe the (sub.)

ĕ′di a-íi tĕ hă. Baɻoí amá úɸiⁿwiⁿ ɻí aɸiⁿ′kiɸaí Djó. Umaⁿ′haⁿ-má gazaⁿ′adi
there he came . Sarpy the (sub.) trading house caused to have it Joe. Omahas the among

ɻáqti-ha ɸiⁿwiⁿ′ maⁿɸiⁿ′kiɸaí tĕ Baɻoí aká. Égiɸe ɸikíma duáɸicaⁿ ugáqɸi
deer- skin to buy caused him to walk Sarpy the (sub.). At length Tekamah this side of point of timber

kĕ′ɻa ĕ′di ɻíi tĕ hă Umaⁿ′haⁿ amá. Égiɸe nú amá 'ábae aɸaí tĕ hă. D'úba 6
at the there camped , Omahas the (sub.). At length man the (sub.) hunting went . Some

etí nudaⁿ′ aɸaí tĕ; wa'ú, iⁿe'áge, ciⁿ′gajiⁿ′ga edábe, waaⁿ′ɸa aɸaí tĕ hă. Djó
too to war they went; woman, old man, child also, leaving them they went . Joe

aká, Gɸedaⁿ′-náji", Taⁿ′waⁿ-gáxe, céua uctaí tĕ. Égiɸe Umaⁿ′haⁿ mudaⁿ′
the, Hawk- standing. Village- maker. those only remained. At length Omahas to war

aɸé amá Caaⁿ′ sigɸé tĕ wéɸai tĕ hă. Wa'ú, ciⁿ′gajiⁿ′ga edábe, wagíɻaɖĕ 9
those who went Dakotas trail the they found them . Woman, child also, near to them (their own)

gɸaí ɤī, kí-báji: e'úawaɸaí tĕ Caaⁿ′ amá. C'i 'ábae-má ɻamúɤa 'iⁿ′ gɸaí
they went back when, they did not reach again; exterminated them Dakotas the (sub.). Again those who hunted fresh meat carrying they went back

tĕ, cī cénawaφĕ-má kíi tĕ hă. Djó wat'aⁿ′ kĕ bφúgaqti Caaⁿ′ amá gínaWhen, again those who were exterminated they reached home . Joe goods the (ob.) all Dakotas the (sub.) took

caí tĕ hă. Caⁿ′ge-má ctī bφúga gínacaí tĕ hă. Gaⁿ′ caⁿ′ge-má ctī bφúga
from him . The horses too all they took from him . And the horses too all

3 wénacaí tĕ ɻíi φaⁿ bφúga. Gφedaⁿ′-náji iφádi enáqtci niⁿ′ɻa júgigφe.
they took from them village the all. Hawk- standing his father he only alive he with his.

Wa'íi-ma, iⁿc'áge edábe, wiⁿdénaqti t'éwaφaí tĕ, gφéba dúba-qti-éga Umaⁿ′-
The women, old man also, just one half they were killed, forty about the Oma

haⁿ-má. Ucté amá aⁿ′he aφaí tĕ utcíje kĕ′ɻa. Ucté amá ciⁿ′gajiⁿ′ga
has. Those who remained fleeing they went thicket to the. The rest children

6 wagí'iⁿ aⁿ′he-hnaⁿ′i tĕ, é niⁿ′ɻa bφúga. Gaⁿ′ki wí Ɇizábahe kĕ′ɻa pí.
carrying them they fled as, that alive all. And I Ɇizábahe to the I went.

Níkaciⁿga ɻí gφéba-qti-égaⁿ aⁿφiⁿ′. ɻé amá héga-bájĭ. Hégajī ɻé-ma t'éaⁿ-
Person lodge ten about we were. Buffaloes the (sub.) were a great many. A great many the buffaloes we

waⁿφaí. Waiiⁿ′, mé-ha gĕ′ ctī hégajī, áda ⁿ áckaqtci aⁿɻí-hmaⁿ aⁿmaⁿ′φiⁿ′i.
killed them. Robes, winter-robes the (pl.) too a great many, therefore very near we camped regularly we walked.

9 ɸéφu ujáɻa φan′di Ɇáφiⁿ taⁿ′waⁿ duáφican′di éqtci añgágφii. É′di haⁿ′
Here the fork at the Pawnee town on this side of just that we came back. There night

aⁿja′i, aⁿɻíi. Égiφe, haⁿ′egaⁿ′tce añgíɆahaⁿ′i ɻī, caⁿ′ge-ma bφúgaqti wé-
we lay down, we camped. Behold, morning we arose again when, the horses all were

φiñgai tĕ hă. Sígφe añ′guginaí, caⁿ′ bφúga. Majaⁿ′ aⁿwaⁿ′waɻa aφaí tĕ
missing to us . Trail we followed theirs (our own), in fact all. Land to which they went the

12 weañ′giɆahaⁿ′ añgaⁿ′φai tĕ, má φiñgé tĕ. Égiφe wamaⁿ′φaⁿ agφaí kĕ; égiφe
we know of ours we desired, snow none when. Behold, stealing them they had gone back in a line; behold,

wáφiⁿ agφaí kĕ. Wiañ′gugihé añgáφai. Égiφe Ɇáφiⁿ wamaⁿ′φaⁿ agφaí kĕ.
having them they had gone back in a line. We sought them (our own) we went. Behold, Pawnees stealing them had gone homeward.

C'é Ni-bφáska itáxaɻa wanáce taⁿ′waⁿ φan′di Ɇáφiⁿ amá ĕ′di gφiⁿ′ amá. É′di
That Platte River towards the head soldiers town by the Pawnees the (sub.) there sat. There

15 wáφiⁿ akí amá. Kī ĕ′di wiañ′gugihé añgáhii. Kī haⁿ′ ɻī, Ɇáφiⁿ caⁿ′ge
having them they reached home. And there we sought our own we arrived. And night when, Pawnees horse

eɻá-ma éga ⁿ aⁿwaⁿ′maⁿφaⁿ′i. Kī wanáce ɻí ɻañ′gĕqtci qáφa agíi Umaⁿ′haⁿ
their (pl. ob.) like we stole them. And soldier lodge very near back again were coming Omaha

mujiñ′ga φábφiⁿ. Égiφe Ɇáφiⁿ nudaⁿ′ gφe-má wákipaí tĕ. Ɇáφiⁿ amá áhigi
boys three. At length Pawnees on the war-path those going homeward they met them. Pawnees the (pl.) many

18 φaⁿ′ja Umaⁿ′haⁿ mujiñ′ga aká wiⁿ′ gaqφí. Kī añgú aⁿ′gaφiⁿ caⁿ′ge éga ⁿ
though Omaha boys the one killed him. And we we who moved horse so

aⁿwan′gaφiⁿ añgágii. ɻíi φan′di añgágφii ɻī, Djó wat'aⁿ′ bφúga gínacá-bi,
we had them we were coming back. Village to the we came home when, Joe goods all they had taken from him,

aí, amá'aⁿ. Caaⁿ′ amá cénawaφá-bi Umaⁿ′haⁿ-má, aí, amá'aⁿ.
they said it, I heard it Dakota the (sub.) had destroyed them the Omahas, they said it, I heard it.

NOTES.

415, 1. Baɻoi taⁿwaⁿ, "Baɻoi's town," situated in Iowa, opposite Bellevue, Neb. "Baɻoi" is the Omaha name for the late Peter G. Sarpy, one of the pioneers of Nebraska, and a native of Saint Louis. He married, according to Indian law, Nik'úmi, a woman of Iowa and Oto parentage, and thus became the stepfather of Nik'úmi's daughter, now known as Mrs. Mary La Flèche. Mr. La Flèche ("Djo") was employed by Sarpy, who sent him to trade among the Omahas and other tribes.

415, 3. ₵ikima a₵utaⁿqtiaⁿ, refers to Arizona Point, on the Missouri, just beyond the town of Tekamah, Neb.

415, 6–7. d'uba ctĭ nudaⁿ a₵ai tĕ. "None of the Omahas went on the war-path at this time. All were out hunting for game. Some went as far north as the present reservation. This was in the winter of 1846, when the Omahas had their winter camp at the mouth of Papillion Creek, below their village."—Sanssouci.

416, 3. G₵edaⁿ-najiⁿ i₵adi enaqtci niⁿɻa jugig₵e. The rest of this family were killed in the attack.

416, 4–5. wiⁿdenaqti t'ewa₵ai tĕ - - - Umaⁿhaⁿ-ma. "About seventy-five Omahas were killed. The Mormons helped to bring the wounded Omahas to Bellevue. My wife remembers this occurrence. She was very young, and was with her parents at a place about five miles below the scene of the slaughter."—Sanssouci.

416, 6. ɖizabahe, a locality at the head of the Elkhorn River, in Nebraska. The name seems to denote that there were many sand hills in that region. The hunters divided into two parties before they arrived there. Gahige-jiũga (Little Chief) was the head of one party, and ɣaxe-₵aⁿba (Two Crows) followed him. The younger Aⁿpaⁿ-ɻañga (Big Elk) was the head of the other, which Sanssouci joined. Sanssouci was then trading among the Indians.

416, 7. hega-bajĭ and hegajĭ were pronounced he+ga-bajĭ and he+gajĭ by the narrator. ɣaxe-₵aⁿba is said to speak the language far more correctly than any other man.

416, 9. ɖa₵iⁿ taⁿwaⁿ dua₵icandi. Columbus, Neb., now stands at this place.

416, 14. wanace taⁿwaⁿ ₵andi. The Pawnees were then dwelling by Fort Kearney, near Grand Island.

TRANSLATION.

The Omahas went on the hunt in the winter. They dwelt at Sarpy's town. I went to hunt the buffaloes in that unseen place, so I have no direct knowledge of the attack; yet I heard the report about it. The hunting party came to the bend of the Missouri, just beyond Tekamah. And Joe arrived there. Sarpy caused Joe to keep a trading-post. He caused him to walk among the Omahas, trading for deer-skins. At length the Omahas camped at the point of timber this side of Tekamah. At length the men went hunting; and some, too, went on the war-path, leaving the women, the old men, and the children. Joe, Standing Hawk, and Village Maker were the only young men who remained there. At length the Omahas who had gone on the war-path found the trail of Dakotas. They were still near the women and children, and when they went back to them they did not return to them, as the Dakotas exterminated the latter before the men reached home. And the hunters carried fresh meat homeward; and

they, too, reached home after the people had been destroyed. The Dakotas had deprived Joe of all his goods. They had taken all his horses, and all the horses of the whole tribe. Standing Hawk and his father were the only survivors of their household. Just half of the women and old men were killed, about forty in number. The rest fled into the bushes, carrying the children, and all of these were alive. And I reached ʒizabahe. We men were occupying about ten lodges. The buffaloes were very numerous. We killed a great many buffaloes. There were a great many robes and winter robes; therefore we used to pitch our tents at very short intervals. We returned to the forks of the river, just this side of the Pawnee towns. There we camped and lay down for the night. Behold, when we arose again in the morning, all our horses were missing. We followed their trail. We wished to ascertain about our horses, to what land they had gone, before there was any snow, which would cover the trail. Behold, after stealing them, they had carried them homeward, leaving a trail in a long line. We departed, seeking our property. Behold, the Pawnees had taken them homeward. The Pawnees dwelt by the soldiers' town towards the head of the Platte River. And there we arrived when seeking them. And when it was night, we stole the Pawnees' horses in like manner. And three Omaha young men were coming back again very close to the soldiers' lodges. At length they met the Pawnees who were returning from the war-path. Though the Pawnees were many, the Omaha young men killed one. And we who moved were bringing back horses in like manner. When we came back home to the village, I heard them say that all of Joe's goods had been taken from him. I heard them say that the Dakotas had destroyed the Omahas.

BATTLE BETWEEN THE DAKOTAS AND OMAHAS IN 1847.

TOLD BY ʞAXE-ɸᵃᴮBA.

Mé ʞĭ, ɗéje éɸᵃᴮbe ʞĭ, égiɸe Caaⁿ′ cĭ wénudaⁿ ahíi, cĭ wákiɸa ahíi.
Spring when, grase came in sight when, behold, Dakotas again to war against us arrived, again to fight us they arrived.

Waʻú waqé gɸíqɸuʻa ahíi. Kĭ Caaⁿ′ amá ĕ′di ahíi tĕ. Wénaxíɸai tĕ
Woman *cache* to empty their own arrived. And Dakotas the (sub.) there arrived. They attacked them

3 waʻú-má. Waʻú aká ɸábɸiⁿ tĕ naᴮ′ ɸañká Maxéwaɸĕ aká ĕduíhai tĕ, jiñgá-
the women. Woman the (sub.) three the grown the ones who Maxewaɸĕ the (sub.) joined, small

qtci, ihaᴮ′ kĕ t′ékiɸaí tĕ′di. Kĭ ʒii ɸaᴮ wéahide waqé gɸíqɸuʻa-má
very, his mother the (ob.) they killed her for him when. And village the at a distance *cache* those who emptied theirs

cénawaɸá-bi, aí. Waʻú wiⁿ′ niⁿ′ʇa agɸí aká é uɸaí. Gaⁿ′ cémujiñ′ga amá
they destroyed them, it is said, said they. Woman one alive who came back that told. And young men the (sub.)

6 cañ′ge-ma wagíkaᴮtaᴮ cĭ ĕ′di aɸaí, wáɸiqe. Gaⁿ′ ɗahé-de níkaciⁿga bɸúgaqti
the horses tied their own again there went, chasing them. And hill when person all

akíi naᴮctaⁿ′i. Kĭ wí hácidaᴮ agɸé ʞĭ, agɸá-bajĭ-má caⁿ′ ĕ′di akí. Waʻú-
they came again to they stopped going. And I afterward I went homeward when, those who did not go homeward after a while there I came again to. Old

jiñga kíu agɸí amá, é Maxéwaɸě eɸa$^{n'}$ba ni$^{n'}$ɬa agɸí. Wawéamáxe:
woman she was wounded she came back the (mv. sub.), that Maxewaɸě too alive came back. I questioned her:

Ĭndáda^{n} ukít'ai ă, wa'újiñga, ehé. Paň'ka ebɸéga^{n}. Uma$^{n'}$ha^{n} ié uáwakiaí
What tribe they were ? old woman, I said. Ponkas I think. Omsha speech they talked to me

hě, aí wa'újiñga aká. Ké, añgágɸe taí; a^{n}wa$^{n'}$da^{n}be taí, ehé. Kíctawágu 3
. said old woman the (sub.). Come, let us go homeward; let us see them, I said. Kictawagu

kĭ núјiñga áji wi$^{n'}$ céna ɸábɸi^{n} añgáɸai. Kĭ ucté amá háci agíi. Éɸa^{n}be
and boy another one enough three we went. And the rest after were coming. In sight

añgákii ɤĭ, ɗahádi níaci^{n}ga wi$^{n'}$ ĕ'di naji$^{n'}$. Ĕ'di añgákii ɤĭ, wéahusaí
we got back when, on the hill man one there stood. There we got back when, scolded us

i^{n}c'áge aká. E'a$^{n'}$ hau, a^{n}ɸa$^{n'}$i ɤĭ, Ha$^{n'}$ega^{n}tcĕ'qti wa'ú-ma wáqɸi. Ĭndáda^{n} 6
old man the (sub.). What is the matter ? we said when, Early in the morning the women they killed them. What

hníta^{n} ɸagɸi$^{n'}$-báda^{n} waɸísnindai éi^{n}te. ɤáciqti ákiágɸai tĕ, aí. Ha^{n}éga^{n}-
you worked you eat at and you delayed it may be? Long ago they had and gone, come he said. Some time

téga^{n} wáqɸi íɛpaha^{n} ɤĭ, uhná ɸakí etéde. Kĭ wa'újiñga cka$^{n'}$ɸi'áqti naňká-
in the morn- ing they killed them you knew it if, you tell it you should have reached home. And old woman totally unable to move running very swiftly to get

piqti kí te, ehnéga^{n} ă, ehé. Gaí: ɸéɸaňkée hă. Waɸíɔna ja$^{n'}$i. Gáɸu 9
there soon reach home will, you think it ? I said. He said as follows: These are the ones . Visible they lie. In that place

t'éwaɸaí, aí. Ga$^{n'}$ ĕ'di añgágɸai ɤĭ, ĕ'di añgáki wa'ú ɸaňká. Ma$^{n'}$ gĕ a^{n}wa$^{n'}$-
they killed, them, he said. And there ward we went home- when, there ·again we reached woman the (pl. ob.). Arrow the (pl. ob.) we pulled

ɸiɔnúdai waii$^{n'}$ eɬaí gĕ a^{n}ɸízai-de añ'gubéta^{n} íhea$^{n'}$ɸai. Égiɸe caňgágɸi^{n}
out of them robe their the (pl. ob.) we took while we wrapped them in we laid (them) down. At length horseman

bɸúgaqti akíi, níaci^{n}ga gɸébahiwi^{n}-qti-éga^{n} akíi. Ga$^{n'}$ añgáɸa-bájı; ĕ'di 12
all reached there again, men hundred about reached there again. And we went not; there

a^{n}wa$^{n'}$da^{n}be a^{n}náji^{n}i. Égiɸe níkagahi wi$^{n'}$ akíi. Íckadábi aké. Ké, a^{n}wa$^{n'}$-
we looked at them we stood. At length chief one reached there again. Ickadabi it was he. Come, let us

ɸiqe taí hă, aí. Níaci^{n}ga bɸúga, Ahaú! aí. Sigɸé kĕ wiañ'guhai, a^{n}wa$^{n'}$ɸiqai.
chase them . he said. Men all, Oho! they said. Trail the we followed them, we chased them.

Gicka$^{n'}$qti-bájı, íɸapíɸi^{n} wéuhe a^{n}ma$^{n'}$ɸi^{n}i Júga-hna^{n} pahañ'ga wéuhe 15
Not going very fast, slowly following them we walked. Body only before following them

a^{n}ma$^{n'}$ɸi^{n}i sigɸé kĕ. Caňgágɸi^{n} amá ágahadi wíuta^{n} gɸi$^{n'}$i. Égiɸe watícka
we walked trail the. Riding horses the (sub.) at the outside next to us they sat. At length creek

aká ɬaňgáɸĕhaĭ; uqɸúqa-bájı; qáde hă, ɸiqɸe ckúbe baza$^{n'}$ agɸaí kĕ. Ga$^{n'}$
the (sub.) extended all directions; wide in it was not a hollow; grass . canes deep pushing among they went homeward. And

agɸañ'ka^{n}ha^{n} unásude ga$^{n'}$ sígɸe únai. Cañ'ge ágɸi^{n}-ma ɗahé wéahidĕ'qti 18
on both sides it had been hurnt bare so foot-prints they sought them. Horse those who sat on hill at a great distance

sígɸe únega^{n} naň'ge ɤúwi^{n}xai. Kĭ níkaci^{n}ga qáde ckúbe kĕ'di wíuhe aká
trail they sought them, as running they went around. And man grass deep in the followed them the (sub.)

ɬaň'gĕqtci ahíi ɤĭ, Caa$^{n'}$ amá bispé ja$^{n'}$i iɸa$^{n'}$. A$^{n'}$ɸi^{n} wéɸa-baɸi$^{n'}$ níaci^{n}ga
very near arrived when, Dakotas the (sub.) crouching lay suddenly. He came very near finding them man

wi^{n}áqtci aká, cĭ ɤibɸísaɸa agíi. Cañ'ge tan'di agɸí éga^{n} ágigɸi^{n}. Ga$^{n'}$ 21
one the (sub.), again turned about coming back. he was Horse to the he came back as he sat on his. And

ákiha^{n} b¢úgaqti cañ′ge ágɛ́i^{n} úmai, égaxe ákikipaí Wa¢útada wi$^{n′}$
beyond all horse sitting on they sought them, around in a circle they met one another. Oto one

juáwag¢e. Wa¢útada aká wahúta^{n}¢i^{n} a¢i$^{n′}$; wí ma$^{n′}$ ab¢i$^{n′}$. Gépe hă:
he with us. Oto the (sub.) gun had: I arrow I had. I said as follows :

3 Kagéha, qáde ¢an′di ĕ′di bispé ja$^{n′}$i, eb¢é′ga^{n}. U¢áse te hă, ehé. Hau.
Friend, grass in the there crouching they lie. I think. You will set it afire . I said. ¶

Uma$^{n′}$ha^{n} wi$^{n′}$ ag¢íi. Ga$^{n′}$ a^{n}náji^{n} edíta^{n} usé a¢i$^{u′}$ ag¢aí. Ga$^{n′}$ unáhe
Omaha one came back. And we stood thence setting it afire having it they went homeward. And conflagration

ámusta ɖahé gĕ áta^{n} cañ′ge ágɛ́i^{n}-má b¢úga bauć¢e naji$^{n′}$i, unáhe ámusta
right above it hill the (pl. ob.) how far horse on those who sat all in groups stood, conflagration right above it

6 da$^{u′}$be naji$^{n′}$i, égaxe naji$^{n′}$i. Unáhe aká náhega-báji, qáde aká ckúbe
looking they stood, all around they stood. Conflagration the (sub.) burnt with much heat, etc., grass the (sub.) deep

éga^{n}. Cañ′ge ágɛ́i^{n}-ma cáɖĕ-qti-éga^{n} juáwag¢e anáji^{n} wí ctĩ, uta$^{n′}$nadi.
sa. Horse those who sat on six about I with them I stood I too, apart.

Égi¢e unáhe amá níaci^{n}ga ¢añkádi ahíi tĕ. Égi¢e ba$^{n′}$ awána'a$^{n′}$. Cag¢aí
At length conflagration the (moving) persons to the arrived. At length calling I heard them. I go homeward to you

9 hă, hu^{n}+! aí. Caa$^{n′}$-ma náe¢a^{n}bewá¢ai. Égi¢e wakíde ákiág¢ai.
halloo! they said. The Dakotas the fire made come out. At length shooting at us they had come and gone.

Wa'ú ¢áq¢i cki Pañ′ka hni$^{n′}$ éi^{n}te u¢á í¢ai-gă, aí Íckadábi aká. Kĭ
Woman you killed them you were coming back Ponkas you are it may be to tell it send ye this way, said Ickadabi the (sub.). And

Caa$^{n′}$ amá ía-bájĭ. Kĭ Íckadábi aká: Íckadábi wíeb¢i$^{u′}$ hă, aí tĕ, kikín
Dakotas the (sub.) they spoke not. And Ickadabi the (sub.) : I am he . he said when, fighting

12 'i¢aí. A$^{n′}$b i¢áug¢e ákikiɛ́aí. Wá¢i^{n} a¢aí éga^{n} mi$^{n′}$da^{n}be ánaqti-éga^{n} ahíi
they spoke of. Day throughout they contended with one another. Having them they went as hour about how many it arrived

te, égi¢e Caa$^{n′}$ wi^{n} úi. Égi¢e Caa$^{n′}$ ¢i^{n} wi$^{n′}$ wácai, cka$^{n′}$¢i'aí. Ucté amá
when, at length Dakotas one was wounded. At length Dakota the one (my.) they made them abandon him, he was unable to move. The rest

ag¢aí. Égaxe i¢a$^{n′}$¢ai Uma$^{n′}$ha^{n} amá. Cañ′ge ta^{n} aa$^{n′}$b¢a. Júga-hna^{n} b¢i$^{u′}$.
went homeward. Around in a circle they placed Omahas the (sub.). Horse the I left. Body only I was.

15 Cka^{n}-¢i'á aká man′dĕ a¢i$^{n′}$. Wábaaze-hna$^{n′}$ amá Uma$^{n′}$ha^{n}-má, wajĩ$^{n′}$-
Unable to move the (sub.) bow had. He scared them off regularly they say the Omahas, temper

píbajĭ Caa$^{n′}$ aká. Hácida^{n} ĕ′di pí. Ĕ′di pí tĕ ca$^{n′}$ca^{n} i¢ánaxíb¢a b¢é Caa$^{n′}$
bad Dakota the (sub.). Afterward there I arrived. There I when arrived without stopping I attacked him I went Dakota

¢iñké. ⱪañ′ge pí ⱪĭ, añkíde-lma$^{n′}$i ¢a$^{n′}$ja, ma$^{n′}$ gĕ wédajĭ-hma^{n} ¢é¢ĕ-hma$^{n′}$i.
the one who. Near at hand I arrived when, he shot at me regularly though, arrow the (pl. ob.) elsewhere regularly he sent them away.

18 Ga$^{n′}$ áq¢i Caa$^{n′}$ ¢iñké; man′d i¢áti^{n} hă. Áza^{n} iheá¢ĕ, kĭ Wa¢útada aká
And I killed him Dakota the (ob.); bow I hit him with . I hit him and knocked him down, and Oto the (sub.)

jáhai tĕ. Ga$^{n′}$ níaci^{n}ga amá íkinai. ɖádai. ɖáde ¢icta$^{n′}$ ⱪĭ, a^{n}wa$^{n′}$¢iqe;
speared him. And persons the (sub.) snatched at the pieces. They cut him up. Cutting up they finished when, we chased them;

ucté amá wá¢i^{n} a¢aí. Cĭ ĕ′di añgá¢ai. Q¢abé cúgaqti ĕ′di égihaqti áki-
the rest having them they went. Again there we went Tree very thick there right headlong into had

ágɸai Caaⁿ′ amá. Cĭ níkagahi ahí-bi ehé aká, Íckadábi aká, gaí: Hau!
gone Dakotas the (sub.). Again chief arrived I said the one who, Ickadabi the (sub.), said as follows: Ho!

cañ′gaxái-gă. Gaskí gi'aⁿzixɸíᵭĕ gíi-gă, aí. Gaⁿtégaⁿ xɸĭ, cĭ wáɸakíhna taí,
cease ye. Panting to rest one's self he ye coming back, he said. Some time when, again you contend with them will,

aí. Hau! égaⁿ te, aí. Ꝺaháꝺa bɸúga akígɸiⁿ. Cañ′ge-má ctĭ gi'aⁿ′ziwagiɸaí. 3
he said. Ho! so let it be, they said. At the hill all sat together on. The horses too they caused them, their own, to rest.

Caaⁿ′ amá qɸabé ukígɸiⁿ gɸiⁿ′i, wa'aⁿ′ za'ĕ′qti gɸiᵘ′i. Qɸabé uɸúnajiⁿ aká
Dakotas the (sub.) tree sitting together in sat, singing making great confusion they sat. Tree were depending on

Caaⁿ′ aká. Íi-gă! añ′gakikíɸa taí, é-hnaⁿ, añ′gabágɸa tá-bi eɸégaⁿ égaⁿ.
Dakotas the (col. sub.). Be ye coming! let us contend together, they said regularly, we will draw back they thought as.

Ĭⁿtaⁿ′! naⁿhébe gɸiⁿ′i-gă. Gaⁿtcégaⁿ xɸĭ, gaⁿ′ añ′gakikíɸa taité, aí. Hau. 6
Hold! waiting sit ye. Some time when, of course we contend together shall, he said. ¶

Égiɸe Waɸútada amá ahíi tĕ. Ecaⁿ′ iⁿwiñ′gɸiⁿi, áꝺaⁿ úwagiɸa ahíi. Níka-
At length Otos the (sub.) arrived. Near we sat to them, therefore to tell it to them they arrived. To chase

ɸíqe ahíi Waɸútada amá. Qɸabé ɸaⁿ′ añ′gubáazai tĕ, Waɸútada amá atíi.
the foe arrived Otos the (sub.). Tree the (ev. col.) we scared them into when, Otos the (sub.) came.

Gaⁿ′ níkagahi aká gaí tĕ: Ĭⁿtaⁿ′! naⁿhébai-gă. Gaⁿtcégaⁿ xɸĭ, gaⁿ′ añ′gakíɸa 9
And chief the (sub.) said as follows: Hold! wait ye. Some time when, of course we contend together

taité, aí. Gaⁿ′ Waɸútada amá naⁿctaⁿ′i. Bɸúga añgɸiⁿ′i. xɸáci añgɸiⁿ′i,
shall, he said. And Otos the stopped going. All we sat. A long time we sat,

caⁿ′ miⁿ′daⁿbe wiⁿ′ ákihaⁿ-qti-égaⁿ añgɸiᵘ′i. Hau. Níkagahi aká mañ′gɸe
in fact honr one beyond about we sat. ¶ Chief the erect

naji′i. Íekíɸai: Hau! cetaⁿ′ hă. Ké! wákiɸái-gă, aí. Gaⁿ′ wañ′giɸe, 12
stood. He proclaimed: Ho! so far . Come! contend with them, he said. And every one,

Ahaú! aí Qɸabé ɸaⁿ búna hă Égaxe iɸaⁿ′waɸái-gă. Masáni hí-ba gaⁿ′
Oho! said. Tree the (col.) round . Surround ye them. The other side reach and so

gíi-gă, aí. Gaⁿ′ wákiɸaí. T'ćkiɸa-bájĭ xáci. Égiɸe Umaⁿ′haⁿ wiⁿ′ t'éɸa-bi,
be coming back, he said. And they fought them. They did not kill one another a long time. At length Omaha one was killed,

aí. Umaⁿ′haⁿ wiⁿ′ t'éɸai hă, aí. Ĕ′di pí xɸĭ, égiɸe añ′ka-bájĭ; háɸezahá 15
they said. Omaha one has been killed . they said. There I arrived when, behold, not so; just on the surface

ɸiñké. Wágata gɸiⁿ′i xɸĭ, Caaⁿ′ aká ćtaⁿɸiⁿ kídai, á kĕ úi. Hau. Cĭ
the one who. Aiming he sat when, Dakota the (sub.) first shot at him, arm the (ob.) he wounded. ¶ Again

gaⁿtcé xɸĭ, Waɸútada wiⁿ′ t'éɸai, é t'éɸĕqtiaⁿ′i. Égiɸe Caaⁿ′ aká cĭ wiⁿ′
some time when, Oto one was killed, he was killed indeed. At length Dakotas the (col.) again one

t'éɸai, é Umaⁿ′haⁿ amá wat'éɸai Cĭ Caaⁿ′ aká Waɸútada wiⁿ′ t'éɸai. 18
was killed, that Omahas the (sub.) were the slayers. Again Dakotas the (sub.) Oto one they killed.

Caaⁿ′ aká, aⁿwañ′gabágɸa xáci aⁿmaⁿ′ɸiⁿi, t'éawaɸĕ-hmaⁿ′i. Qɸabé ɸaⁿ caⁿ′
Dakotas the (sub.), we drew back from them a long time we walked, they were killing us. Tree the (col.) at any rate

uaⁿ′sii-gă, aí Íckadábi aká. Wácpagɸai tĕ, égiɸe t'éɸiᵭĕ-hmaⁿ′i te. Gaⁿ′
leap ye into, said Ickadabi the (sub.). You draw back from them when, beware they kill you regularly lest. And

qɸabé ɸaⁿ caⁿ′ uaⁿ′sii níaciⁿga bɸúga. Qɸabé ɸaⁿ′ wiⁿdétan-di hí xɸĭ, cĭ 21
tree the (col.) at any rate leaped in among men all. Tree the (col.) to one-half of the distance arrived when, again

aⁿnaⁿ′etaⁿi, aⁿwañ′gabágᵭai. Cī gaⁿtcé jiñ′ga ϰī, Íckadábi aká gaí: Caⁿ′
we stopped going, we drew back from them. Again a little while when, Ickadabi the (sub.) said as follows: At any rate

uaⁿ′sii-gă. Wácpagᵭaí ϰi, égiᵭe t'éᵭiᵭé-hnaⁿ′i te, aí. Naⁿ′b éᵭaⁿbe aⁿwañ′-
leap in. You draw back if, beware they kill you regularly lest, he said. Two coming of it out we had

3 gaᵭiⁿ añgáhii, akíwa niⁿ′ϫa aⁿwaⁿ′ᵭizaí. Umaⁿ′haⁿ-ma wiⁿ′ Caaⁿ′ t'éᵭai kĕ
them we arrived, both alive we took them. The Omahas one Dakotas they killed him the (ob.)

aⁿᵭañ′giḋahaⁿ-bájĭ añgíḋadaí. Cí Waᵭútada t'é kĕ edábe añgíḋadaí. Caaⁿ′
we knew not ours we cut up ours. Again Oto who was dead also we cut up ours. Dakota

wiⁿ′ iᵭánaxíbᵭa ϰī, níahiᵭé. Wahútaⁿᵭiⁿ kĕ gᵭíonaⁿ gaⁿ′ ní kĕ égihiᵭé. Ní
one I attacked him when, he fell into the water. Gun the (ob.) he let drop as water the (ob.) it fell into. right Water

6 kĕ uáaⁿsi gaⁿ′ éᵭaⁿbe gᵭí ϰī, á tĕ akíᵭa ubᵭaᵘ′. Najiⁿ′akiᵭégaⁿ Umaⁿ′haⁿ-ma
the (ob.) I leaped into as he came up again when, arm the both I held. As I made him stand the Omahas

ḋádeawákiᵭĕ. Caaⁿ′ ucté-ma watcícka kĕ ákiᵭíe aⁿ′he-ma Umaⁿ′haⁿ amá
I made them cut him up. Dakotas the rest creek the (ob.) crossing together those who fled Omahas the (snb.)

wákipaí hă. ᵭé Caaⁿ′ amá wahútaⁿᵭiⁿ gĕ ují ᵭiñgé aᵭiⁿ′i égaⁿ t'éwaᵭaí.
met them . This Dakotas the (sub.) gun the (pl. ob.) filled without they had as they were killed.

9 Caⁿ′qti gaⁿ′ múkihaⁿ′i. Miⁿ′ iᵭéqtiaⁿ′i ϰī, cénawaᵭaí Caaⁿ′-ma.
They shot at one another even till night. Sun it had fully set when, they destroyed the Dakotas.

NOTES.

418, 1. Me ϰĭ, *i. e.*, in the spring after La Flèche lost his goods, as told in the preceding paper.

419, 214–20, 1. Gaⁿ akihaⁿ bᵭugaqti, etc. The Omahas divided into two parties, and went all around the creek till they came together again. Then they went beyond for a short distance, but as the trail was lost they returned to the stream.

420, 4. aⁿnajiⁿ editaⁿ use aᵭiⁿ agᵭai. The Omahas set fire to the grass on both sides of the stream.

420, 6. nahega-bajĭ, pronounced na+hega-bajĭ by the narrator.

420, 12. Aⁿb iᵭaugᵭe akikiᵭai. Two Crows was mounted, and his horse was nearly killed by a bullet.

422, 3–4. Umaⁿhaⁿ-ma wiⁿ - - - añgiḋadai. His name was ϰawáha.

422, 7. ḋadeawakiᵭĕ. Frank La Flèche said that "ḋade" is often used in the sense of "scalping;" though instead of it, the narrator might have employed the phrase "najiha hébe ᵭizéawákiᵭĕ (hair, part, I caused them to take it), I made them scalp him."

TRANSLATION.

When the vegetation came up in the spring, the Dakotas came on the war-path to attack us again. The women went to empty the *caches* and the Dakotas arrived there. They attacked the women. Maxewaᵭĕ, who was very small, joined the three women who were the eldest, when the Dakotas killed his mother. And it was said that the women who emptied the *caches* had been destroyed when far away from the village. One woman who had come home alive told that. Then the young men put

lariats on their ponies, and went thither in pursuit. And when the men reached the hill again, they stopped going. And I, when I went homeward later, came again to the place where they had stopped. The old woman who came back wounded, as well as Maxewaṭĕ, came home alive. I questioned her: "Of what tribe were they, old woman?" said I. "I think that they were Ponkas. They talked to me in the Omaha language," said the old woman. "Come," said I, "let us go homeward; let us see them." Only three of us went: Kictawagu, another youth, and I. The rest were coming after. When we got in sight, a man stood on the hill. When we reached there again, the old man scolded us. When we said, "What is the matter?" he said: "They killed the women early in the morning. What could you have been doing that you delayed so long? They departed long ago." "If you knew that they killed them at some time in the morning, you should have gone home to tell it. And did you think that an old women, who was altogether unable to move, could reach home soon by running very swiftly?" said I. He said as follows: "These are the ones. They lie in sight. They killed them in that place, which is out of your sight." And as we went thither on our homeward way, we reached the women. We pulled out the arrows, and wrapping the bodies in their blankets, we laid them down. At length all the horsemen, fully a hundred, reached there on their way home. Then we did not depart; we stood looking at the dead.

At length a chief reached there; it was Ickadabi. "Come," said he, "let us chase them." All the men said, "Oho!" We followed their trail; we pursued them. We did not go very fast; we walked along very slowly as we followed them. We who went in advance went on foot following their trail. The horsemen sat at the outside, next to us. At length the creek extended wide; it was not in a ravine; but it was covered with grass and tall canes, through which the foe had pushed when going homeward. And as the ground had been burnt bare on both sides, the Omahas sought their trail. Those on horseback rode back and forth on the hills in the distance, seeking their trail. And when the man who followed them in the tall grass came very near, the Dakotas crouched down suddenly. The one man came very near finding them, but he turned around and came back. He came back to his horse and mounted him. And all the mounted men sought for them beyond the stream; having passed all around, they met one another. An Oto was with us. The Oto had a gun, and I had a bow. I said as follows: "My friend, I think that they lie crouching in the grass. You will please set it afire." An Omaha came back. And starting from the place where we stood they went along setting the grass afire. And the horsemen stood all around in groups on the hills, as far as the latter extended, looking directly down on the flames. The fire burnt fiercely, as the grass was tall. I stood apart, with about six horsemen. At length the fire reached the men. I heard a call: "I go homeward to you, halloo!" said one. The fire made the Dakotas come forth. At length they shot at us, and had gone along.

"Send your voices this way, and tell us if you who came and killed women are Ponkas," said Ickadabi. But the Dakotas did not speak. And Ickadabi said, "I am Ickadabi." As he said it, they spoke of fighting. They contended with one another throughout the day. When the Omahas had pursued them for several hours, a Dakota was wounded. The Omahas made them abandon one of their number who was unable to move rapidly. The rest of the Dakotas went homeward. The Omahas surrounded the

man who had been left. I left my horse, and went afoot. The man who could not go rapidly had a bow. The Dakota was desperate, and he was constantly scaring back the Omahas. I arrived there later. When I reached there, forthwith I went to attack the Dakota. When I got near, though he shot at me repeatedly, he always sent the arrows elsewhere. And I killed the Dakota; I hit him with the bow, and felled him; and the Oto speared him. Then the men snatched for pieces of the body. They cut it up. When they finished cutting it up, we chased the foe; the rest had gone in pursuit. And we went thither. The Dakotas had gone headlong into a very dense forest. And the chief that I said had arrived, even Ickadabi, said as follows: "Ho! cease ye. Come back and rest yourselves awhile from panting. After some little time you may contend with them again." "Ho! so let it be," said they. All sat together at the hill. They also caused their horses to rest. The Dakotas were sitting together in the forest; they sat singing and making a great uproar. The party of Dakotas were depending upon the forest. They kept on saying, "Come ye! let us contend together," as they thought that we would draw back through fear of them. "Hold! sit and wait. After some little time, of course, we shall contend together," said Ickadabi.

At length the Otos arrived. We dwelt near to them; therefore some went thither to tell them of the fight. The Otos came to chase the foe. They came when we had seared the Dakotas into the forest. And the chief said as follows: "Hold! wait. When some little time shall have elapsed, of course we shall contend with them." And the Otos stopped going. We all sat for a long time, say, for a little more than an hour. The chief stood erect and proclaimed: "Ho! it is ended. Come! contend with them." And all said, "Oho!" The forest was a curvilinear one. "Surround them. Go to the other side and be coming back," said the chief. And they fought them. They did not kill one another for a long time. At length it was said that an Omaha was killed; but when I arrived there, behold, it was not so; he was but slightly wounded. When he sat aiming at the foe, a Dakota was the first to shoot at him, wounding him in the arm. Again, when some time had elapsed, an Oto was wounded and was killed outright. At length one of the Dakotas was killed by the Omahas. And the Dakotas killed an Oto. We drew back from the Dakotas for a long time, and they continued killing our men. "Leap ye into the forest at all hazards," said Ickadabi. "Beware lest they continue killing some of you, if you draw back from them," said he. And all the men jumped into the woods at all hazards. When we had gone half-way through, we faltered and stopped. Again, after a little while, Ickadabi said as follows: "Jump in at all hazards. If you falter before them, beware lest they continue killing you." We brought two of them out of the timber, capturing both of them alive. The foe had killed an Omaha; and not recognizing him in the excitement, we dismembered him as well as the Oto, our ally. When I attacked a Dakota, he fell into the water. As he let his gun drop, it fell right into the stream. I leaped into the water, and as he came again to the surface, I caught hold of him by both arms. Having made him stand, I caused the Omahas to scalp him. The Omahas met the other Dakotas who fled together across the stream. As these Dakotas had no loads in their guns, they were killed. They shot at one another even till night. When the sun had fully set, the Dakotas were destroyed.

HOW THE OMAHAS FOUGHT THE DAKOTAS AFTER THE LATTER HAD KILLED ᴬPAˣ-ɻAÑGA'S BROTHER.

RELATED BY ᴬPAᴬ-ɻAÑGA.

Uma$^{n'}$ha^{n} amá wanáse gɸi$^{n'}$i tĕ. Wiji$^{n'}$ɸe amá ɻe-jiñ'ga kíde aɸaí tĕ, ha$^{n'}$-
Omahas the (sub.) surrounding the herds sat. My elder brother the (sub.) buffalo-calf to shoot at went, morn-

ega$^{n'}$tce. Wi$^{n'}$ júgɸai tĕ. Ulmúckadi ɻe-jiñ'ga wi$^{n'}$ t'éɸai tĕ; đáde naji$^{n'}$i tĕ.
ing. One went with him. In a valley buffalo-calf one they killed; cutting it up they stood.

Caa$^{n'}$ amá wagɸáde a-íi tĕ, cañ'ge ágɸi^{n} cáđĕqti-éga^{n}. Wahúta^{n}ɸi^{n} njáiji 3
Dakotas the (sub.) creeping up on them were approaching, horse sitting on about six. Gun not loaded

naji$^{n'}$ tĕ wiji$^{n'}$ɸe ta^{n}, áma aká man'dĕ aɸi$^{n'}$i. Wénaxíɸai-de, ɻu'ĕ' a-í-
stood my elder brother the (std. one), the other the (sub.) bow had it. They attacked them when, rushing forward were coming

biamá Caa$^{n'}$ amá. ɻu'ĕ' a-í-bi ega$^{n'}$, t'éwaɸá-biamá, wapé ɸiñgéga^{n}.
they say Dakotas the (sub.). Rushing were coming, they say having, they killed them they say, weapon they had none, as.

Égiɸe uɸá agɸí. Uma$^{n'}$ha^{n} na$^{n'}$ba t'éwaɸaí, é uɸá agɸí. Caa$^{n'}$ amá 6
At length to tell it they came back. Omaha twe they killed them, that to tell they came back. Dakotas the (sub.)

a$^{n'}$he agɸaí tĕ wat'éɸĕ amá. Ĕ'di ahí éga^{n}, wa'i$^{n'}$ agɸí. Caa$^{n'}$ amá
fleeing went homeward murderers the (sub.). There they arrived as, carrying them they came home. Dakotas the (sub.)

akí-biamá. ɻíi ɸa^{n}ɻá akí-biamá. Ígadizá-biamá; ɻí uɸíca^{n}-hna$^{n'}$-biamá.
reached home, they say. Village to the reached home, they say. They rode round and round, they say; lodge they went around regularly, they say.

Héga-bají-biamá; Pañ'ka edába-biamá; ákikíji gɸi$^{n'}$i tĕ edábe. Iha$^{n'}$ 9
They were a great many, they say; Ponkas were also, they say; the tribes coming together they sat also. His mother

ugíne d'úba ĕdedí-ɸa^{n} amá. Wanáqɸi^{n}i-gă hă, á-biamá. É wat'éɸĕ úju
he seeks his some the company is there, they say. Hasten ye . said he, they say. That murderers principal

aká iɸádi aká wanáqɸi^{n}wáɸĕ ɻíi kĕ uhá-biamá. Gibázu ijáje aɸi$^{n'}$-biamá
the (one who) his father the (sub.) causing them to hasten lodges the (line of) went along, they say. Kipazo his name he had, they say

iɸádi aká, níkagahi úju aká Pañ'ka ɻíi kĕ cī uhá-biamá. Éwaɸaɸaí 12
his father the (sub.), chief principal the (sub.). Ponka lodge the (line of) again he went along, they say. You have them for relations

waɸágɸize taí, nágɸe wáɸizai ɻí, wéɸagícpaha$^{n'}$i ɻī, á-biamá. Pañ'ka-
you take them will, captive they take them when, you recognize yours if, said he, they say. The Ponkas

ma céɸa-bají-biamá. Cī ĕ'di égiɸa^{n} aɸá-biamá Uɸéha-bájī ɻī'ctĕ, ɸiéɔni^{n}
did not heed, they say. Again there to say it to he went, they say. You do not join even if, you are the ones

taité hă, á-biamá. ɸí añ'gaɸikíɸa tañ'gata^{n}, á-biamá Aɸé naji$^{n'}$-biamá 15
shall (be) . said he, they say. You we contend with you we will, said he, they say. Going stood they say

Caa$^{n'}$ amá. Ca$^{n'}$ wábaha kĕ'd ugɸi$^{n'}$i-de wa'ú amá ga$^{n'}$ aɸé naji$^{n'}$-biamá.
Dakotas the (sub.). In fact Indian carriage in the sat in while woman the (sub.) so going stood they say.

Kĭ Pañ'ka úju aká, Wégasápi aká, Pañ'ka ɻíi ɸa^{n} uhá-biamá. E'a$^{n'}$qti
And Ponka principal the (sub.), Whip the (sub.), Ponka village (circle) the weot along, they say. Jnst how

gáxe taí éda^{n} wábana^{n} hné cka$^{n'}$hna ɸáɸi^{n}cé ĕ'di ɔné etéde, á-biamá
they will do I (in thought) to witness you go yun wish you who move there yon should have gune, said, they say

3 Wégasápi aká. Ĕ'di aɸaí tĕ ha$^{n'}$i tĕ, Wégasápi Ma$^{n'}$teu-waɸihi júgigɸe,
Whip the (sub.). There they went it was night when. Whip Ma*teu-waɸihi he with his,

gañ'ki Pañ'ka amá ctĭ Égiɸe a-í-naji$^{n'}$ amáma. ɸískié uɸéwiñɻiɸaí tĕ,
and Ponkas the (sub.) too. At length they were approaching and standing, they say. All together they assembled when,

wanáce uɸéwiñɻiɸaí, d'úba ákikihíde aɸá-biamá. Wanáce amá égaxe
police they assembled, some watching over one another went, they say. Police the (pl. sub.) all around

6 ma^{n}ɸi$^{n'}$-biamá; uɸúciaɻá ctĭ d'úba, ubáhiaɻá ctĭ, háciaɻá ctĭ. Wanáce
walked they say; at the front too some, at the sides too, behind too. Police

wénaxíɸa-hma$^{n'}$-biamá; wasniu'de ma^{n}ɸi$^{n'}$i-ma úti^{n}-hna$^{n'}$-biamá. Wégasápi
they attacked them regularly, they say; delaying those who walked they hit them regularly, they say. Whip

aká wéhusá-biamá. Ukít'ĕ íwiɗaha$^{n'}$-hna^{n}-ma$^{n'}$i. ɸijú-baji-hna$^{n'}$i ɸa$^{n'}$ctĭ.
the (sub.) scolded them, they say. Nation I have always known you in particular You were always unfortunate heretofore.

9 Eáta^{n} úna^{n}pe i^{n}ɸéɔna^{n}i ă. Wa'ú égija$^{n'}$qti ja$^{n'}$ hni^{n} ɸa$^{n'}$ctĭ, á-biamá
Why punishment do ye threaten to me I Woman you did just so you did you were heretofore, said, they say

Wégasápi aká. Kĭ ukít'ĕ aká núi hă, á-biamá. Íwiɗaha^{n} taí miñke,
Whip the (sub.). And nation the are men . said he, they say. I know you will I who,

á-biamá. Ĕ'di aɸaí tĕ, ha$^{n'}$ ima$^{n'}$ɸi^{n} a-í-biamá.
said he, they say. There they went when, night walking by they approached, they say.

12 Uma$^{n'}$ha^{n} aka-ɻáɸica^{n} bɸé. Uma$^{n'}$ha^{n} amá ɗáze tĕ na$^{n'}$za gáxai.
Omahas towards those who are I go. Omahas the (snb.) evening when embankment made.

Húɸnga gɸi$^{n'}$i ɸa^{n} ca$^{n'}$ca^{n} na$^{n'}$za gáxai. Ciñ'gajiñ'ga na$^{n'}$za weɸéckaxe te,
Tribal circle they sat the always embankment they made. Children embankment you are to make for them,

aí aɸa+. Atí tá-bité, aí aɸa+, á-biamá. Kĭ na$^{n'}$za gáxai tĕ Uma$^{n'}$ha^{n} amá.
he says indeed. It is said that they will surely come, he says indeed, said (one), they say. And embankment made Omahas the (sub.).

15 Gañ'ki ɻíha kĕ uɸúkihehébe gáxai iɸáugɸe; ɻíci gĕ ákiɸis'i^{n}a$^{n'}$s'i^{n} gáxai
And tent-skins the (line of) one after another, as far as they would go they made throughout; tent-poles the (ob.) interwoven they made

iɸáugɸe A$^{n'}$ba ɻañ'ge; waɸácka^{n} te, aí áɸa. Atí-bi, aí aɸa+, aí. Ĕ'ɻa
throughout. Day near at hand; you will do your best, he says indeed. It is said they have come, he says indeed, said he. Thither

ha$^{n'}$ wada$^{n'}$be ahí-hna^{n} amá; wanáʻa^{n} agɸí, na^{n}ɻíde wanáʻa^{n} agɸí. Waɸá-
night scouts were arriving; hearing them they came back, making a drumming with the feet hearing them they came home. You will

18 cka^{n} te, aí áɸa. Ĕ'be uɸíka^{n} te ɸiñgé áɸa, aí. Wapé kĕ bɸúgaqti háha
do your best, he says indeed. Who he help you will there is none indeed, he said. Weapon the all ready

aɸágɸahni$^{n'}$ ɸaja$^{n'}$ te, aí áɸa; maqúde wahúta^{n}ɸi^{n} uɸágiji te, aí áɸa; atí-bi,
you have yours you lie will, he says indeed; powder gun you put in yours will, he says indeed; it is said they have come,

aí áɸa, aí.
he says indeed, he said.

Aⁿ′ba aká é¢aⁿbe. Weánaxi¢a cu-í¢ai; égaxe ɻan′de naⁿɻídai. Cañ′ge
Day the (suh.) came forth. They charged on us in coming this way; all around ground they made a drumming noise (on) by running. Horse

¢é¢utaⁿ d′úba wékaⁿtaⁿ g¢íse égaⁿ nañ′gai; uwá¢icaⁿ nañ′gai. Caaⁿ′ amá
hence some lariat broke theirs as they ran; around us they ran. Dakotas the (suh.)

cañ′ge-ma wá¢iⁿ ag¢aí, gacíbe nañ′ge ahí-ma. Wáqe wiⁿ′ gazaⁿ′adi 3
the horses having them went homeward, outside running those who arrived. White man one among

gaq¢aⁿ′-madi ĕduíhe; cañ′ge taⁿ′ ctĭ é¢iⁿ ag¢aí. Máctu Ꞓída ijáje a¢iⁿ′.
to those who were hunting he joined; horse the (std. ob.) too having for him they went homeward. Mr. Reed his name he had.

Caaⁿ′ amá cañ′ge iⁿ′′i tá amá, é-hnaⁿ amá. Gí′i etégaⁿ-bájĭ, caⁿ′ íe égi¢aⁿ-
Dakotas the (suh.) horse give back to me will, he said regularly they say. To give back to him they were not apt, yet words he said to (some one)

hnaⁿ′ amá. Wégaⁿze wiⁿdétaⁿ-qtci-égaⁿ ɻíi égaxe wákiɢai. Caⁿ′-ama ɻíi 6
regularly they say. Measure about one-half lodges all around they contended against us. By and by lodges

kĕ Umaⁿ′haⁿ amá úgiꞒá-qtiaⁿ′i; naⁿ′zaɻa égiha agíi. ɻíi kĕ′ɻa kídai Caaⁿ′
the (line of) Omahas the (suh.) entered their own; to the rear headlong they were coming back. Lodges at the shot at Dakotas

amá, caⁿ′ niá¢a wakídai. Cañ′ge-ma t′éwa¢aí áhigi. Caaⁿ′ maⁿ′ eɻaí kĕ
the, yet at random they shot at them. The horses they killed them many. Dakotas arrow theirs the

atí-hnaⁿi ɻíi kĕ. Umaⁿ′haⁿ amá ɻíha umágude-hnaⁿ′i; kĭ Caaⁿ′-ma é¢aⁿbe 9
they came regularly lodges the (ob.). Omahas the (suh.) tent-skins cut holes in regularly; and the Dakotas in eight

í ꓘĭ, wakíde ¢é¢ĕ-hnaⁿ′i Umaⁿ′haⁿ amá. Umaⁿ′haⁿ wiⁿ′, ꓘáxe-¢aⁿ′ba ijiⁿ′¢e,
came when, shot away at them regularly Omahas the (suh.). Omaha one, Crow two his elder brother,

égaⁿ t′é¢a-biamá Caaⁿ′ amá. ɻíha ɻañgá umá′ude ꓘĭ, ugás′iⁿ amá. Égi¢e
ee they killed him, they say Dakotas the (suh.). Tent-skin large cut a hole in when, he peeped they say. At length

Ꞓéqti ′é¢aⁿ¢ai. U¢úci-náji ijáje a¢iⁿ′. Gacíbaɻa maⁿ¢iⁿ′i tĕ, Umaⁿ′haⁿ 12
right on the forehead they put it. At the front he stands his name he had. At the outside they walked when, Omaha

wiⁿ′ t′é¢ai, caⁿ′ha iⁿ′i. Héga t′é¢ai hă, aí Cĭ gacíbaɻa maⁿ¢iⁿ′i tĕ, cĭ
one was killed, wolf-skin he wore. Buzzard is killed , they said. Again at the outside they walked when, again said.

wiⁿ′ t′é¢ai. Úhaⁿ-ɻañ′ga t′é¢ai hă, aí. Cĭ gacíbaɻa maⁿ¢iⁿ′i tĕ, Ꞓá¢iⁿ-
one was killed. Kettle large is killed , they said. Again at the outside they walked when, Ꞓa¢iⁿ-

naⁿpáji úi hă. ′É t′é¢ai égaⁿ, Mawádaⁿ¢iⁿ ĕ′di a¢aí; úi jíbe ke¢aⁿ′. 15
naⁿpaji was wounded . That was killed as, Mandan there went; he was wounded lower leg the.

Mawádaⁿ¢iⁿ t′é¢ai, aí. Mawádaⁿ¢iⁿ múb¢ij i¢é¢ai. Caaⁿ′-ma ctĭ, t′éwa¢aí-
Mandan is killed, they said. Mandan they made him fall suddenly by shooting him. The Dakotas too, those who were

ma, wágɢisnu ag¢é-hnaⁿi; Ꞓá gĕ waka′taⁿ cañ′ge ma ¢isnúwaki¢aí.
killed, they dragged them along they went homeward regularly; head the (pl. ob.) they tied them the horses they made them drag them.

Égi¢e intéde ĕ′di a-í-bajĭ. Cañ′gaxai U¢úciaɻa Caaⁿ′ naⁿ′ba t′éwa¢aí. 18
At length now, but there they were not approaching. They ceased. At the front Dakotas two were killed.

Ĕ′di wénaxi¢ai ahíi ega′, waꞒádai Umaⁿ′haⁿ amá; wáɔnuɔnúde, gaⁿ′
There rushing on them arrived having, cut them up Omahas the (suh.); cut them in many pieces, so

wégitiⁿ ¢é¢ai. Xagé ag¢á-biamá. Gaⁿ′ akí-biamá Caaⁿ′ amá, wagí′iⁿ.
they threw back and hit them with. Crying they went homeward, they say. And reached there again, they say Dakotas the (suh.), carrying their own.

ɻí ɲañgáqti tĕ′di Mawádaⁿɸiⁿ wateígaxá-biamá. Uɸízaⁿ tĕ wañ′giɸe gɸiⁿ′-
Tent very large at the Mandan they danced they say. Middle the all caused

wakiɸá-biamá Caaⁿ′ t'e-má. ɻacáge á tĕ uɸaⁿ′wakiɸá-bi egaⁿ′, wa'aⁿ′
them to sit, they say Dakotas the dead ones. Deer-claws arm the made them hold, they say having, singing

3 gɸiⁿ′wakiɸá-biamá. Wa'aⁿ′ júwagɸe gɸiⁿ′-biamá. ɻí tĕ wañ′giɸe caⁿ′
they made them sit, they say. Singing with them they sat, they say. Tent the all in fact

gɸiⁿ′wakiɸá-biamá t'é ɸañ′ka. ɻí tĕ áɸiáza tĕ ca′caⁿ nan′de kĕ maⁿɸiñ′k
made them sit they say dead the ones who. Tent the they opened and put it on the poles when without stopping sides the earth (sods)

ágaspá-biamá. ɻí tĕ ɸicta′-bi ɲī, a′he agɸá-biamá. Umaⁿ′haⁿ-má atí te,
they weighted, they say. Tent the they finished, they say when, fleeing they went homeward, they say. The Omahas come will,

6 aí, ádaⁿ a′he agɸá-biamá Caaⁿ′ amá. Kí Umaⁿ′haⁿ-mádi t'éwaɸaí-ma
they said, there-fore fleeing went homeward, they say Dakotas the (sub.). And among the Omahas the dead ones (ob.)

wagíqai. Hé-jañka-ɲañ′ga ɖáhi-qti 'éɸaⁿɸai, t'éɸai. Wanúkige sí tĕ 'éɸaⁿ-
they buried their own. Horn forked (of fawn) large right in the neck they put it on, they killed him. Wanukige foot the they put

ɸai. Ágaha-wacúce 'éɸaⁿɸai, é t'éɸĕqtia′i. Iⁿc'áge-wahíɸe úi jíbe
it on. Agaha-wacuce they put it on, that they killed outright. Iⁿc'age-wahiɸe they wounded lower leg

9 keɸa′. ɖáɸiⁿ-gahíge ɖá ɸaⁿ 'éɸaⁿɸai.
the. ɖaɸiⁿ-gahige head the they put it on.

(The following is an incomplete account of the same occurrence, which Two Crows gave:)

Nugé gáqɸaⁿ añgáɸai Umaⁿ′haⁿ-má. Síaⁿɸaí: ɖáɸiⁿ-ma júwagɸa-bájĭ;
Summer on the hunt we went the Omahas. They were alone: the Pawnees were not with them;

Umaⁿ′haⁿ-ma-hmaⁿ′ gaqɸaⁿ′i. Gaⁿ′ Waɲé kĕ gákĕ añgúha añgáɸai. Djó
The Omahas only were on the hunt. And Elkhorn the that we followed we went. Joe

12 aká ĕ′di níkagahi íɸigɸaⁿ-ma ĕduíhe maⁿɸiⁿ′i. Añgáɸai égaⁿ ɲé wéaⁿɸai.
the there chief those who ruled joining walked. We went as buffalo we found them.

ɻé-ma hégajĭ t'éaⁿwaⁿɸaí, égaxe gaⁿ′ t'éaⁿwaⁿ′ɸ añgɸiⁿ′i; caⁿ′ áhigiaⁿ′qti
The buffaloes not a few we killed them, all around so we killed them we sat; in fact very many times

aⁿwaⁿ′nas añgɸiⁿ′i. Caⁿ′ níaciⁿga wiⁿáqtci ɲé-ma gɸéba ctĭ, agɸiⁿ′sată̆n-
we surrounded them we sat. In fact man only one the buffaloes ten too, by

15 ɸaⁿɸaⁿ, gɸéba-naⁿ′ba-ɸaⁿɸaⁿ′ ctĭ, t'éwaɸé-hmaⁿ′i. Gaⁿ′ wanáse tĕ añgúɸi'age
fifteens, by twenties too, killed them regularly. And to surround them we were unwilling

égaⁿ añgɸiⁿ′i, weábɸaⁿi. ɻé-ma weaⁿ′′iⁿ gaⁿ′ égaⁿ añgɸiⁿ′i. Égiɸe haⁿ′-
somewhat we sat, we had our fill. The buffaloes we carried them and so we sat. At length early

egaⁿtcĕ′qtci miⁿ′ 'éɸaⁿbajĭ′qtci, jaⁿ′agíɖahaⁿ ɲī, égiɸe ɲé amá áckaqtci áiáma.
in the morning sun had not risen at all sleep I rose from when, behold, buffalo the (sub.) very close were coming.

18 Wiⁿáqtci Djó aká t'éɸa-bájĭ caⁿ′ baɲúwiⁿxe aɸiⁿ′i, caⁿ′ wéahide aɸiⁿ′ aɸaí;
Only one Joe the (sub.) did not kill it yet turning around he had it, yet far off he took it;

úkiza kĕ′ɲa aɸiⁿ′ aɸaí. Kí cañ′ge taⁿ aⁿwaⁿ′′i Djó aká. Gaⁿ′ ɲé ɸiⁿ t'éɸĕ
no one there to the he took it. And horse the loaned to me Joe the (sub.). And buffalo (mov. ob.) the to kill it

aⁿcí, ádaⁿ t'éaɸĕ-gaⁿ′ aⁿɖádai. Jú kĕ wí a'iⁿ′, gaⁿ′ ɲaháunɲa síaⁿɸé 'iⁿ′i
naked me, there-fore I killed it and we cut it up. Body the I I carried, and green hide alone carried it

Djó aká. Aⁿgágɸai égaⁿ ɻí kĕ aⁿgíɻaᵭĕ aⁿgáɡɸai. ɻíi ɸaⁿ éɸaⁿbe aⁿgáki
Joe the (sub.). We went homeward as tent the we were near to we went homeward. Tents the in sight of we got back

ɻĭ, égiɸe ɻé d'úba wáɸiqai. Aⁿgágɸai kĕ'ɻa ukaⁿ'ska wáɸiⁿ a-íi dúda.
when, at length buffalo some they chased them. We went homeward to the right in a line with having them they were coming this way.

ɻaⁿ'ge aⁿgáki ɻĭ, ɻé-ma wabáɻuwiⁿxe aɸaí. Égiɸe níaciⁿga amá ɻaháwagɸe 3
Near we got home when, the buffaloes wheeling around went. Behold, men the (sub.) shield

aɸiⁿ'i tĕ níkaɸíqe aɸaí.
had when chasing the foe went.

(When Two Crows had dictated this, several Omahas entered the room, and he would not tell the rest.)

NOTES.

This event occurred in 1849 or 1850, in Nebraska, south of the Niobrara, and near the Nisni, a branch of the Loup Fork of the Platte.

425, 7. waⁱⁿ agɸi. This refers to the Omahas, who went after the bodies of the two who had been slain.

425, 9. hegabaji-biama, pronounced he+gabaji-biama.

425, 9–10. ihaⁿ ugine d'uba, etc. This refers to the Omahas, whom the Dakotas regarded as few, and as separated from "their mothers," *i. e.*, the main body of the tribe.

426, 1–2. E'aⁿqti - - ɸaɸiⁿce ĕdi ɔne etede: "You who are wishing to go and see what is to be done, should have gone thither." This was said to each head of a household.

426, 3. ĕdi aɸai haⁿi tĕ. Sanssouci preferred to say, "ĕdi aɸai haⁿi tĕ ɻĭ," making "haⁿi tĕ," it was night; and "ɻĭ," when.

426, 8–10. ukit'ĕ - - - Iwiᵭahaⁿ tai miñke. The Ponkas camped so near to the Dakotas that Whip could reprove the latter while pretending to scold the former.

426, 9. Eataⁿ unaⁿpe iⁿɸɛɔnaⁿi ă. Aⁿpaⁿ-ɻañga said this was equivalent to "Eataⁿ naⁿ'peaⁿ'ɸakiɸaí ă." Sanssouci said that this should be, "Eátaⁿ úɸaⁿpi iⁿɸéɔnaⁿ ɛíⁿte." He derived "úɸaⁿpi iⁿɸéɔnaⁿ" from "úɸaⁿpi giɸaⁿ."

426, 12. naⁿza gaxai. Sanssouci said that some of the Omahas made an excavation as a shelter for their horses. The embankment was about four feet high. It was in the shape of a crescent, and was between the tribal circle and the bluffs.

427, 1. weanaxiɸa cu-iɸai, from "wenaxiɸa cu-iɸĕ." "Cu-iɸĕ" must be distinguished from "cu-ɸeɸĕ," which denotes sudden motion from the place of the speaker and his party toward the party of those addressed.

427, 4. Mactu ɸidaⁿ. Mr. Reed had come to reside among the Omahas in order to study the language, and to assist the principal missionary, Rev. Mr. McKenny.

427, 5. Caⁿ-ama denotes a reversal of the previous state after moving awhile.

427, 7. Ugiᵭa-qtiaⁿi: ugiᵭe is the possessive of uᵭe; "qtiaⁿ" is added for emphasis, showing that the Omahas were driven back so forcibly that they went as far into their lodges as they could get.

427, 12. 'eɸaⁿɸai is almost a synonym of n, to wound.

427, 15. jibe keɸaⁿ. The addition of "ɸaⁿ" seems to convey the idea of past action or condition.

427, 19. waɔnuɔnude gaⁿ wegitiⁿ ɸeɸa-biama. The Omahas mangled the bodies of the two Dakotas, one of them being that of Kipazo's son, the murderer of Aⁿpaⁿ-ɻañga's

brother. They disemboweled them and threw pieces towards the foe, who cried with rage as they retreated.

427, 20 aki-biama Caaⁿ ama, wagiᵑiⁿ. This was not their home, but some place on their homeward way.

428, 2. ⌊acage a tĕ uɸaⁿwakiɸa-bi egaⁿ. Sanssouci said that this should read: ⌊acage naⁿbe tĕ úwagiɸisnaⁿ′-bi egaⁿ′, uɸaⁿ′ wakiɸá-bi egaⁿ′; literally, "Deer-claws—hand—the—they slipped on for them, they say—having—they caused them to hold them, they say—having."

428, 4–5. ⌊i tĕ aɸiaza tĕ - - - agaspa-bianma. They had the tent spread open over the tent-poles, and they kept the sides down with sods of earth, which they placed all aronnd the tent after they had put their dead inside.

TRANSLATION.

The Omahas continued surrounding the buffaloes. My elder brother went one morning to shoot at a buffalo calf, and some one went with him. They killed a calf in a valley, and stood cutting it up. The Dakotas approached them by crawling, there being about six horsemen. My brother had no load in his gun, and the other Omaha had a bow. The Dakotas attacked them, coming with a rush. They killed the two, as they had no weapons. At length some one came back to tell it. They came back to tell that two Omahas had been killed. The Dakota murderers fled homeward. The Omahas went to the place and brought the bodies back. The Dakotas reached their home at the village. They rode round and round; they went around the lodges repeatedly. The Dakotas were very numerous, and the Ponkas were there too, the tribes having come together. "Some buffalo calves are there, seeking their mothers. Hasten ye." This was said by Kipazo, the father of the principal murderer, as he went along the line of lodges. He was the head-chief of the Dakotas. He also went along the line of Ponka lodges. "When they capture your relations, the Omahas, you can take them, if you recognize them," said he. The Ponkas did not heed him. So he went again to say it to them. "If you do not join the party, you shall certainly be the ones whom we will attack," said he. The Dakotas were departing. The women sat in the Indian carriages, and so they were departing. And the principal Ponka, Whip, went along the line of Ponka lodges. "You who are wishing to go and see what is to be done, should have gone thither," said he. Whip, his son Maⁿten-waɸihi (Grizzly-bear-scares-off-the-game), and the Ponkas too, departed at night. At length they were approaching the place of meeting, where they stood. When they assembled themselves all together, some of the police who had assembled went watching one another. The police walked all around: some at the front, some at the sides, and some in the rear. The police attacked the company from time to time, hitting those who showed any disposition to walk leisurely. Whip scolded them. "I have always known your nation in particular. Heretofore you were always unfortunate. Why do you threaten to punish me? You are they who have always acted just like women. And that tribe (*i. e.*, the Omahas) is composed of men, not women. I will know how you behave on meeting them," said he. When they went thither, they approached as they walked by night.

Now I will speak about the Omahas. In the evening the Omahas made an embankment or wall, inside of which they placed the tribal circle. The crier proclaimed thus: "He says, indeed, that you are to make an intrenchment for the children. He says,

indeed, that it is said, 'They will surely come.'" The Omahas made the embankment. And they planted the tent-poles all along it, interweaving them. Then they placed outside of these the tent-skins, all along the embankment, one after another, as far as they would go. "He says that day is at hand, and that you will do your best. He says, indeed, that they have come," said the crier. The night scouts were continually arriving there, having heard the noise made by the feet of the coming foe. "He says, indeed, that you will do your best. You have none to help you. You will lie with all your weapons in readiness. You will fill your guns with powder. They have come, indeed," said the crier.

The day came forth. They charged on us in coming this way; they made the ground resound all around as they ran. Some of the horses from this place broke their lariats and ran; they ran around us. The Dakotas carried homeward the horses which arrived outside by running. A white man joined the hunting party and was among the Omahas during the fight. They carried off his horse too. His name was Mr. Reed. He continued saying, "The Dakotas will give me my horse again;" but there was not the slightest prospect of that. In about half an hour they contended with us all around the lodges. By and by the Omahas were driven back into their lodges; they were coming back right along to the rear. The Dakotas shot at random when they shot at the lodges. They killed many horses. The arrows of the Dakotas came regularly to the lodges. The Omahas cut holes in the tent-skins, and when the Dakotas came in sight the Omahas shot away at them. The Dakotas killed an Omaha, Two Crows' elder brother, in that manner. He cut a large hole in a tent-skin and peeped out. At length he was wounded right in the forehead. His name was U¢uci-naji^{n} (Stands-at-the-front). When they walked on the outside of the embankment, an Omaha who wore a wolf-skin was hit. "Buzzard is wounded," they said. And another was wounded when they walked outside. "Big Kettle is wounded," they said. A third was ɖa¢i^{n}-na^{n}paji (He-who-fears-not-a-Pawnee). When Mandan heard that he had been wounded, he went thither, and was wounded himself, in the leg, below the knee. "Mandan is wounded," they said. When the Dakotas shot at Mandan, they made him fall suddenly. They dragged off any of the Dakotas who had been killed; having put ropes around their necks, they made the horses drag them away. But now, at length, they were not approaching. They ceased fighting. Two Dakotas had been killed at the front. The Omahas rushed on them, and cut up the bodies on reaching them; they cut them in many pieces, and threw them back at the enemy, who went homeward crying. And the Dakotas reached a place again, carrying the bodies of their fallen comrades. They danced the Mandan dance at the very large tent. They caused all the dead Dakotas to sit in the middle. Having made them hold deer-claw rattles on their arms, they made them sit as if they were singing. They sat singing with them. In fact, they caused all the dead to sit in the tent. When they had opened the tent, and had put it over the poles, without delay they weighted down the sides with sods. When they finished it, they fled homeward. They said, "The Omahas will come," therefore the Dakotas fled homeward. And among the Omahas they buried their own dead. He-jañka-jañga (Big-forked-horn) had been wounded right in the neck and killed. Wanukige was wounded in the foot. Agaha-wacuce was wounded and was killed at once. I^{n}e'age-wahi¢e was wounded in the leg, and ɖa¢i^{n}-gahige (Pawnee-chief-who-keeps-a-sacred-pipe) on the head.

TRANSLATION OF TWO CROWS' VERSION.

The Omahas went alone on the summer hunt, without the Pawnees. We followed the course of the Elkhorn River. Joe joined the chiefs, those who governed the tribe. As we proceeded we discovered buffaloes. We killed a great many of them. We surrounded and killed them a great many times. In fact, there were men who killed them by tens, fifteens, and even by twenties. So we were almost unwilling to surround them again, as we had our fill. We continued bringing in the buffaloes. At length, very early one morning, long before sunrise, when I arose from sleep, behold, the buffaloes were coming very near. Joe did not kill one which he chased around and then to a distance to a lone spot. Then Joe loaned me the horse and asked me to kill the buffalo. So I killed it and we cut it up. I carried the meat, and Joe bore the hide. We went back to the camp, which was not far from us. When we got back in sight of the lodges, behold, they chased some buffaloes. They were coming this way, right in a line with us as we went back to camp. When we had nearly reached the camp, the buffaloes wheeled around and departed. Behold, the men had shields and went in pursuit of the enemy.

HOW MAWADAˣ¢Iˢ WENT ALONE ON THE WAR-PATH.

DICTATED BY FRANK LA FLÈCHE.

Mawádaⁿ¢iⁿ nudaⁿ′ a¢á-bi ɤĭ, enáqtei a¢á-biamá. Ḷŭ ¢an′di ahí-bi
Mandan to war went, they say when, he alone went he said. Village at the he arrived, he said

ɤĭ, ɻĭi ¢aⁿ bazaⁿ′ a¢á-bi ɤĭ, cañ′ge-unájiⁿ wiⁿ′ ¢icíbai tĕ. Kĭ wa‘ú wiⁿ′ áci
when, village the among he went, he said when, horse stands in one he pulled open. And woman one out

3 atí-bi ɤĭ, daⁿ′bai tĕ hă. Ié-qti ɻaɻa ag¢á-biamá. Kĭ Mawádaⁿ¢iⁿ aká
came, he said when, she saw him . Speaking very (much) to the lodge she went back, he said. And Mandan the (sub.)

cañ′ge ¢añká wá¢i‘a aⁿ′he ag¢aí tĕ, cénujiñ′ga hégajĭ ¢iqá-biamá. Uq¢á-
horse the ones that failed with them fleeing went homeward when, young men a great many chased him, he said. Nut over-

bajĭ ákiág¢ai tĕ. Aⁿ′ba ɤĭ′jĭ jaⁿ′í tĕ, wéahide akí-bi ɤĭ. Haⁿ′ ɤĭ, cĭ ĕ′di
taking him he had gone again. Day when he slept, far off he reached again, he said when. Night when, again there

6 a¢á-biamá. Kĭ ɻĭ ¢aⁿ u¢ícaⁿ-hnaⁿ maⁿ¢iⁿ′i tĕ, jaⁿ′ wagí¢ĕ. Bᵩúgaqti
he went, he said. And village the going around it, regularly he walked, to wait for them to go to sleep. All

jaⁿ′-bi ɤĭ, cénujiñ′ga naⁿ′ba jaⁿ′-bajĭ, wa‘aⁿ′ ɤúwiⁿxe maⁿ¢iⁿ′i tĕ. Ha′skaⁿ-
slept, he said when, young man two not sleeping, singing wandering around they walked. Mid-

skaⁿ′ kĕ′ɻa hĭi ɤĭ, cénujiñ′ga naⁿ′ba amá ag¢aí tĕ hă, jaⁿ′. Maⁿ¢iⁿ′-ɻi ɻijebe
night to the it arrived when, young man two the (sub.) went homeward , to sleep. Earth lodge door

íba-t'a^{n} gahá akíja^{n}i tĕ. Kĭ akíɸa ja$^{n'}$t'ai ɻĭ, áma gaqɸí ga$^{n'}$ɸai tĕ (Mawá-
handle it had upon they lay together. And both sound asleep when, the one to kill him wished (Man-

da^{n}ɸi^{n} aká). Íɸapiɸi$^{n'}$qtci ĕ'ɻa aɸaí tĕ. Ĕ'di ahí-bi ɻĭ, áma aká đágaha$^{n'}$i
dan the). Very carefully thither he went. There he arrived, he said when, the other the (sub.) raised his head

tĕ, nackí ɸa^{n} sábajĭqti ma$^{n'}$zepe-jiñ'ga íti^{n}-biamá Áma aká đáha^{n} 3
when, head the very suddenly ax little he hit with it, he said. The one the (sub.) to arise

átiáɸai tĕ hă. Kĭ ɸiqaí tĕ hă. A$^{n'}$ha-biamá Mawáda^{n}ɸi^{n} aká. ɸiqé
started . And they chased him . Fled he said Mandan the (snb.). Chasing him

ma^{n}ɸi$^{n'}$-bi ɻĭ, ba$^{n'}$ ma^{n}ɸi$^{n'}$-biamá đáɸi^{n}-jiñ'ga amá. ɻí amá bɸúgaqti
walked, he said when, hallooing walked he said Pawnee young the (sub.). Lodge the (sub.) all

ɸiqá-biamá, wa'ú amá ctĕ, cínuda^{n} amá ctĕ. Cĭ ɸi'á-biamá. Cĭ a$^{n'}$ba ɻĭ, 6
chased him, he said woman the even, dog the even. Again he failed, he said. Again day when,

ja$^{n'}$-biamá, utcíje ma$^{n'}$te. Cĭ ha$^{n'}$ ɻĭ, ĕ'di aɸá-biamá. A$^{n'}$ba ɻañ'gĕqtci
he slept, he said. thicket within. Again night when, there he went, he said. Day very near

ɻĭ, cañ'ge ɻí wi$^{n'}$ ɸicíbai tĕ hă. Cañ'ge wi$^{n'}$ ka$^{n'}$ta^{n}-biamá. Kĭ áci agɸá-bi
when, horse lodge one he pulled open . Horse one he tied he said. And out he went homeward, he said

ega$^{n'}$, ɻíjebe éɸa^{n}be akí-qti-bi ɻĭ, đáɸi^{n} wi$^{n'}$ ákipá-biamá uhíacka. Kĭ 9
having, door emerging from he had just reached again, he said when, Pawnee one he met him, he said close by. And

đáɸi^{n} aká na$^{n'}$pai tĕ Mawáda^{n}ɸi^{n}. Kĭ Mawáda^{n}ɸi^{n} aká cañ'ge ta$^{n'}$ ɸicta$^{n'}$-
Pawnee the feared to see him Mandan. And Mandan the (snb.) horse the (ob.) not letting

bájĭ ɸisnú agɸá-biamá, ɻa$^{n'}$ɸi^{n}. Kĭ đáɸi^{n} aká ĕ'di égaⁿqti ba$^{n'}$ ɸahégabajĭ-
him go pulling him along went homeward, he said, running. And Pawnee the (snb.) just then hallooing was making a great

hna$^{n'}$-biamá. Kĭ Mawáda^{n}ɸi^{n} aká cañ'ge ta$^{n'}$ ágɸi^{n} iɸa$^{n'}$i tĕ, ɻigɸít'ut'ús'a 12
noise by calling, he said. And Mandan the (snb.) horse the (ob.) sat on him suddenly when, bucking repeatedly

gí'i^{n}-biamá, kĭ a$^{n'}$ɸ iɸéɸa-biamá. ɸábɸi^{n}a$^{n'}$ a$^{n'}$ɸ iɸéɸai ɻĭ'jĭ, za'aí amá;
it carried him, and threw him off, he said. Three times it threw him off when, they made an uproar, he said;

náɸuháqtci atí-biamá. Cínuda^{n} amá ctĭ, wa'ú amá ctĭ, nú amá ctĭ, bɸúga.
very nearly they came to him, he said. Dog the (snb.) too, woman the (snb.) too, man the (snb.) too, all

ɸiqaí tĕ. Cañ'ge ɸi^{n} ca$^{n'}$ca^{n} ágɸi^{n} ákiágɸa-biamá. 15
chased him. Horse the (mv.) without stopping sitting on he had gone again, he said.

NOTES.

Mawada^{n}ɸi^{n} told his story to Frank La Flèche, from whom the collector obtained it, in November, 1881. The event occurred when Mawada^{n}ɸi^{n} was very young, say about thirty-five years ago.

432, 1–2. ɻii ɸandi ahi-bi ɻĭ. As the Pawnees camped in a rectilinear inclosure or line, the proper phrase would have been, "ɻii kĕdi," etc. "ɻii ɸa^{n}" refers to a curvilinear encampment, such as the Omahas and cognate tribes use.

432, 6. ja^{n} wagiɸĕ, synonym, ja^{n} wéađai tĕ.

432, 8.–433, 1. ma^{n}ɸi^{n}-ti ɻijebe iba-t'a^{n}. The shape of the earth-lodge, including the covered way leading to the inner door, resembles that of a frying-pan. The lodge is the pan, and the covered way represents the handle. The two young Pawnees lay on top of the covered way.

TRANSLATION.

When Mandan went on the war-path, he went by himself. When he arrived at the village of the enemy, he went among the lodges, and pulled open a stable. But a woman came out of a lodge, and saw him. Speaking many words, she went back to her lodge. And when Mandan was fleeing homeward, after having failed to capture the horses, a great many young men pursued him. He managed to get away without being overtaken. When it was day he slept, when he came again to a remote place. When it was night, he went thither again. And he continued going around the village, as he waited for the people to go to sleep. When all the others slept, two young men who did not sleep continued rambling around and singing. When it approached midnight, the two young men went homeward to sleep. They lay together upon the covered way which was over the door of an earth-lodge. And Mandan desired to kill one of them when both were sound asleep. He went thither very carefully. When he reached there, the young man whom he did not intend to kill raised his head, and Mandan hit him very suddenly on the head with a hatchet. The other one started up and chased him. Mandan fled. When the young Pawnee continued chasing him, he was hallooing. All the villagers chased him, even the women and dogs. And he failed again in his attempt to steal a horse. And when it was day he slept within a thicket. And at night he went thither. When day was very near at hand, he pulled open a stable. He put a lariat on a horse. Having gone out, he had just come out in sight when he met a Pawnee, close to the door. And the Pawnee was afraid at the sight of Mandan. And Mandan did not let the horse go; he ran homeward, pulling the horse along. And just then the Pawnee hallooed, and made a great noise by calling. And when Mandan sat all at once on the horse, the latter bucked repeatedly as he carried him, and finally threw him off. When he had been thrown off three times, the Pawnees made an uproar; they almost overtook him. The dogs, the women, and the men, all pursued him. Still sitting on the horse, Mandan had come and gone.

ꝺAI-NA^{N}PAJĬ'S WAR PARTY IN 1853.

RELATED BY HIMSELF.

	T'añ'gaq$a$	ɻáqti	a^{n}$a$añ'kide	gaq$a$$^{n'}$	añgá$a$ai.		Ca$^{n'}$	edáda^{n}	waa$^{n'}$si-	
	Fall hunt	deer	we shot at	on the hunt	we went.		In fact	what	leaping animal	
	jiñ'ga	b$a$úgaqti	añ'gunai	A-íɻi	a^{n}ai$^{n'}$,	újawaqtia$^{n'}$i.	Ca$^{n'}$	ɻáqti,	miɻá,	qúga,
	little	all	we hunted them.	Approaching and pitching tents	we were.	in excellent spirits.	In fact	deer,	raccoon,	badger,
3	mañ'ga,	zizíka,	ca$^{n'}$	b$a$úgaqti,	a$^{n'}$ba	gĕ	wa'i$^{n'}$	ag$a$í-hma^{n}i.	ᒪí	gaé'ba
	skunk,	turkey,	in fact	all,	day	the (pl.)	carrying them	they came back regularly.		ten
									tent	

a^{n}ai$^{n'}$.
we were.

Aūgáɸ égaⁿ, a-íɲi. Cĭ égaⁿi, cĭ újawaqtiaⁿ′i. Aūgáɸai égaⁿ, wáqe d'úba
Wo went as, they approached and pitched tents. Again it was so, again they were in excellent spirits. Wo went as, white man some

wa'é igɸiⁿ′ amá kĕ′di aⁿgáhii. Wáqe amádi aⁿgáhii égaⁿ, waɸáte wa'íi,
farming they who sat at by the we arrived. White man by them we arrived as, food they gave us,

údaⁿqtiaⁿ′i. Égiɸe uɸéwiⁿawáɸai. Níkaciⁿga ukéɸiⁿ hnaⁿkácĕ, íi-gă. 3
it was very good. At length they collected us. Indian ye who are, be ye coming.

Aⁿgúkikié tabácĕ. Haⁿ′ ɻĩ aⁿgúkikié taí, ai. Aⁿhaⁿ′, ai. Haⁿ′ égaⁿ
We talk to each other must. Night when we talk to each other will, they said. Yes, said they. Night like

kĕ wágiaɲí égaⁿ, Aⁿgáɸe taí. ɻí tĕ ɲaⁿgáqti tĕ′di júawágɸe atíi. Égiɸe,
the for us they come as, We go will. House the very large at the with us they came. Behold,

wáqe amá bɸúgaqti ahíi hă. (É Waɲé guáɸicaⁿ, Ni-xébė kĕ′ɲa, wáqe 6
white man the (sub.) all arrived . (That Little Sioux River beyond. Water-shallow at the, white man

pahañ′gaqtei hi-má ĕdedí-ma hă. Gɸadiⁿ′ ɸéɸutaⁿ gaⁿ′ ɸé tĕ.) Uáwakiaí.
the very first those who arrived they were there . Across thence so it went.) They talked with us.

Ahañ! kagéha, uwíkie miⁿké-ja, kagéha, edádaⁿ edéhe ɻĩ, égaⁿqti ckáxe
Oho! friend, I talk to you I who, on the one hand, friend, what I say what if, just so you do

taí. Aⁿɸañ′gudaⁿ′be tañ′gataⁿ. Údaⁿ ɻĩ′jí, égaⁿ aⁿgáxe tañ′gataⁿ, ai 9
will. We consider it we who will. Good if, so we do it we who will, said

(Umaⁿ′haⁿ amá). Majaⁿ′ kĕ uɸágacaⁿ hné taí tĕ ubɸí'age, ai (wáqe aká).
(Omahas the). Land the you traverse you go will the I am unwilling, said (white man the).

Majaⁿ′ kĕ ɸé ɸagɸiⁿ′qtei ɸaⁿ′ e-hnaⁿ′ ɸagɸiⁿ′; kī edádaⁿ wanágɸe ɸiɸíɲa
Land the this you sit just (on it) the that only you sit (on); and what domestic animal your

gacíbe híwaɸáɸĕ ɸiɸiⁿ′ge hă. Égaⁿja, majaⁿ′ kĕ wiwíɲa, ai wáqe aká. 12
out of it you cause them to arrive you have none . Though so, land the mine, said white man the (sub.).

Majaⁿ′ kĕ ɸiɸíɲajĭ; Iɲígaⁿɸai ɸiⁿwiⁿ′ăjĭ, uɸáaⁿsi hă, ai ɻe-saⁿ′ aká. Iɲígaⁿɸai
Land the is not yours; Grandfather he did not buy it, you leaped on it , said Buffalo distant white (sub.). the Grandfather

ɸiⁿwiⁿ′ăjĭ tĕ íɛpahaⁿ áda ⁿ iɸápahaⁿ-qti-maⁿ′, ai. Iɲígaⁿɸai ɸiⁿké ɸiⁿwiⁿ′ tĕ
he did not buy it the you know it and I know it very well, he said. Grandfather the one who he bought it the

wajiⁿ′ɸiská-qti ádaⁿ íɛpahaⁿ ádaⁿ, ai, ɸajú-bajĭ Umaⁿ′haⁿ ɸiⁿké. ɻe-saⁿ′ aká 15
you are very intelligent therefore you know it ? he said, speaking contemptuously of Omaha the (ob.). ɻe-saⁿ the (snb.)

wáqe ɸiⁿké maⁿ′ge kĕ utiⁿ′tiⁿ. Eátaⁿ gɸaⁿ′ɸiⁿ-aⁿɸáɸĕ ă. Majaⁿ′ uhaⁿ′ge
white man the (ob.) breast the (ob.) he hit repeatedly. Why do you make me foolish ? Land end

kĕ gacíbe jiⁿ′ga ɸagɸiⁿ′. Wíebɸiⁿ′ gaⁿ′ níkaciⁿgaɸáɲiɸĕ oniⁿ′ taté.
the out of it a little you sit. It is I as you make yourself a man you shall be

Wamiⁿ′ɲa ewájĭⁿ jút'aⁿ agɸáte kaⁿ′bɸa, gaⁿ′ nágine maⁿbɸiⁿ′, ai ɻe-saⁿ′ aká. 18
Animal of its own accord grows I eat mine I wish, so I seek mine I walk, said ɻe-saⁿ the (snb.).

Égaⁿja, caⁿ′ ubɸí'age, ai (wáqe aká). Íe tĕ aⁿ′ɸana'aⁿ′jĭ, caⁿ′ ákihaⁿ hné
Nevertheless, still I am unwilling, said (white man the). Speech the me you do not listen to, yet beyond you go

ɻĩ′jí, aⁿkíkina taté hă, ai wáqe aká. Ákihaⁿ bɸé tá miⁿke. Aⁿɸákina té.
if, we fight shall , said white man (sub.). the Beyond I go will I who. You may fight me.

Maja$^{n'}$ kĕ wiwíɬa ga$^{n'}$, b₵é tá miñke, ai. A$^{n'}$ha^{n}, ai, gasáni hné ɬĭ'jĭ,
Land the mine as, I go will I who, he said. Yes, said he, to-morrow you go if,

wiɬa$^{n'}$be enb₵é tá miñke hă, ai wáqe aká. Wáqe-jiñ'ga ɬa$^{n'}$haha gá₵a^{n}
I see you I go to you will I who . said white man (sub.). Young white people neighboring ones that class

3 u₵éwi^{n}awá₵ĕ-de, juáwag₵e cub₵é tá miñke, ai wáqe aká. Ha$^{n'}$ega$^{n'}$te
I collect them when, I with them I go to you will I who, said white man the. Morning

waha$^{n'}$i égа^{n}, 'ábae u'é₵a ga$^{n'}$, añgá₵ai égа^{n}, ₵áb₵i^{n} juáwag₵e. Wáqe amá
they removed as, hunting scattered as, we went as, three I with them. White man the

g₵éba-dúba-qti égа^{n} ahíi égа^{n}, wánase najĭ$^{n'}$i. Ga$^{n'}$i. Ceta$^{n'}$ na^{n}cta$^{n'}$i-gă,
forty about arrived as, heading us off they stood. They did so. That far stop moving,

6 ai. Ca$^{n'}$ añgá₵ai ɬĭ, ɬu'ĕ' a-íi égа^{n}, wahúta^{n}₵i^{n} kĕ wáɬii. Añgú₵i'agaí-de
they said. Yet we went when, with a rush they approached as, gun the (ob.) they tried to get from us. We were unwilling, when

wakídai: Ku! ku! ku! Añgág₵ai égа^{n}, ueté kĕ'ɬa wá₵i^{n} ahíi. ₵á-bajíi-gă.
they shot at us: Ku! ku! ku! We went homeward as, remaining to the having us they reached. Do not go.

Hnaí ɬĭ, wikíde taí miñke. U₵an'da ₵a^{n} añgúnaji^{n}i; ékipa wénaji^{n}i wáqe
Ye go if, I shoot at you will I who. Island. the we stood in it; stood surrounding us white man

9 amá. Wa₵ákide hnícta^{n}i, ai. Añ'ka-a$^{n'}$₵i^{n}-bájĭ hă, wéjai wáqe amá.
the (snb.). You shot at us you finished, he said. We are not so . doubted their word white man the (sub.).

A^{n}₵ákide hnícta^{n}i ga$^{n'}$, ca$^{n'}$ b₵é tá miñke, ai. Maja$^{n'}$ wiwíɬa nágiha
You have finished shooting at me as, at any rate I go will I who, said he. Land my I follow my own

ma^{n}b₵i$^{n'}$, ai. 'Ábae ma^{n}b₵i$^{n'}$. Eáta^{n} aja$^{n'}$i ă. I$^{n'}$₵ika$^{n'}$i-gă Cub₵é tá
I walk, said he. Hunting I walk. Why do you act so ? Make ye room for me. I go to you will

12 miñke, ai. Á₵ahncíge, wikíde téi^{n}ke, ai. Hau! égija^{n} cka$^{n'}$hna ɬĭ,
I who, said he. You speak sensibly, I shoot at you will, he said. Ho! you do that you wish if,

égañ-gă, ai Uma$^{n'}$ha^{n} amá. A₵aí ɬĭ, wáqe amá wé₵ika^{n}i. ₫ahé kĕ
do it, said Omahas the (snb.). They went when, white men the (sub.) made way for them. Hill the

añ'gahe añgá₵ai ga$^{n'}$ ₫amú añgá₵ai. Watícka kĕ añgáhii. Watícka kĕ
we went over we went and down-hill we went. Stream the we reached. Stream the

15 ug₵i$^{n'}$ úda^{n}; ĕ'di añgúg₵i^{n}i.
to sit in good; there we sat in.

Égi₵e wáqe amá é₵a^{n}be atíi, héga-bájĭ, g₵ébahíwi^{n}-na$^{n'}$ba-qti-égа^{n}.
At length white man the (snb.) in sight came, a great many, hundred two about.

Añgú g₵éba-₵ábg₵i^{n}-qtei a$^{n'}$₵i^{n}. Watícka kĕ uspé añgúg₵i^{n}i; ní ɬa$^{n'}$haqtei
We thirty just we were. Stream the sunken place we sat in; water on the very bank

18 kĕ añg₵i$^{n'}$i. Wanáce-jiñ'ga ehé ₵i^{n} é₵a^{n}be hí. Wada$^{n'}$be Ga$^{n'}$ í₵a^{n}
the we sat. Young-soldier I said the one who in sight arrived. He looked at them. He did so suddenly

ɬĭ'jĭ, á kĕ 'é₵a^{n}₵ai T'éa^{n}₵ai hau, - aí. Dáda^{n} baskí₵e! t'éa^{n}₵ĕqtia$^{n'}$i, ai.
when, arm the (ob.) he was hit on. They have killed me ! he said. What angry! they have really killed me, he said,

Ahaú! ai. Ké! ca$^{n'}$ wía^{n}naxí₵a taí, ai. B₵úga a^{n}náji^{n}i, añgúg₵a'aí. Éga-
Oho! they said. Come! at any rate we dash on them will, they said. All we stood, we gave the scalp-yell. In a

21 zéze ga$^{n'}$ wía^{n}naxí₵a añgá₵ai. Wáqe-ma a^{n}wa$^{n'}$baazaí. Cañ'ge ág₵i^{n} wáqe
row so we dashed on them we went. The white men we scared them off. Horse sat on white men

bɸúga: Umaⁿ′haⁿ wiⁿáqtci cañ′ge ágɸiⁿ, Ágaha-maⁿ′ɸiⁿ. Ígadize-hnaⁿ′-biamá.
all; Omaha just one horse eat on, Agaha-maⁿɸiⁿ. He rode round and round, they say.

Wégaⁿze maⁿɸiⁿ′: Wáqe-ma múwaɔnaⁿ gaxái-gă. Wedájĭ-hnaⁿ ɸicíbai-gă,
Instructing us he walked: The white men miesing them in shooting make ye. Elsewhere, always discharge ye (the guns),

ai. Égiɸe cĭ Umaⁿ′haⁿ aká wánasai hă. Hau! ké, naⁿctaⁿ′i-gă. Caⁿ′- 3
he said. At length again Omahas the (suh.) headed them off . Ho! come, stop going. Let

añgáxe taí, ai Ágaha-maⁿ′ɸiⁿ aká. Wáqe-ma añ′guwañkíjii; wiⁿécte añgɸí-
us cease, said Agaha-maⁿɸiⁿ the (sub.). The white men we have them for near relations; even one we do not

kena-báji te údaⁿ hă, ai Añgágɸai. Wa'ú-madi añgákii. Ké! añgáɸe taí,
injure our own the good . said he. We went homeward. To the women we came home. Come! let us go,

ai. Añgáɸai. Gaⁿ′ a-íɲi aⁿɸiⁿ′ hau. Hau. ɻáqti kĕ hégactĕwaⁿ-bájĭ, t'aⁿ′ 6
they said. We went. And approaching and camping we were . ¶ Deer the a great many, abundant

tcábai. ɻáqti kĕ aⁿ′b iɸáugɸe wakíde maⁿɸiⁿ′i, ɮáqti-ma kiáqpagɸa. ɖáze
very. Deer the day throughout shooting at them they walked, the deer moved in and out among themselves. Evening

miⁿ′ iɸé xɲ, akíi. Níaciⁿga wiⁿáqtci aká sátăⁿ ctĕ t'éwaɸaí, dúba ctĕ t'éwaɸaí,
sun had gone when, they got back. Man one the (sub.) five even he killed them, four even he killed them,

ɸábɸiⁿ cté t'éwaɸaí, naⁿbá ctĕ t'éwaɸaí, újawa héga-bájĭ. Gasáni majaⁿ′ 9
three even he killed them, two even he killed them, pleasure not a little, To-morrow land

gáɸn ɸanⁿ′di aⁿɲí taí, ai. Kĭ égasáni xɲ, cĭ égaⁿqti aⁿmaⁿ′ɸiⁿi, hégajĭ t'eaⁿ′-
that place at the we will camp, said they. And the next day when, again just so we walked, a great many we

waⁿɸaí Gaqɸaⁿ′ amá a-íɲii, watcícka kĕ′di cĭ añgúɲii; cĭ 'ábae bɸúgaqti
killed them. Those who were on the hunt camped, stream by the again we camped in: again hunting all

wa'iⁿ′ akíi Ĕdíhi, égiɸe, ćaɸáɸa tá amá. Géɸicaⁿ bɸé tá miñke, ai 12
carrying them reached home. Then, behold, in different directions will, they said. In that direction I go will I who, said

d'úba. Kĭ wí ctĭ gébɸe tá miñke, ai. Kĭ wí ctí gákĕ náha tá miñke,
some. And I too I go by that course will I who, said (one). And I too that (stream?) I go along it will I who,

ai. ɸábɸiⁿhaⁿ ćaɸáɸa añgáɸai; uɸízaⁿ tĕ′di núhe. A-íɲi aⁿɸiⁿ′ égaⁿ, ɮáqti
said (one). In three parties in different directions we went; middle to the I joined. Approaching and camping we were as, deer

kĕ hégactĕwaⁿ′jĭ cĭ t'eaⁿ′waⁿɸaí. Cĭ añgágɸai égaⁿ, ákihaⁿ a-íɲi aⁿɸiⁿ′. 15
the a great many again we killed them. Again we went homeward as, beyond approaching and camping we were.

Haⁿ′ xɲ 'ábae amá agɸíi. Níkaciⁿga naⁿ′ba ĕdedí amćde Caaⁿ′ amá, ai.
Night when they who hunted came home. Man two there they were, but Dakotas they were, said they.

Uáwakía-májĭ, é ctĭ aⁿwañ′kia-bájĭ. Wuhú! úwaɸakié etaí xɲ′jĭ. Gasáni
I did not talk to them, they too did not talk to me. Surprising! you should have talked to them. To-morrow

wactaⁿ′bai xɲ′jĭ, naⁿbé úɸaⁿ-ba úwakiái-gă, ai. Égiɸe cĭ haⁿ′ tĕ akíi. 18
you see them if, hand you hold and talk ye to them, said (one). At length again night when they reached home.

Caaⁿ′ amá ɸiñgaí. Aⁿwaⁿ′daⁿba-bájĭ, aⁿwaⁿ′waɲáɸicaⁿ ugáca aɸaí éiⁿte, ai.
Dakotas the (sub.) there were none. We did not see them, in what direction traveling they may have gone, said they.

Gasáni cī wacta^{n} bai ɻī. ī^{n} ta^{n} úwakiéga^{n}i-gă, ai. A^{n}ja$^{n\prime}$i. Gañ′ɻi Caa$^{n\prime}$
To-morrow again you see them if. new do talk to them, said (one). We slept. And Dakotas

ɻíí dúbai te. Ha^{n} tē′di gɸéwakiɸaí tē, wa′ú amá a$^{n\prime}$hai. Gañ′ɻi nú amá
tent were four. Night when they sent them homeward. woman the (pl. sub.) fled. And man the (pl. sub.)

3 sía^{n}ɸé wagɸáde a-íi tē. añgú. Ga$^{n\prime}$ watcícka jiñ′ga añgúɻii kĕ hídeaɻa
alone creeping up to us they were coming. us. And stream small we camped in the down-stream

cañ′ge-ma ɸéa^{n}wa^{n}ɸaí. Úwaɸica$^{n\prime}$i tē Caa$^{n\prime}$ amá, cañ′ge-ma únai tē Égiɸe
the horses (ob.) we sent them. Went around us Dakotas the (sub.) the horses (ob.) sought them when. At length

cañ′ge-ma wéɸai tē. Wéɸai éga^{n}, gañ′ɻi wáɸi^{n} agɸaí tē. A^{n}ɸañ′giɗaha^{n}-
the horses (ob.) they found them. They found them as, after a while having them they went homeward. We did not know at all

6 bajī qti éga^{n}. cī ‘ábae añgáɸai: ɻáqti-ma a^{n}wañ′kidaí. ɗáze hí éga^{n},
about our own as. again hunting we went: the deer we shot at them. Evening arrived as,

añgágɸai ɻī. égiɸe. ciñ′gajiñ′ga, wa′ú edábe, ɗahé ɸégega^{n} gĕ′di ánaji^{n}i, xagé
we went homeward when. behold. child, woman also, hill like these on them stood on, crying

za′ĕ′qti amá. Eáta^{n} áda^{n}. Cañ′ge bɸúgaqti wáɸi^{n} ákiágɸai ɸa^{n}+, ai tē.
they made a great uproar they say. Wherefore I Horse all having them they have gone again (past sign!) they said.

9 Qe-í! wáɸiju-bájī héga-bájī. ai. Ga$^{n\prime}$ wéɸa-bajī ga$^{n\prime}$ añgɸi$^{n\prime}$ añ′gaɸi$^{n\prime}$. Ahaú!
Alas! they have injured us not a little. said (they). And we sad so we sat we who moved. Oho!

ai. Ga^{n} qáɸa añgágɸe taí. A^{n}wa$^{n\prime}$ha^{n} taí. A^{n}wa$^{n\prime}$ha^{n}i éga^{n}, bɸúgaqti
said (one). And back again let us go homeward. Let us remove the camp. We removed as, all

a^{n}wa$^{n\prime}$i$^{n\cdot}$i$^{n\prime}$i, wa′ú. ciñ′gajiñ′ga, na$^{n\prime}$-ma ctī, bɸúga. Ga$^{n\prime}$ añgágɸai éga^{n},
we carried little packs. woman. child. the grown ones too, all. And we went homeward as,

12 watcícka Zandé-búɻa é akíni a^{n}ɸi$^{n\prime}$. A^{n}ja$^{n\prime}$i éga^{n} a$^{n\prime}$ba. Uɸúda^{n}da^{n}bégа^{n}-
stream Zande-buɻa that we returned to and camped we were. We slept as day. Do consider ye it

i-gă, ai. Ahaú! ehé, níkaci^{n}ga ɸijúbajī ɻī′jī, éga^{n}wé′a^{n} ga$^{n\prime}$ɸawáɸĕ ebɸéga^{n}.
a little. said (one). Oho! I said. man injures one when. to do so in return desirable I think.

Níkaci^{n}ga ukéɸi^{n} cka^{n} eáwakiga$^{n\prime}$i, na^{n}bé ‘a$^{n\prime}$ wakíde, ca$^{n\prime}$ wa′íta^{n} gĕ ‘a$^{n\prime}$
Indian habits they are like us. hand how to shoot, indeed work the how (pl. ob.)

15 cka^{n} gĕ ctewa^{n}. Ugáhanaɗáze wagɸáde, cañ′ge wénacai tĕ é ctī éga^{n}
habits the (pl. ob. sover. Darkness to crawl up to them. horse snatching from them (act) the that too so

a^{n}ɸa^{n} baha^{n} i, ebɸéga^{n}. A^{n}ɸípii. ebɸéga^{n}. A^{n}ɸíqe taité, ehé. Sigɸé kĕ
we know I think. We do it well, I think. We chase shall. I said. Trail the

a^{n}ɸañ′guhe taité, ehé. Waqúbe uáha^{n} tá miñke, ehé, wí.
we follow it shall. I said. Sacred thing I cook will I who, I said. I.

18 Hau. Waqúbe uáha^{n}. Níkaci^{n}ga uɸéwi^{n}awáɸĕ Ca$^{n\prime}$ ɻanúɻa ɻáqti uáha^{n};
Sacred thing I cooked. Man I collected them. And fresh meat deer I cooked;

ɻanúɻa tĕ ma$^{n\prime}$zeskă na$^{n\prime}$ba íɡaxe é-hna^{n} uáha^{n}. Néxe tĕ ma$^{n\prime}$zeskă sátă^{n}.
fresh meat the silver two valued at that only I cooked. Kettle the silver five.

Wat′a^{n}, waíi^{n} jíde. waíi^{n} ɻú, haqúde sábĕ, únaji^{n} bɸéɻa úgaxe na$^{n\prime}$ba, bɸíze:
Goods, blanket red. blanket green, robe black, shirt thin figured two, I took;

21 akíɸa wi$^{n\prime}$ bɸúga kī ĕ′di masáni ɗáxe: uɸúciaɻa itéaɸĕ. ɸé wéku-ma,
both one round (one) and on it half a dollar I made it. in the middle I placed them. This those who were invited.

Hau! ȼétĕ wía^{n}bȼai, ehé. Níkaci^{n}ga gáȼi^{n} wáȼijuájĭ ȼi$^{n'}$ uáne tá miñke.
Ho! this pile I abandon to you, I said. Person that one he who did wrong I seek him will I who

Awácka^{n} ma^{n}bȼi$^{n'}$ taté. Waji$^{n'}$ ȼiȼíɪa a^{n}ȼá'i taí, wíbȼi^{n}wi^{n}, ehé. Hau! ai,
I make an effort I walk shall. Disposition your you give me will, I buy it from you, I said. Ho! said they,

a^{n}ȼí'i tañ'gata^{n} ȼa$^{n'}$ja, waȼácka^{n} té, i^{n}ȼiñ'gai. I$^{n'}$behi^{n} ȼizaí-de uȼúciaɪa 3
we give it to you we will though, you do your best will, they said that to me. Pillow they took when in the middle

ihéȼai. ɖéxe na$^{n'}$ba edábe i^{n}ȼíquɪa tañ'gata^{n}. Hni$^{n'}$wi^{n} éga^{n}, a^{n}ȼí'i tañ'-
they laid it. Gourd two also we sing for you to dance we will. You buy it as, we give it to you we

gata^{n}, ai Hné taté ȼa^{n}'ja, úcka^{n} aȼí'a^{n} tĕ égaȼé'a^{n} ȼagȼí taté, ai. Wa'a$^{n'}$
will, said they. You go shall though, deed is done to you the you do so to him you have come home shall, said they. Singing

gȼi$^{n'}$i, ɖéxe gasáȼui tĕ, i$^{n'}$behi^{n} ámaȼti^{n} gȼi$^{n'}$i. Ha$^{n'}$ tĕ snédega^{n}. ca$^{n'}$qti 6
they sat, gourd they rattled, pillow beating it against they sat. Night the long, as. they beat

gaa$^{n'}$bai. Ga$^{n'}$ nuda$^{n'}$ júawágȼe ga$^{n'}$ȼa-ma na^{n}taí bȼúga. Wí t'éaȼĕ tá
even till day. And to war I with them they who wished they danced all. I I kill him will

miñke, ai. Wí ubȼa$^{n'}$ tá miñke, ai. Wí ú ȼiñgĕ'qti ubȼa$^{n'}$ tá miñke, ai.
I who, said (one). I I take hold of will I who, said (another). I wound none at all I take hold of will I who, said (a third).

Cañ'ge ewénace tá miñke, ai. Hau. A$^{n'}$ba. Ga$^{n'}$ a^{n}íi éga^{n}, wí ctĭ éaȼáȼa 9
Horse I steal from them will I who, said (a fourth). Day. And they gave to me as, I too in different directions

awá'i. Waȼíxabeahniⁿ' hné te, wabáqte ahni$^{n'}$ hné te (iȼáȼisande jágȼe-
I gave. Sacred bag you have it you go will, bundle you have it you go will (what is fastened securely to it with it,

hna$^{n'}$i). Ugáhanaɖáze ɣimañ'gȼa^{n} aȼaí, wi$^{n'}$ȼa^{n}ȼa$^{n'}$qtei iɣináqȼe ubésni^{n}
regularly). Darkness stealing himself went, just one by one hiding himself to find him out

ȼiñgĕ'qtei ga$^{n'}$ aȼé-hna^{n}i. Ha$^{n'}$adi nuda$^{n'}$ aȼá-bikeamá, ai. Gaȼíbe a-íja^{n}i. 12
there is no one at all so they were going. Last night to war they went, it is said, they said. Outside of they approached and lay down.

Hau! níkawasa$^{n'}$, wada$^{n'}$be ma^{n}ȼi$^{n'}$i-gă, ehé. Wégaⁿze wi$^{n'}$ a-íja^{n}-hna$^{n'}$i
Ho! warrior, to see walk ye, I said. Measure one they usually approach and lie down

ha$^{n'}$ wada$^{n'}$be amá Hau! níkawasa$^{n'}$, ata$^{n'}$ ȼaja$^{n'}$tiȼíȼiñge ɣĭ. gíi-gă hă,
night scout the (pl. anb.). Ho! warrior, when you are sleepy if, come back

ehé. * * * Wajiñ'ga-jíde húta^{n} éta^{n} tĕ'di, ɖáha^{n}i-gă! ɖáha^{n}i-gă! ehé. ɖáha^{n} 15
I said. * * * Small bird red cried at that time then, Arise ye! arise ye! I said. Arising

átiáȼai tĕ wañ'giȼe. * * * Égasáni ɣĭ, wada$^{n'}$be amá sabájĭqtei agȼíi. Agíi
they started up all. * * * The next day when, scouts (so b.) the very suddenly came back. They were coming

ɣĭ'jĭ, nuda$^{n'}$hañga na$^{n'}$ba ɣíbaqȼa aȼaí. Núda^{n}hañgá, wateícka ȼé gúȼica^{n}
when, war-chief two face to face went. O war-chief, stream this that side

kĕ i$^{n'}$tca^{n}qtei wáȼi^{n} agȼaí kĕ. Una^{n}'sude ɣéga gȼagȼá. (Cañ'ge jája ma^{n}ȼi$^{n'}$ 18
the just now having them they went homeward. Bare spots were made in by treading new suddenly and frequently. (Horse dunging often walked

kĕ, é wakaí.) Sa$^{n'}$ itáta-qti agȼaí kĕ. Hau! níkawasa$^{n'}$, ké, a^{n}da^{n} be taí.
the, that they meant). White afar off in many clusters, here and there they went back. Ho! warriors, come, let us see.

Ĕ'di aȼaí. Ĕ'di ahíi. Ȼéĕ hă, ai. Hau! níkawasa$^{n'}$, éĕ hă. Wiañ'guhe
There they went. There they arrived. This is it (he) said. Ho! warriors, it is that We follow them

taí, ai. Wiúhai. Wiúhe ca$^{n'}$ ma^{n}₵i$^{n'}$ a$^{n'}$ba t i₵áug₵e. Égi₵e mi$^{n'}$ ₵
will, said (he). They followed them. Following them still walked day the throughout. At length sun the

i₵éqtci ɻĭ, akíɲii kĕ Égi₵e, cañ'ge-ma wá₵i^{n} akíi tĕ. ɻíi kĕ dúba. Ha$^{n'}$
had gone very when, they reached there again and camped. Behold, the horses having them they had reached there. Lodges the four. Night

3 ɻĭ a^{n}ja$^{n'}$i, kĭ égasáni a^{n}wa$^{u'}$₵iqai. Ujañ'ge kĕ añgúha a^{n}ma$^{n'}$₵i^{n}i ₵a$^{n'}$ja,
when we slept, and the next day we chased them. Road the we followed it we walked though,

añ'guq₵a-báji; cĭ hebádi a^{n}ja$^{n'}$i. Cĭ égasáni a^{n}wa$^{u'}$₵iqe añgá₵ai. Cĭ añ'guq₵a-
we did not overtake them; again on the way we slept. Again the next day we porsued them we went. Again we did not over-

báji; hebádi a^{n}ja$^{n'}$i. A$^{n'}$ba dúba a^{n}wa$^{n'}$₵iqai; a$^{n'}$ba wi^{n}déta^{n}hi, mi$^{n'}$₵uma$^{n'}$ci
take them; on the way we slept. Day four we pursued them; day half the length arrived, noon

6 tĕ'di a^{n}na$^{n'}$cta^{n}i, uwáje₵aqtia$^{n'}$i. A^{n}wa$^{n'}$₵atai. Cĭ a^{n}wa$^{u'}$₵iqe añgá₵ai. Égi₵e
at we stopped going, we were very tired. We ate. Again we pursued them we went. At length

watcícka kĕ ujáɻa kĕ'ɻa añgáhii ɻĭ, sig₵é kĕ ujáɻa baca$^{n'}$ca^{n} kĕ uhá a₵aí
stream the fork at the we arrived when, trail the fork winding the following it it had

kĕ hă. Kĭ wiañ'ganase tai-éga^{n}, ujáɻa ₵úta^{n} kĕ añgúha añgá₵ai. Ɗamú
gone . And we head them off in order that, fork straight the we followed we went. Down-hill

9 a^{n}ɻa$^{n'}$₵i^{n} añgá₵e-hna$^{u'}$i, kĭ ú₵a^{n}be gicka$^{n'}$qti a^{n}ma$^{n'}$₵i^{n} añgá₵e-hna$^{n'}$i,
we ran we went always, and up-hill very fast we walked we went always,

mi$^{n'}$₵uma^{n}ci híäjĭ tĕ'di. Égi₵e mi$^{n'}$ ₵a^{n} hidĕ'qtci tĕdíhi a^{n}na$^{n'}$cta^{n}i. Na^{n}bá
noon arrived not when. At length sun the bottom very it arrived at the we stopped going. Two

wada$^{n'}$be a₵aí. Ga$^{n'}$-₵añka-jiñ'ga ɻĭ, agíi. Ugáhanaɗáze ĕdíhi ɻĭ, cĭ
to see went. They moved a little while when, they were coming back. Darkness it arrived there when, again

12 watcícka ɲjáɻa baca$^{n'}$ca^{n} kĕ itáxaɻá₵ica^{n} kĕ añgákii. Ĕ'di añgákii égа^{n},
stream fork winding the towards the head the we came to it again. There we reached it again as,

wada$^{n'}$be na$^{n'}$ba húdcaɻa ₵éa^{n}wañki₵aí. A₵aí éga^{n}, égi₵e sabájĭqti Caa$^{u'}$
scouts two down-stream we sent them. They went as, at length very suddenly Dakota

ɻí caɗena$^{n'}$ba wé₵ai. Kĭ wada$^{n'}$be amá agíi. Cági! cági! cági! ai.
tent twelve they found them. And scouts the (sub.) were coming back. There they are, coming back! there they are, coming back! there they are, coming back! said (some).

15 Añɻía^{n}₵a g₵íhea$^{n'}$₵ai. Égi₵e wada$^{n'}$be amá ag₵íi. Núda^{n}hañgá! wea$^{n'}$₵ai.
We threw ourselves down to hide. At length scouts the had come. O war-chief! we found them.

ɻí caɗena$^{n'}$ba a₵aí kĕ hă, ai. Watcícka kĕ uhá a^{n}wa$^{n'}$ha añgágii. Égi₵e
Tent twelve have gone . said they. Stream the following it we followed (their trail) we were coming back. At length

Caa$^{n'}$ ɻí caɗena$^{n'}$ba kĕ ɻíi ₵a^{n} ĕ'di añgákii, ₵i'úɗĕqti tĕ'di. Ɗéde tĕ
Dakota tent twelve the had been pitched (past act) the there we reached on our homeward way, altogether deserted when. Fire the

18 ceta$^{n'}$ zíqtcia$^{n'}$. Ha$^{n'}$ hébe añ'guq₵e tañ'ga₵i$^{n'}$.
so far very yellow. Night a part we pursue them we who will move.

Caa$^{u'}$ amá watcícka kĕ bas'i$^{n'}$ uhaí, kĭ Caa$^{n'}$ ucté amá cañ'ge wá₵i^{n}
Dakotas the (sub.) stream the upside down went along, and Dakotas the rest horse had them

amá wákipai. Ha$^{n'}$ tĕ wi^{n}déta^{n}qtihí ɻĭ, añ'guq₵aí. Han! níkawasa$^{n'}$, i^{n}c'áge
the ones who met them. Night the just reached the distance half when, we overtook them. Ho! warrior, old man

maja$^{n'}$ wéɸajiñ'gai éja^{n}mi$^{n'}$ hă. Hau! níkawasa$^{n'}$, ha$^{n'}$ hébe añ'guqɸe taí.
land they speak slightingly of us I suspect . Ho! warrior, night a part of let us overtake them.

Wacka$^{n'}$ ega$^{n'}$i-gă. ɸiɬa$^{n'}$, ɸiɲíga^{n} edábe, uɸígihita-bájï éja^{n}mi$^{n'}$ hă. Ata$^{n'}$hi^{n}
Do your best. Your grandmothers, grandfathers your also, they are yearning for you, their own, I suspect . At last

xï, éɸa^{n}be gɸí etéda^{n}, eɸígigai éja^{n}mi$^{n'}$ hă. Ɪíadíta^{n} áɸa'a^{n} ɸáɸi^{n}cé i^{n}te. 3
when, in sight he has come apt to they say that about you I suspect . From the lodge what luck have you you are moving ?

Ujañ'ge kĕ a^{n}ɸíqe a^{n}ma$^{n'}$ɸi^{n}i. Wada$^{n'}$be amá áiáɸai xï íɸa-bájï agɸií. Céta^{n}
Road the we pursued we walked. Scouts the (sub.) had gone when not finding (any one) had come back. So far

añ'guqɸa-bájï, ai. Watcícka jiñ'ga gáqa ĕdí tĕ a^{n}ɸíɲai xï, masáni añgáhii
we have not overtaken them, said they. Stream small (going) aside there the we forded when, the other side we reached

xï, nuda$^{n'}$hañga wi$^{n'}$, Niní ai$^{n'}$ tá miñke, níkawasa$^{n'}$, ai. Agáha-ma$^{n'}$ɸi^{n} 6
when, war-chief one, Tobacco I use will I who, warrior, he said. Agaha-maɸi^{n}

akéi hă. Hi^{n}bé añgúgiɲa^{n} añgɸi$^{n'}$i. Hi^{n}bé uɲa$^{n'}$ ɸikúkuɸái-gă, ai Agáha-
it was he . Moccasin we put on our moccasins we sat. Moccasin to put on pull them on hastily, said Agaha-

ma$^{n'}$ɸi^{n} aká. Hau! níkawasa$^{n'}$, niní ji$^{n'}$ hnícta^{n}i xï, cí taí. Wí waɲa$^{n'}$be
ma$^{n'}$ɸi^{n} the (sub.). Ho! warrior, tobacco you use you finish when, you will. reach there I I see them

bɸé, ehé. Ujañ'ge kĕ uáha ma^{n}bɸi$^{n'}$. Aɲa$^{n'}$ɲa^{n}bɸi^{n} ma^{n}bɸi$^{n'}$. Qɸabé kĕ 9
I go, I said. Road the I followed it I walked. I ran a little, now and then I walked. Tree the (line of)

ugácabe ja$^{n'}$. Ɣañ'gĕqtci pí xï, cañ'ge-ma ujañ'ge kĕ uhá ɸutíi éga^{n},
making a distant shadow lay. Very near I arrived when, the horses road the following it had come this way as,

wáɖasi éga^{n}, wábɸi^{n} ɖí. Uma$^{n'}$ha^{n} cañ'ge eɲaí-ma wíqti awágɸize.
I drove them along as, I had them I was coming back. Omahas horses their (pl. ob.) I myself I seized our own again.

Wáɖasi agɸé ga$^{n'}$ ɸé gɸi$^{n'}$ ɸañká ɣañ'gĕqtci wábɸi^{n} ɖí xï, cka$^{n'}$ají iɸa$^{n'}$- 12
I drove them along I went back so this sitting those who were very near I had them I was coming back when, not stirring I placed

awáɸĕ. Ĕ'ɲa agɸé. Aɲa$^{n'}$ɲa^{n}bɸi$^{n'}$. ɸé gɸi$^{n'}$ ɸañkáɲa awáɲaɖe agɸé. Céta^{n}
them. Thither I went back. I ran a little, now and then. This sitting to those who were I, being near to them I went back. So far

cɸectĕwa$^{n'}$jï; niní ga$^{n'}$ gɸi$^{n'}$ amá. Hau! níkawasa$^{n'}$, nuda$^{n'}$hañga edábe,
they had not stirred in the least; tobacco as they were they were sitting. Ho! warrior, war-chief also,

cɸectĕwa$^{n'}$jï ɸagɸi$^{n'}$i. Ujañ'ge kĕ níkaci$^{n'}$ga d'úba uhá agíi, ehé. Wă! 15
not stirring in the least you sat. Road the person some following it are coming back, I said. Why!

níkawasa$^{n'}$, 'a$^{n'}$ éi^{n}te A^{n}wa$^{n'}$waɲáɸica^{n} ca$^{n'}$ a$^{n'}$ɸi^{n} taí éi^{n}te, ai. Gépe:
warrior, what is the matter can be? In what direction by and by we are will can? said they. I said as follows:

Níkawasa$^{n'}$, nuda$^{n'}$hañga edábe, xáciqti d'úba wábɸi^{n} agɸí, ehé. Há!
Warrior, war-chief also, a very long time ago some I had them I came back, I said. Thanks!

nuda$^{n'}$hañga! há! nuda$^{n'}$hañga! há! nuda$^{n'}$hañga! ai. A$^{n'}$ɸistúbai. 18
war-chief! thanks! war-chief! thanks! war-chief! said they. They extended their hands towards me.

Siɖáhi a^{n}nía-májï agɸí taté áɸa, ai. Wáka^{n}ta$^{n'}$i-gă! wáka^{n}ta$^{n'}$i-gă! ehé.
Toes not paining me I come home shall indeed, said (ono). Tie ye them! tie ye them! I said.

Hájiñga wé́ka^{n}ta$^{n'}$i égа^{n}, íki wábaqtai. Hau! níkawasa$^{n'}$, ɸé́ɸu waⁿ́giɸe
Cord they tied them with as, chin they tied them. Ho! warrior, here all

ɸiskíe úɸa^{u} gɸi$^{n'}$i-gă, ehé. Níkawasa$^{n'}$, nuda$^{n'}$hañga edábe, a^{n}wa$^{n'}$besni$^{n'}$-
together holding them sit ye, I said. Warrior, war-chief also, they found me out

3 ctĕwa^{n}-bájĭ. Pi aⁿ́gi'a^{n} taí, ehé. Ucté amá wagáqɸa^{n} amá caⁿ́ge-ma
in the least not. Anew let us do it to him, I said. The rest servants the (sub.) the horses

waka$^{n'}$ta^{n}i ga$^{n'}$ cka$^{n'}$ajĭ úɸa^{n} gɸi$^{n'}$i. Hau! núda^{n}hañgá, ĕ'di aⁿgáɸe té, ehé.
tied them so motionless holding them sat. Ho! O war-chief, there let us two go, I said.

Ĕ'di aⁿgáɸe,. na$^{n'}$ba ɸéga^{n}. Ugáhanaᗡáze, ca$^{n'}$ bamámaxe aⁿgáɸai.
There we went, two thus. Darkness, yet bowing the head repeatedly we went.

6 Égazéze ga$^{n'}$qti ɻí amá. Núda^{n}hañgá, ɻí uhaⁿ́ge áma tĕ'ɻa hné té, ehé.
In a line just so they camped. O war-chief, tent end the one to the you go will, I said.

A^{n}ha$^{n'}$, ĕ'di bɸé tá miñke, ai. ɸí, áwatĕ'di ȯné tă, ai. ɻí uhaⁿ́ge áma
Yes, there I go will I who, said he. You, by which you go will? said he. Tent end the other

tĕ'ɻa bɸé tá miñke, núda^{n}hañgá, ehé. 'A$^{n'}$qti ctéctewa$^{n'}$ d'úba wábɸi^{n} agɸí
to the I go will I who, O war-chief, I said. Just how it happens notwithstanding some I have them I have come

9 tá miñke, ehé. Ĕ'di bɸé. Égiɸe caⁿ́ge-ma ɻijébeqti ugáck iɸa$^{n'}$waɸaí amá.
will I who, I said. There I went. At length the horses (at) the very door fastened they had been placed.

Ĕ'di pí. Caⁿ́ge amá áji a^{n}wa$^{n'}$ɸib ɸa$^{n'}$i éga^{n}, ía^{n}haí. Máhi^{n} agɸíze ga$^{n'}$
There I arrived. Horse the (pl. sub.) different they smelt me as, they fled for that reason. Knife I took my so

wé́ka^{n}ta^{n} gĕ máawásasa; wáᗡasi agɸé. Hau! níkawasa$^{n'}$, ɸéama cĭ d'úba
lariat the (ob.) I cut them repeatedly; I drove them homeward. I went Ho! O warrior, these again some

12 cĭ wábɸi^{n} agɸí, ehé. A$^{n'}$ɸistúbai. Há! nuda$^{n'}$hañga! há! nuda$^{n'}$hañga!
again I have them I have come. I said. They extended their hands towards me. Thanks! war-chief! thanks! war-chief!

há! nuda$^{n'}$hañga! núda^{n}hañgá, wéɔna^{n}a^{n}ɸágiɸĕ, ai. Ha$^{n'}$ wi^{n}áqtci tĕ,
thanks! war-chief! O war-chief, you cause us to be thankful, said they. Night just one when,

na^{n}ba$^{n'}$ wábɸize. Hau! Wágɸi^{n}i-gă! wágɸi^{n}i-gă! wágɸi^{n}i-gă! ehé Caⁿ́ge-ma
twice I took them. Ho! Sit on them! sit on them! sit on them! I said. The horses (ob.)

15 wágajád iɸa$^{n'}$ɸa^{n}i. Caⁿ́ge ágɸi^{n}-bájĭ amédega^{n} uska$^{n'}$skaqti áagajáde ga$^{n'}$
they straddled them they did it suddenly. Horse not ridden it was of that sort directly (on it) I straddled so

áagɸi^{n} ga$^{n'}$ ɻigɸíjemuxa ga$^{n'}$, a$^{n'}$a^{n}ɸáqti iɸé́ai. Hau! níkawasa$^{n'}$, sĭndéhadi
I sat on it so kicking up his heels so, he threw me very far away. Ho! warrior, at the tail

iɸa$^{n'}$ɸai-gă. Aⁿgágɸe tábacé, ehé. Ca$^{n'}$ ɸískiĕ'qti aⁿgágɸai. Ca$^{n'}$ a^{n}na$^{n'}$a^{n}baí.
place him. We go homeward must, I said. And all together we went homeward. We rode till day.

18 Gicka$^{n'}$qti aⁿgɸi$^{n'}$i. Ca$^{n'}$qti a^{n}na$^{n'}$mi^{n}ɸuma$^{n'}$cii. Ĕdíhi ɻĭ, a^{n}na$^{n'}$cta^{n}i.
Very rapidly we sat. We rode even till noon. It arrived when, we stopped going.

Cka$^{n'}$ajiɸa$^{n'}$i. Égasáni ɻĭ, má kĕ ckúbe hă. ʂníte wáwakan'diɸaí.
They were motionless. The next day when, snow the deep . Feeling cold we were impatient from.

ʂniáwatai, sniáwatai! Néɸĕ úda^{n}, ai. Caⁿ́ge-ma weágɸae. ɸéta^{n} aɸiⁿ́-gă,
We are cold, We are cold! To kindle a fire good, said they. The horses I divided among them. This one have thou,

21 ehé ᗡéɸabɸi^{n}a^{n}. Ké! ca$^{n'}$ aⁿgágɸe taí. Gicka$^{n'}$qti aⁿgɸi^{n}i. Ca$^{n'}$qti cĭ
I said eight times. Come! still let us go homeward. Very rapidly we sat. Still, indeed again

a^{n}na$^{n\prime}$ha^{n}i. Cĭ a^{n}ja$^{n\prime}$-bajĭ'qti, ca$^{n\prime}$ a^{n}na$^{n\prime}$a^{n}baí. Cĭ gicka$^{n\prime}$qti añgΦi$^{n\prime}$i, cĭ
we rode till night. Again we slept not at all, we rode till day. Again very rapidly we sat, again

ca$^{n\prime}$qti a^{n}na$^{n\prime}$ha^{n}i. Égasáni mi$^{n\prime}$ hídĕqtci hí ɤĭ, añgákii; wĕahidĕ'qtci
we rode even till night. The next day sun the very bottom it reached when, we reached home; a very great distance

a^{n}ma$^{n\prime}$Φi^{n}i. Nuda$^{n\prime}$ amá agΦí, hu^{n}+! Nuda$^{n\prime}$ amá agΦí, hu^{n}+! Cañ'ge 3
we walked. Warrior the (pl. sub.) have come home, halloo! Warrior the (pl. sub.) have come home, halloo! Horse

wáΦi^{n} agΦí, hu^{n}+! ai aΦájĭ amá. Añgákii égа^{n}, a^{n}ja$^{n\prime}$i.
bringing them they have come, halloo! said they those who had not gone. We reached home as, we slept.

Égiʇe Caa$^{n\prime}$ amá cañ'ge-ma wágΦiqe atíi. Wi^{n}áqtci wagΦáde a-í.
At length Dakotas the (sub.) the horses pursuing their own had come. Just one creeping up to us was coming.

La$^{n\prime}$be. Áci pí ɤĭ weáΦĕ; ugáhanaɖáze ca$^{n\prime}$ waΦíɔna ma^{n}Φi$^{n\prime}$. Wigáqʇa^{u} 6
I saw him. Out of doors I arrived; when I found him; darkness yet visible he walked. My wife

ućbʇa. Ꞓéama Caa$^{n\prime}$ wi$^{n\prime}$ atí, ehé. Wahúta^{n}Φi^{n} kĕ agΦíze éde, Caa$^{n\prime}$ a^{n}wa^{n}-
I told her. These Dakotas one has come, I said. Gun the (ob.) I took mine but Dakota found

besni^{n} égа^{n} bispé-ga^{n} ja$^{n\prime}$, ɬan'de kĕ áΦaskábe. Na^{n}stástapi agΦaí. A$^{n\prime}$ba
me out as crouching somewhat lay, ground the he stuck to. Walking rapidly but softly he went homeward. Day

ɤĭ a^{n}a$^{n\prime}$hai, Waʇé-ujiñ'ga kĕdíta^{n}. Hídeaɬa a^{n}a$^{n\prime}$hai. Uhnúcka wi$^{n\prime}$ añgáhii 9
when we fled, Little Sioux River, the smaller from the. Down-stream we fled. Valley one we reached

égа^{n}, a-íɬi a^{n}Φi$^{n\prime}$. Ha$^{n\prime}$ ɤĭ, ugáhanaɖáze hă. Égiʇe Caa$^{n\prime}$ amá uwáqʇai,
as, we were approaching it and camping. Night when, darkness . At length Dakotas the (sub.) overtook us,

hégajĭ. Añgú djúba a^{n}Φi$^{n\prime}$. Baxú kĕ'di Caa$^{n\prime}$ wi$^{n\prime}$ ugás'i^{n}i tĕ. Gañ'ɤi wáqe
not a few. We few we were. Sharp, thin peak at the Dakota one he peeped. And white man

wi$^{n\prime}$ ĕdedí-aká. É ímaxai tĕ. Uma$^{n\prime}$ha^{n} ɔni$^{n\prime}$ ă, aí tĕ wáqe aká. Añ'ka- 12
one he was (living) there. He questioned him. Omaha yon are ? said white man the (sub.). I am

májĭ, Caa$^{n\prime}$ bΦi$^{n\prime}$, aí tĕ. Kĭ wáqe na$^{n\prime}$ba ɖamú a-íi égа^{n}, wada$^{n\prime}$be atíi tĕ.
not so, Dakota I am, he said. And white man two down-hill were coming they as, to see us they came.

Gaí tĕ wáqe aká: Uma$^{n\prime}$ha^{n} ɔni$^{n\prime}$i. Caa$^{n\prime}$ amá ĕdedí-amá ʇa$^{n\prime}$ja, áqta^{n} úda^{n}
Said as follows whiteman (sub.): the Omahas you are. Dakotas the (sub.) they are there though, how possible good

ʇígiáxe tába, aí tĕ. Uma$^{n\prime}$ha^{n} íe tĕ ʇapí-bájĭ ʇa$^{n\prime}$ja, ca$^{n\prime}$ uáwagiʇai tĕ. 15
they do to you should ? said they. Omaha speech the they did not speak well though, yet they told it to us.

Caa$^{n\prime}$ i^{n}wi$^{n\prime}$a^{n}hañ'gaʇi$^{n\prime}$i. Caa$^{n\prime}$ úʇai égа^{n}, cañ'ge ugáck iʇa$^{n\prime}$waΦĕ úda^{n},
Dakotas we were fleeing from them. Dakotas they told of them as, horse fastened to place them good,

ai. Égiʇe Caa$^{n\prime}$ amá weánaxíʇai. Cañ'ge-ma wénace ga$^{n\prime}$Φai tĕ. Niáʇa
said (some). At length Dakotas the (sub.) attacked us. The horses to take them from us they desired. At random

a^{n}ʇícibai. Caa$^{n\prime}$-ma a^{n}wa$^{n\prime}$baazai, kĭ cañ'ge-ma wañ'gagΦáʇi^{n}i tĕ. Ĕ'di 18
we fired. The Dakotas (ob.) we scared them off, and the horses (ob.) we had our own. Forth-

égа^{n}qti Caa$^{n\prime}$ i^{n}wi$^{n\prime}$a^{n}haη'gaʇi$^{n\prime}$i. Hídeaɬa a^{n}a$^{n\prime}$he añgáʇai. Ca$^{n\prime}$qti ha$^{n\prime}$
with Dakotas we were fleeing from them. Down-stream we fled we went. Right along night

a^{n}ʇa$^{n\prime}$ma^{n}Φi^{n} añgáʇai. Má'a-uhaη'ge kĕ'ɬa añgáhii. Mandé-ha añgáxai égа^{n},
we walked by we went. End of the cotton-woods at the we arrived. Skin-boat we made as,

Nicúde kĕ niwañ'gaʇíɬe añgágʇai. Caa$^{n\prime}$ waʇíqe amá gʇéba-ʇábΦi^{u} kĭ ĕ'di 21
Missouri River the we crossed in boats we went homeward. Dakotas pursuers the (sub.) thirty and on it

cáᵭe itáxaꞁa agᵭaí égaⁿ áᵭaᵭage ꞁaⁿ′ga wiⁿ′ ĕ′di akíi tĕ. Kĭ Umaⁿ′haⁿ
six to the head of the stream went homeward as headland large one there they reached it again. And Omahas

d′úba, ꞁáqti úne maⁿᵭiⁿ′-ma ᵭaⁿ′, qéki kĕ′di gᵭiⁿ′ akáma. Kĭ Umaⁿ′haⁿ
some, deer hunting them those who had walked, foot of the bluff at the were sitting, they say. And Omahas

3 amá ucté amá ecaⁿ′ gᵭiⁿ′i tĕ wégiᵭahaⁿ-bají-biamá ꞁáqti úne maⁿᵭiⁿ′ amá
the (sub.) the rest near there sat the knew not about their own, they say deer hunting them walked the (sub.)

ᵭéamá. Caaⁿ′ amá baxú kĕ′di ugás′iⁿ-biamá. Égiᵭe Umaⁿ′haⁿ naⁿ′ba
these. Dakotas the (sub.) peak at the peeped, they say. At length Omahas two

watcícka kĕ′di akí-bi egaⁿ′, mandé-ha gaxá-bi egaⁿ′, niwáᵭiꞁe aᵭaí tĕ.
stream at the reached again, they say having, skin-boat made, they say having, to cross in the boat they went.

6 Égiᵭe Caaⁿ′ amá wakída-bi egaⁿ′, ákiᵭá t′éwaᵭaí. Ucté aká akíi, ciñ′gajiñ′ga,
At length Dakotas the (sub.) shot at them, they say having, both they killed them. The rest reached home, child,

wa′ú edábe. Añgú-añ′gataⁿ-ꞁátaⁿ cañ′ge ágᵭiⁿ wiⁿ′ a-í. Masániatáꞁaⁿ uᵭá
woman also. Us from us who stood horse sitting on one was coming. From the other side to tell

íᵭa-biamá. Naⁿ′ba wáqᵭi agᵭaí, huⁿ+! á-biamá. Cé haⁿ′adi weánaxíᵭai.
they sent (the voice) this way, they say. Two they killed them they went homeward, halloo! said they, he said. That last night we were attacked.

9 Wakídai. Haⁿ′ aⁿᵭaⁿ′maⁿᵭiⁿ, caⁿ′qti aⁿnaⁿ′aⁿba añgágᵭii, é ᵭéᵭa-biamá.
They shot at us. Night we walked by, we walked even till day we have come back, to say it they sent (the voice), they say.

Wáqᵭi kĕ ĕbé-ꞁnaⁿi ă, á-biamá (cañ′ge ágᵭiⁿ aká). Maⁿ′cka-gáxe gaqᵭí
Killed the who only ! said, they say (horse sitting on he who was). Maᵃcka-gaxe they slew

agᵭaí, núǰiñga júgᵭe, ai. Caⁿ′ añgágᵭe tañ′gataⁿ hau. Mandé-ha ąñgáxai
they went homeward, boy with him, said they. Yet we go homeward we who will ! Skin-boat we make

12 éde céꞇaⁿ añꞇígᵭi′aí. Itáxaꞁá-ma gáama bᵭúga cagᵭé tá amá, á-biamá.
but so far we have not finished for ourselves. Those up the stream those out of sight all they go homeward to you will they, said they, they say.

Agí ‘iᵭá-biamá, é uᵭá aki. Égiᵭe xagé agí átiágᵭai. Xagé agíi hă,
Coming back they spoke of, they say, that to tell it he reached home. At length crying coming back they were doing it suddenly. Crying they are coming back

ai. Haⁿ′adi wakíde-ma ᵭaⁿ′ é daⁿ′cte uhé íhe aki éde, wiⁿ′ t′éawaᵭaí tĕ, ai.
was said. Last night those who shot at us they perhaps path passing that way reached again but one they killed (of) us, said (some).

15 Haⁿ′adi weánaxíᵭai amá ᵭaⁿ′ áᵭaᵭáge tĕ hidé kĕ′di gaqᵭí agᵭá-biamá, ai.
Last night they attacked us the ones who did headland the bottom at the killed him went homeward, they say, said he.

ᵭijiñ′ge, Maⁿ′cka-gáxe, gaqᵭí agᵭá-biamá, ai. Ágaha-maⁿ′ᵭiⁿ (aká) iⁿwiⁿ′ᵭai.
Your son, Maᵃcka-gaxe, killed him went homeward, they say, said he. Agaha-maᵃᵭiᵃ (the sub.) told me.

Lí kĕ bᵭúgaqti agí-biamá Lí amá bᵭúgaqti cañgáki tañ′gaᵭiⁿ. Wéᵭai-gă,
Tent the all are coming back, they say. Tent the (sub.) all we reach you at home we will, as we move. Wait for us,

18 aí tĕ ní masáni najiⁿ′ amá. Lí amá bᵭúgaqti cakí tá amá. Wéᵭai-gă,
said river on the other side those who stood. Tent the (sub.) all they will reach you at home. Wait for us,

á-biamá uᵭá agᵭí aká. Naⁿbá jaⁿ′ ꞇí, égiᵭe ꞇí kĕ bᵭúgaqti agᵭíi. Nicúde
they said, said he to tell it he who came back. Two sleep when, at length tent the all came back. Missouri

hidé kĕ′ꞇa uhá agᵭaí. Waníꞇa bᵭúgaqti ‘iⁿ maⁿᵭiⁿ′-biamá, újawáqti.
bottom (mouth) to the following it they went homeward. Animal all carrying walked, they say, a great abundance.

Ɣigϕa$^{n\prime}$xe hégajĭ t'a$^{n\prime}$i ɻí kĕ. Agϕaí égan akíi Maja$^{n\prime}$ ma^{n}ϕi$^{n\prime}$-ɻi gáxe
Bees not a few pos- sessed tents the. They went homeward as they reached home. Land earth-lodge made

ϕa^{n}ɻá akíi. Akíi égan, újawaqtia$^{n\prime}$i. Níkaci^{n}ga bϕúgaqti baɻéɻe watcí-
at the they reached home. They reached home as, a very pleasant time. People all in bands they

gaxaí, Mawáda^{n}ϕi^{n} watcígaxaí. Caŋ́ge ta^{n} ab$\phi i^{n\prime}$ aki . ta^{n} áagϕi$^{n\prime}$. Aɣí'a^{n}; 3
danced, Mandan they danced. Horse the (std.) I had I reached home the (std. ob.) I sat on him. I painted myself;

wáϕaha úda^{n} ábϕaha. Néxe-gaɣú úti^{n}: Ku+! Wáqa-náji^{n} gáta^{n} ɣigϕíze te
clothing good I wore. Drum I hit: Ku+! Waqa-ji^{n} that one let him take it for himself

hă, ehé. ϕĭŋgéaϕĕ. Éwaϕĕ eɲá amá a$^{n\prime}$ϕistúbai. ϕí waqpáni na$^{n\prime}$ϕapájĭ.
I said. I gave it to one not my relation. He had them for relations his the (sub.) extended their hands to me. You to be poor you do not fear it.

Waϕícuce hégajĭ áha^{n}. A$^{n\prime}$qtiϕiéga^{n} ϕaɣíckaxe áha^{n}, aí tĕ. 6
You are brave not a little ! You are an honorable man you make yourself ! they said.

NOTES.

Ni-xebe is Boyer Creek, in Iowa, opposite Calhoun, Neb. Dixut'ai is on this creek. This is where the Omahas died from the small-pox, whence this name: in full, dixe ut'ai, from dixe, *the small-pox;* and ut'e, *to die in.* This place is where the first whites were in Iowa, about fifty miles in a direct line southeast by south from Omaha Agency, Neb. These white men who attacked the Omahas were Mormons.

435, 11–12. edada^{n} wanagϕe ϕiϕiŋa gacibe hiwaϕaϕĕ ϕiϕiñge hă: "You have no domestic-animals which you send outside of the land where you dwell; but I have wild animals which are outside of my dwelling-place, though on my land." This seems to have been the idea implied in ɻe-sa^{n}'s remarks, though it is not fully expressed in the text.

435, 16. gϕa^{n}ϕi^{n}a^{n}ϕaϕĕ, equivalent to "a^{n}ɔnajuajĭ" from "ϕajuajĭ." The former is from gϕa^{n}ϕi^{n}ϕĕ.

435, 17. wiebϕi^{n} ga^{n} nikaci^{n}gaɣaɣiϕe ɔni^{n} tate. "The land in Iowa from Dixut'ai, or Ni-xebe, southward had been sold to the President; but the Iowa land north of Dixut'ai had not been sold. Yet the white people came on it, and the Omahas have not been able to get any pay."—ɖaϕi^{n}-na^{n}pajĭ.

436, 5. ga^{n}i, so; *i. e.*, they waved their hands at the Omahas.

436, 7. ucte keɲa waϕi^{n} ahii. The main body of the whites went in advance of the main body of the Omahas, endeavoring to head them off. The four Omahas were driven towards the main body of their people.

436, 18. Wanace-jiŋga ehe ϕi^{n}. I do not know why ɖaϕi^{n}-na^{n}pajĭ spoke of him in this manner.

436, 17–18. ni ɣa^{n}haqtci kĕ aŋgϕi^{n}i, close to the stream, on the very bank.

438, 8. akiagϕai ϕa^{n}+. The latter word is *crescendo,* and with the rising inflection.

438, 11. a^{n}wa$^{n\subset}$i$^{n\subset}$i^{n}i, from wa$^{\subset}$i$^{n\subset}$i^{n}, a frequentative which has a diminutive force. Compare "ana$^{\subset}$a$^{n\subset}$a^{n}" (I have heard a little now and then, but I am not sure that it is exactly correct), from "na$^{\subset}$a$^{n\subset}$a^{n}," frequentative of "na$^{\subset}$a^{n}."

439, 14. ϕaja^{n}tiϕiϕiñge ɣĭ gii-gă hă. When the scouts became sleepy, first one and then another made the cry of a coyote. Then all four returned to the rest of the party, and lay by the fire till almost day.

439, 15–16. ɖaha^{n} atiaϕai wañgiϕe. All arose and dressed hastily. A little before

sunrise two went out as scouts, passing directly along in the path to be traveled by the war party (literally: Miⁿ′ éɬaⁿba-bájĭ tĕdi naⁿbá wadaⁿ′be aɬaí, uhé aɬé tai égaⁿ nkaⁿ′ska).

439, 19. saⁿ itata-qtci agɬai kĕ; "saⁿ" refers to the light soil bare of grass; the horses feet had trodden down the stubble (*or*, burnt grass), leaving the lighter soil, which was seen in the distance. "Itata" shows that there were several horses, and that the ground was trodden thus in many places; and "kĕ" denotes the long line of such tracks on the homeward way.

440, 1. aⁿba t iɬaugɬe, *in full*, aⁿba tĕ iɬaugɬe. So, miⁿ ɬ iɬeqtci, *in full*, miⁿ ɬaⁿ iɬeqtci.

440, 20—441, 1. iⁿc'age majaⁿ weɬajiñga, etc. The old men who remain at home act as criers day and night. They go among the tents and to the bluffs where they exhort the distant warriors, after this style: "Waɬkaⁿ′ egañ′-gă. Nú hniⁿ égaⁿ, uɬágacaⁿ maⁿhniⁿ′. Majaⁿ′ áhe gaⁿ′ɬaqti áɬahe maⁿhniⁿ′. Águdi ɬajaⁿ′ ckaⁿ′hua ɮĭ, ĕ′di jañ′-gă hă. Gúdugáɬeja ⁿ′ɬiⁿhé." The following is a translation of this address: "Do your best. You have gone traveling because you are a man. You are walking over a land over which it is very desirable for one to walk. Lie in whatever place you wish to lie (*i. e.*, when you are dead). Be sure to lie with your face the other way (*i. e.*, toward the enemy)."

441, 3. ɟiaditaⁿ aɬa'aⁿ ɬaɬiⁿce iⁿte. This is probably a quotation from the usual song of the women. When Hebadi-jaⁿ of the ɮaⁿze gens was addressed, they sang thus:

Wanáqɬiⁿ.ă! Áɬa'aⁿ ɬáɬiⁿcé iⁿte.	Hasten! What are you doing that you remain away so long?
ɮínnhá, ɬaaⁿ′ɬa caⁿ′ ɬáɬiⁿcé.	Elder brother, now at length, you have left him behind.
Hebádi-jaⁿ! Caaⁿ′ jiñ′ga kúɬe aɬiⁿ′ gí-ă.	O Hebadi-jaⁿ! come back quickly with a young Dakota.

441, 7. hiⁿbe añgugiɟaⁿ añgɬiⁿi. They had removed their moccasins before crossing the stream.

441, 19. sidahi aⁿnia-majĭ agɬi tate aɬa. This refers to going home on the horses, and thus avoiding traveling on foot, which would have pained their feet (naⁿnie). When ɮaɬiⁿ-naⁿpajĭ caught the horses, he did not recognize them, as it was dark. After the rest had gone to fasten them, Agaha-maⁿɬiⁿ returned and thanked him, saying: "They are our horses. We thank you."

442, 4. ĕdi añgaɬe te. ɮaɬiⁿ-naⁿpajĭ meant Agaha-maⁿɬiⁿ and himself.

442, 17. caⁿ ɬiskieqti añgagɬai. They drove most of the horses. The warriors being mounted kept around the sides and rear of the herd.

443, 16. Caaⁿ iⁿwiⁿaⁿhañgaɬiⁿ, *in full*, Caaⁿ iⁿwiⁿaⁿhe añgaɬiⁿ.

444, 8. naⁿba waqɬi agɬai. Saussouci said that only one Omaha was killed at the big headland, and that there were more than two in the party which attempted to cross the river at that time.

444, 10. Maⁿcka-gaxe belonged to the Quɟa or Raccoon section of the Wasabehitajĭ. Hence his name may contain an allusion to the myth of the Raccoons and the Crabs (*or*, Craw-fish).

444, 13. agi 'iɬa-biama, e uɬa aki. This was told by Agaha-maⁿɬiⁿ.

444, 14. haⁿadi wakide-ma, etc. This was said by some of ɮaɬiⁿ-naⁿpajĭ's party.

445, 1–2. majaⁿ maⁿɬiⁿ-ɟi gaxe ɬaⁿɟa aki. At Sarpy, Neb., near mouth of the Platte.

TRANSLATION.

We killed deer when we went on the autumnal hunt. We hunted all sorts of small leaping animals. When we approached any place to pitch the tents, we were in excellent spirits. Day after day we carried into camp different animals, such as deer, raccoons, badgers, skunks, and wild turkeys. We had ten lodges in our party. As we went, we camped for the night. And we camped again at night, being in excellent spirits. At length we reached a place where some white farmers dwelt. They gave us food, which was very good. At length they assembled us. "Come, ye Indians, we must talk together. Let us talk to each other at night." "Yes," said we. As they came for us when a part of the night had passed, we said, "Let us go." They came with us to a very large house. Behold, all of the whites had arrived. That place was beyond the Little Sioux River, at Boyer Creek, where the first white men were, across the country from this place. They talked with us. "Oho! my friends, though I, for my part, talk with you, you will do just what I say," said one. "We will consider it. If it be good, we will do so," said the Omahas. "I am unwilling for you to wander over this land," said the white man. ɻe-saⁿ (White-Buffalo-in-the-distance) said, "As you keep all your stock at home, you have no occasion to wander in search of them; and you dwell nowhere else but at this place. (But we have wild animals, which are beyond our dwelling-place, though they are on our land.)" "Though you say so, the land is mine," said the white man. "The land is not yours. The President did not buy it. You have jumped on it. You know that the President has not bought it, and I know it full well," said ɻe-saⁿ. "If the President bought it, are you so intelligent that you would know about it?" said the white man, speaking in a sneering manner to the Omaha. ɻe-saⁿ hit the white man several times on the chest. "Why do you consider me a fool? You are now dwelling a little beyond the bounds of the land belonging to the President. It is through me that you shall make yourself a person (*i. e.*, you shall improve your condition at my expense). I wish to eat my animals that grow of their own accord, so I walk seeking them," said ɻe-saⁿ. "Nevertheless, I am unwilling. If you go further, instead of obeying my words, we shall fight," said the white man. "I will go beyond. You may fight me. As the land is mine, I shall go," said ɻe-saⁿ. "Yes, if you go to-morrow, I will go to you to see you. I shall collect the young white people all around, and go with them to see you," said the white man. Having removed the camp in the morning, we scattered to hunt for game. I went with three men. About forty white men arrived, and stood there to intercept us. They waved their hands at us, saying, "Do not come any further." As we still went on, they came with a rush, and tried to snatch our guns from us. When we refused to let them go, they shot at us: "Ku! ku! ku!" As we went back, we were driven towards the rest of our party. The leader of the white men said, "Do not go. If you go, I will shoot at you." We stood on an island; and the white men surrounded us. "You have already shot at us," said the Omahas. The white men doubted their word, saying, "It is not so about us." "You have already shot at us, so we will go at all hazards. I am following my trail in my own land. I am going to hunt. Why do you behave so? Make way for us. We will go to you," said ɻe-saⁿ. "If you speak saucily to me, I will shoot at you," said the white man. "Ho! if you wish to do that, do it," said the Omahas. As they

departed, the whites made way for them. We went along a bluff, and then down hill, when we reached a creek. It was a good place for us to stay, so we remained there.

At length about two hundred white men came in sight. We were just thirty. We were in the hollow by the edge of the stream. Wanace-jiñga, whom I have spoken of, arrived in sight. He looked at them. When he made a sudden signal, he was wounded in the arm. "They have wounded me! There is cause for anger! They have wounded me severely," said he. "Oho! come, let us attack them at any rate," said the Omahas. We all stood, and gave the scalp yell. Having formed a line, we went to attack them. We scared off the white men. All of them were mounted; but only one Omaha, Agaha-maⁿɸiⁿ, was on a horse. He rode round and round, and gave us directions what to do. "Miss in firing at the white men. Shoot elsewhere every time," said he. At length the Omahas intercepted the retreat of the whites. "Come, stop pursuing. Let us cease. It is good not to injure even one of the white people, who are our own flesh and blood," said Agaha-maⁿɸiⁿ. We returned to the women. Then we departed. We reached a place where we pitched the tents. There were a great many deer; they were exceedingly abundant. Throughout the day we walked shooting at the long line of deer, and they were moving back and forth among themselves. At evening, when the sun set, the hunters reached the camp. Some men had killed five, some four, others three, and so on. They were in a good humor. "To-morrow we will camp at that land," said they. And we fared as well the next day, killing many deer. Those who were on the hunt reached another place, where they camped. We pitched the tents by a stream. And all who went to hunt brought back game on their backs. Then, behold, it was proposed to go in different directions. We divided into three parties; one went to the right, one to the left, and the third kept straight ahead. I joined the last. When we camped, there were plenty of deer, and we killed them. Going on towards home, we camped again. At night the hunters returned, saying, "Two men were there who were Dakotas. We did not talk to them, and they did not talk to us." "Surprising! you should have talked to them. If you see them to-morrow, shake hands with them and talk to them," said one of us. At length they reached the camp the next night. The Dakotas were missing. "They went traveling in some direction or other, so we did not see them." "If you see them to-morrow, do talk to them," said one of us. We slept. There were four lodges of Dakotas. At night they sent the tents homeward, and the women fled. The men alone were coming, creeping up towards us. We sent the horses towards the mouth of the small stream by which we camped. The Dakotas surrounded us, seeking the horses. At length they found them and took them off. As we knew nothing at all about our loss, we went hunting again, and we shot deer. When we went towards the camp, as evening arrived, behold, the children and women stood on bluffs resembling these, and they made a great uproar by crying. "Wherefore?" said we. "They have taken away every horse!" said they. "Alas! they have done us a very great injury." And we sat very sad. "Oho! let us go back again. Let us remove the camp." When we removed, all carried little packs, the women, the children, and all who were grown. As we went homeward, we reached the stream called Zande-bupa, where we camped. We slept, and it was day. "Do consider the matter a little," said they. "Ho!" said I, "I think that when one man injures another, it is desirable to repay him. The Dakotas are like us in their Indian habits. We know just as well as they how to use

the hands for shooting at foes or game, for working in any way. We know how to creep up to them in the darkness, and snatch their horses from them. I think that we can do it well. Let us pursue. We shall follow the trail. I, even I, will do the sacred cooking."

I did the sacred cooking. I collected the men. I cooked fresh venison, which I valued at two dollars. The kettle was worth five dollars. I put some goods in the middle of the tent; a red blanket, a green one, a black robe, and two figured calico shirts, the last of which I valued at a dollar and a half each. To those who had been invited, I said, "Ho! I leave this pile of things to you. I will seek that man who did the injury. I shall make every effort in walking to find him. Please give me your temper. I buy it of you." "Ho!" said they, "though we will give it to you, please do your best." They took a pillow, which they put in the middle with two gourd rattles. "We will sing for you to dance. As you have bought it, we will give it to you. You shall return after doing to them as they did to you." They sat singing, making the gourds rattle by striking them against the pillow. As the night was long, they beat the rattles even till day. And all those who desired to go on the war-path with me danced. "I will kill him," said one. Another said, "I will take hold of him." "I will take hold of one when he is not wounded at all," said a third. "I will snatch horses from them," exclaimed a fourth.

It was day. And as they had given something to me, I, too, gave presents all around. "You may take a sacred bag, and what is bound up with it (what is always fastened securely to it)," said my guests to me. When it was dark, we stole off one by one, secretly, without being detected by any one at all. The next day it was said, "They went on the war-path last night." We reached a place outside of the village, and there we slept. "Ho! warriors, go ye as scouts," I said. Those who go as scouts at night, usually go about a mile from the camp before they lie down. "Ho! warriors, when you become sleepy, come back," said I. * * * When it was time for roosters to crow, I said, "Arise! arise!" All arose hurriedly. * * * The next day the scouts came back very suddenly. As they were returning, two war-chiefs went out to meet them. "O war-chiefs, they have just taken them homeward on this side of the stream. The feet of the horses have recently made a series of bare spots along the ground where the grass has been burnt." They also referred to the fresh manure dropped by the horses as they went. "They have gone back, making a line of clusters of whitish spots on the burnt grass," said they. "Ho! warriors, come, let us see it," said the war-chiefs. They went thither. "This is it," said the scouts. "Ho! warriors, it is that. Let us follow them," said the war chiefs. They followed them, walking the whole day. At length, when the sun had just set, they reached again a place where they had been, and there they camped. Behold, the foe had reached home with the horses. The tents were four. We slept at night, and we pursued them the next day. Though we passed along the road, we did not overtake them, and we slept on the way. The next day we continued the pursuit; but we did not overtake them, so we slept on the way. We pursued them four days. When half of the day had gone, and it was noon, we stopped, as we were very tired. We ate, and then continued the pursuit. At length, when we reached the forks of a stream, the trail had gone up a crooked branch to the right hand. We went straight on to head them off. We ran down-hill, and walked fast up-hill till noon. When the sun was very low, we stopped. Two went as scouts. When they

had been absent but a short time, they returned. At dark we reached another place, having arrived again at the crooked branch, up towards its head. When we reached it again, we sent two scouts down-stream. As they went, they came very suddenly upon twelve Dakota tents. Then the scouts were returning to us. "There they come! there they come! there they come!" We threw ourselves down to hide. At length the scouts came back. "O war-chief! we discovered them. Twelve lodges departed," said they. We were coming back (*i. e.*, down the crooked branch), following the trail of the foe. At length we reached the place where the twelve Dakota tents had been pitched, when it was altogether deserted. They had gone, but the coals of the camp-fires were still very bright. "We will pursue them for a part of the night," said we.

These Dakotas had gone down-stream till they met the rest of their people who had our horses. We overtook them just at midnight. "Ho! warriors, I suspect that the old men at home are exhorting us. Ho! warriors, let us overtake them before this night ends. Do make a desperate effort. I suspect that your grandparents are yearning for you. I think that they are saying about you, 'When shall he come in sight after so long an absence? What are you doing that you are continuing so long away from the lodge?'" We kept in pursuit along the road. The scouts went and returned without finding any one. When we forded the small stream which went aside from the creek, and had reached the other side, one of the war-chiefs said, "Warriors, I will smoke." It was Agaha-ma^{n}φi^{n}. We sat, putting on our moccasins after wading. Agaha-ma^{n}φi^{n} said, "Put on the moccasins hastily." "Ho! warriors, when you finish smoking, you may come. I, for my part, will go as a scout," said I. I followed the road. I ran a little, now and then. The long line of trees made a dark shadow in the distance. When I drew very near, the horses followed the road, and came directly to me, and I drove them before me, and was bringing them back to our men. I myself recovered the Omaha horses. I brought them very near to those who were sitting, and made them stand there motionless. Then I went to the men. I ran a little, now and then. I went back to these who were sitting, having been very close to them. They had not yet stirred at all; they were still smoking. "Ho! warriors and war-chiefs, you are sitting still. Some persons are coming back along the road," said I. "Why! warrior, what can be the matter? In what direction can we go after sitting here so long?" said they. I said as follows: "O warriors and war-chiefs, I brought some of them back a great while ago." "Thanks! O war-chief! thanks! O war-chief! thanks! O war-chief!" they said, as they extended the palms of their hands toward me. "We shall indeed come home without having our toes ache us from too much walking." "Tie them! tie them!" said I. They threw lariats over the horses' heads, and tied their lower jaws. "Ho! warriors, let all of you sit here and keep them together. Warriors and war-chiefs, they did not detect me at all. Let us do it again to them," said I. The rest of them, who were the servants of the war-chiefs, tied the horses, and sat motionless as they held them.

"Ho! war-chief, let us two go thither," said I. Then we two went thither. It was dark, yet we bowed our heads repeatedly as we went. They had camped just so, in a line. "O war-chief, you will go to the tent at the other end of the row," said I. "Yes, I will go thither; but how about you, to what one will you go?" said he. "O war-chief, I will go to the tent at the other end," said I. "No matter what happens, I shall reach home with some of them." I went thither. Behold, the horses were fastened just by the door. I arrived there. As the horses perceived that I had a different odor, they fled,

drawing back to the end of their lariats. Taking my knife, I cut one lariat after another, and went back, driving the ponies. "Ho! warriors," said I, "I have brought these, too." They extended the palms of their hands toward me. "Thanks! O war-chief! thanks! O war-chief! thanks! O war-chief! O war-chief, you cause us to be thankful," said they. In one night I had taken horses twice. "Ho! mount them! mount them! mount them!" said I. They mounted the horses at once. I mounted a horse which had never been ridden, and when I sat on him, he kicked up his hind legs, and threw me very far away. "Ho! warriors, place him in the rear. We must go homeward," said I. And we went homeward, having most of the horses all together. We rode till day. We went faster and faster, not stopping till noon. Then we stopped. The horses were suddenly motionless. The next day there was a deep snow. We were very impatient on account of the cold. "We are cold, we are cold. It is good to kindle a fire," said we. I divided my horses among eight of the party, saying to each one, "Keep that one. Come! still let us go homeward." We rode very rapidly. We rode even till night. And without sleeping at all, we rode even till day. Again we rode very fast, keeping on until night. We reached our camp the next day when the sun was very low, having traveled a great distance. The people said, "The warriors have come home, halloo! The warriors have come home, halloo! They have brought back horses, halloo!" We slept, as we had reached the camp.

At length the Dakotas came in pursuit of their horses. I saw just one when he was creeping up to us. I detected him when I went out of doors; it was dark, yet he was visible as he walked. I told my wife. "One of these Dakotas has come," said I. I seized my gun, but the Dakota, suspecting me, fell flat, sticking to the ground. He soon hastened away, walking softly. At day we fled, starting from the stream, Waɟe-ujiñga, a branch of the Little Sioux River. We fled southward to a ravine, where we camped for the night. At night it was dark. At length the Dakotas overtook us; they were many, but we were few. One of them peeped over the bluff at us. Now a white man resided there. He questioned him, saying, "Are you an Omaha?" "No," said the other, "I am a Dakota." Then two white men came down-hill, and came to see us. The white men said as follows: "You are Omahas. The Sioux are there, but they cannot be there for any good purpose." The white men did not speak the Omaha language, yet they managed to tell us. We were fleeing from the Dakotas. "As they told about the Dakotas, the horses should be secured," said our people. At length the Dakotas attacked us. They wished to snatch the horses from us. We fired at random, scaring off the Dakotas, and retaining possession of the horses. Without delay we were fleeing from the Dakotas. We fled southward, and traveled all night. We reached Maⁿa-uhañge, The End of the Cottonwoods, below the Little Sioux. We made skin-boats, and crossed the Missouri in them. Thirty-six of our pursuers, who were returning north, came back to a large headland on the Iowa side. At the foot of the bluff were some Omahas, who had been hunting deer. These Omahas knew nothing about our party and the Dakotas. The latter crept to the edge of the bluff, and peeped over. At length two of these Omahas came to a creek, where they made a skin-boat, in which they attempted to cross the creek. At length the Dakotas shot at them, killing both. The rest of them, including the women and children, reached the bank of the Missouri in safety. A horseman from our party approached the river. They called over to him from the other side: "They have gone homeward after kill-

ing two of our party, halloo!" The horseman called over to them, saying, "We were attacked last night, when they fired at us. We walked by night, and having walked even till day, we have come back so far on our way home." Then he said, "Who has been killed?" "They went homeward after killing Ma^{n}cka-gaxe and the youth with him. Still, we will go homeward. We have made skin-boats, but we have not yet finished them. All those who are up the stream will go homeward to you," said they. The horseman reached home, telling that they spoke of coming home. At length they were coming crying. "They are coming crying. Those who shot at us last night probably killed one of our people when they were on their way back to Dakota," said some of our party. Agaha-ma^{n}ψi^{n} told me, saying, "Those who attacked us last night went back after killing some one at the foot of the headland. It is said that they killed your son, Ma^{n}cka-gaxe, and then went homeward." All of the lodges were coming. "We shall come home to you with all the lodges. Wait for us," said those who stood on the other side of the river. He who came back to tell it said, "They say, 'All of the lodges will come home to you. Wait for us.'" All returned to us in two days. They went homeward, following the course of the Missouri towards its mouth. All were carrying an abundance of game, and they had plenty of wild honey. At length they reached home at the place where the earth-lodges had been made. As they had reached home, they were in excellent humor. All the people danced in groups, dancing the Mandan dance. I rode the horse which I had brought home. I painted my face, and wore good clothing. I hit the drum, "Ku!" I said, "Let Waqa-naji^{n} take that for himself." I presented the horse to one who was not my relation. His kindred spread out the hands with the palms towards me, to show their gratitude. "You do not fear being poor. You are very brave! You have made yourself a great man!" said they.

TWO CROWS' WAR PARTY IN 1854.

Related by himself.

	Uma$^{n'}$ha^{n}	ta$^{n'}$waⁿgψa^{n}	guáψica$^{n'}$ɲa	Nibψáska	kĕɲáψica^{n}	aⁿgψi$^{n'}$i.	Caa$^{n'}$
	Omaha	nation	in the region beyond	Platte River	towards the	we sat.	Dakotas
	amá	weánaxíψa	ahíi;	can'go	wágψi^{n}-bájĭ,	júga-hna^{n},	wéuuda^{n}	ahíi.	Ga$^{n'}$
	the (sub.)	to attack us	arrived;	horse	they did not sit on them,	body	only,	to war against us	they arrived.	And
3	Baɲoí	ta^{n}wa$^{n'}$	é	ugáɳψi	kĕ'di	aⁿgψi$^{n'}$i,	Uma$^{n'}$ha^{n}	amá	bψúgaqti	aⁿgψi$^{n'}$i.
	Sarpy	village	that	point of timber	by the	we sat,	Omahas	the ones who	all	we sat.
	Wa'ú	d'úba	wata$^{n'}$zi	ɲan'de	ma$^{n'}$te	qaí,	ta^{n}	wa^{n}	ψan'di	Na^{n}pé́hi^{n}	éga^{n},	gψáte
	Woman	some	corn	ground	in	buried,	village	at the.		Hungry	as,	to eat their own
	tégа^{n}	gψízo	agψaí.	Ki	Caa$^{n'}$	amá	égiψe	nuda$^{n'}$	amá	atíi	tĕ	hă,	ĕdí.	Édе
	in order that	to take their own	they went back.	And	Dakotas	the (sub.)	at length	those on the war path		came	,	there.		But

wa'ú amá akíi ꭓī, wé̱naxíɕai tĕ, na^{n}bá t'éwaɕai wa'ú ɕañká. Wa'ú ɕi^{u} wi$^{n\prime}$
woman the (sub.) reached there again when, they were attacked when, two were killed woman the ones who. Woman the (mv. ob.) one

ɕi^{n} wahúta^{n}ɕi^{n} íti^{n}-biamá, gabɕábɕaze, níꭓa gɕí, t'éɕa-bájī. Naǰíha má-
the (mv. ob.) gun they say, they hit her with, gashing her repeatedly, alive she came back, they did not kill her. Hair they

wasíhiqti éga^{n} máwaqa$^{n\prime}$i, wáɕi^{n} ákiágɕai A^{n}wa$^{n\prime}$ɕiqai éga^{n}, añ'guqɕa-bájī. 3
cut entirely off as they cut up, having it they had gone again. We pursued them as, we did not overtake them.

Ugáhanaƌáze sigɕé wéa^{n}ɕa-bájī. Akí ꭓī, égiɕe ha$^{n\prime}$ ꭓī, égiɕe níkaci^{n}ga
Darkness trail we did not find it. I reached home when, at length night when, behold, man

añ'giatí. Ĕ'di pí hă. Kī égiɕe níaci^{n}ga dúba uɕéwiñꭓiɕĕ hă, kī wí wé-
came for me. There arrived I . And behold, man four assembled themselves , and I the

sată^{n} bɕi$^{n\prime}$. Ĕ'di pí. Égiɕe gái hă: Hau! níkaci^{n}ga d'úba uɕéwi^{n}waɕá-gă, 6
fifth I was. There arrived. I At length they said as follows: Ho! man some assemble them,

ai. ɕé níkaci^{n}ga aká Caa$^{n\prime}$ amá wáɕijubájī tĕ, égi^{n}wi$^{n\prime}$'a^{n} taí hă, ai
they said. This people the (sub.) Dakotas the (sub.) have injured us as, let us do so to them . said

níkaci^{n}ga dúba amá. Níkaci^{n}ga dúba amá, Núǰiñga-ma uɕéwi^{n}waɕá-gă, ai.
man four the (snb.). Man four the (sub.), The boys collect thou them, said they.

É etī níkaci^{n}ga uɕéwi^{n}waɕaí wañ'giɕe. Wí etī núǰiñga uɕéwi^{n}awáɕĕ. 9
They too man assembled them all. I too boy I assembled them.

Níkaci^{n}ga gɕéba-sátă^{n} tĕ uɕéwi^{n}a^{n}wa$^{n\prime}$ɕai. Gépe: Hau! níkaci^{n}ga añ'ga-
Man fifty the we assembled them. I said as follows: Ho! man we who

ɕi$^{n\prime}$ añgú awákiga^{n}qtia$^{n\prime}$i, níkaci^{n}ga íqta wáɕi^{n}-má ea$^{n\prime}$wañkiga$^{n\prime}$i; ĭndáda^{n}
are us they are just like us. man wantonly those who treat them we are like them; what

wapé aɕi$^{u\prime}$i, wahúta^{n}ɕi^{u} aɕi$^{u\prime}$i, éga^{n} añgáɕi^{n}i. Égi^{n}wi$^{n\prime}$'a^{n} taí hă. Ké! ĕdi 12
weapons they have, gun they have, like it we have. Let us do so to them . Come! there

añgáɕe taí hă, ehé. Ga$^{u\prime}$ bɕúgaqti ínahi^{n}i. Añgáɕa-bájī ca$^{n\prime}$añgata$^{n\prime}$, égiɕe
let us go . I said. And all were willing. We did not go when we stood awhile, behold.

níkagáhi aná náwagiɕí'agai. Wat'a$^{n\prime}$ uɕéwi^{n}ɕai níkagáhi amá. ɕé níaci^{n}ga
chief the (sub.) they were unwilling for us. Goods they collected chiefs the (sub.). This man

sátă^{n} pahañ'ga uɕéwi^{n}a^{n}wa$^{n\prime}$ɕ añ'gata$^{n\prime}$ wágiatíi. Ĕ'di añgáhii ꭓī, égiɕe 15
five before we collected them we who stood they came for us. There we arrived when, behold,

wat'a$^{n\prime}$ uɕéwi^{u}ɕai gĕ égiɕe weágikú aká níkagáhi aká. Égiɕe ɕáji wágaji
goods they collected the (ob.) behold, had invited us on account of them chiefs the (sub.). Behold, not to go they commanded us

nuda$^{n\prime}$ tĕ. Iná-bájī taí nuda$^{n\prime}$ tĕ. ɕé aɕi$^{n\prime}$i-gă, aí. ɕé Iíga^{n}ɕai ɕiñkĕ'a
on the war-path. You will not go on the war-path. This have ye it. said thou. This Grandfather to him

aɕaí, maja$^{n\prime}$ wéɕi^{u}wi^{u} aɕaí; agɕíi tĕdíhi ꭓī, nuda$^{u\prime}$ hné eka$^{n\prime}$hnai ꭓī, íɕigina- 18
they went, land to sell they went; they come home at the time when, to war you go you wish if, they are willing for

hi$^{n\prime}$i ꭓī, hné taí, aí níkagáhi ɕáǰī amá. Ubɕí'age hă. I$^{u\prime}$ɕa-máǰī hă
you if, you go will, said chiefs those who did not go. I was unwilling . I was displeased

Wat'a$^{n\prime}$ bɕíza-máǰī agɕé. Ga$^{n\prime}$ añgáɕa-bájī: Iíga^{n}ɕai ɕe-má weañ'gapai
Goods I took I not I went homeward And we did not go Grandfather those who went (to) we waited for them

égaⁿ, aⁿgáɸa-bájï. Agɸíi hă Inígaⁿɸai ɸaⁿ-ɬátaⁿ-má. Agɸíi xï, Djó
as, we did not go They came home Grandfather those from (his city). They came home when. Joe

ɸiⁿkĕ'ɬa pí. Nudaⁿ bɸé kaⁿhɸéde níkagáhi amá aⁿɸaⁿ'nité gaⁿ, bɸá-májï hă.
to him I arrived. To war I go I wished, but chiefs the (sub.) they prohibited me so, I did not go .

3 Iⁿɸiⁿ'waⁿdaⁿ'ba-gă hă, ché. Ahaú! ai. Gaⁿ' hmé ckaⁿ'hma xï, gaⁿ' ɸá-gă,
Consider it for me . I said. Oho! said he. Of course you go you wish if, by all means go.

aí. Hau. Akí xï níkaciⁿga nɸéwiⁿawáɸĕ. Ⱦáɸiⁿ-naⁿpájï agíhiawákiɸĕ,
said he. I reached home when man I collected them. Ⱦaɸiⁿ-naⁿpájï I sent them for him.

Wanáce-jiñ'ga cï agíhiawákiɸĕ, cï atíi. Sĭn'de-xaⁿ'xaⁿ agíhiawákiɸĕ.
Wanace-jiñga again I sent them for him, and they came. Sinde-xaⁿ-xaⁿ I sent them for him.

6 Núji ñga áhigi nɸéwiⁿaⁿwaⁿ'ɸai. Ké! nudaⁿ' aⁿgáɸai kaⁿ'bɸa, ché. Caaⁿ'
Boy many we collected them. Come! to war we go I wish, I said. Dakotas

amá wiⁿ' aⁿgáqɸi kaⁿ'bɸa, ché. Gaⁿ' haⁿ' xï nɸéwiⁿaⁿɴxiɸaí. Haⁿ' wiⁿ-
the one who we slay him I wish, I said. And night when we assembled ourselves. Night just

détaⁿqti xï aⁿgá-i. Umaⁿ'haⁿ taⁿ'waⁿ ɸaⁿ' aⁿgátii xï, aⁿ'ba. Gaⁿ'xï ákihaⁿ
half the length when we were approaching. Omaha city the we came to when, day. And beyond

9 aⁿgáhii, dúda. Ĕ'di wáqe etewaⁿ' ɸiⁿgaí. Égiɸe ɬóska naⁿ'ba ĕdedí-amá
we arrived, this way. There white man at all there were none. At length ox two were moving there

utaⁿ'nadi. Kĭ núji ñga amá wagáqɸaⁿ amá waɸáte gaⁿ'ɸai, t'éwaɸĕ 'íɸai.
in a place between. And boy the (sub.) servant the (pl. sub.) to eat wished, killing them spoke of.

Núdaⁿhaⁿgá, aⁿwaⁿ'ɸate taⁿ'gataⁿ, aí. Hau! wagáqɸaⁿ, áma ɸiⁿ' t'éɸa-
O war-chief, we eat them we who will. said they. Ho! servant, the one (mv. ob.) the kill

12 bádaⁿ ɸatái-gă. Áma ɸiⁿ' caⁿ'ɸiⁿéɸai-gă, ché. Ediítaⁿ gaⁿ' aⁿgáhii gaⁿ'
and (pl.) eat it. The other (mv. ob.) the let it alone, I said. Thence so we reached so

aⁿjaⁿ'i hă. Cĭ ediítaⁿ aⁿgáhii égaⁿ, Haⁿɸí ɬí uspé kĕ ĕdi a-í aⁿjaⁿ'i. Edít
we slept . Again thence we reached as, Henry house hollow the there we approached and slept. Thence

aⁿgáɸai xï, Húɴaⁿga maja' uhañ'ge kĕ cï ĕ'di a-í aⁿjaⁿ'i Cĭ aⁿgáɸai
we went when. Winnebago land end the again there we approached and slept. Again we went

15 égaⁿ, Ni-báse ɸaⁿ', Máqude-wa'aí duáɸicaⁿ, ĕ'di a-í aⁿjaⁿ'i. Haⁿ'egaⁿ'tce
as, Ni-base the, Iowas farmed this side of, there we approached and slept. Morning

aⁿgíⱭahaᵇ'i xï, ékitaⁿ níkaciⁿga wéaⁿɸai. Hau! weañ'gapai tá-bi, aⁿɸaⁿ'i
we arose when, just then person we detected them. Well! let us wait for them to appear, we said

xï, Ⱦáɸiⁿ-naⁿpájï ágiágɸai xï nɸí'agai. Géɸicaⁿ aⁿwañ'ganáse tá-bi, ché
when, Ⱦaɸiⁿ-naⁿpajï they pass by when he was unwilling. On that side let us head them off, I said

18 (ɲañ'deaɲáɸicaⁿ iɸáhe, ché) xï, Ⱦáɸiⁿ-naⁿpáji Nicúdeaɲáɸicaⁿ íhe 'íɸai. Kĭ
(on the side of the ground I pass along, I said) when, Ⱦaɸiⁿ-naⁿpajï towards the Missouri passing along spoke of. And

gañ'xï uhé pĭíjï aⁿgúxpiaⁿ'ɸai. Uwájeɸai égaⁿ náciⁿga añ'guqɸa-bájii.
then path bad we got ourselves into. We were tired as man we did not overtake them.

Niⁿ'dugɸáde angákii égaⁿ añ'gugíqɸa-bájï. Caⁿ'qti añ'guqɸa-bájï. Haⁿ' hă.
Creeping backward we reached again as we did not overtake our own. In spite of we did not overtake them. Night

Na^{n}pé awahi^{n} i égа^{n} uwáje¢ai, añ′guq¢a-bájĭ. Ha^{n}′ega^{n}′tce a^{n}¢añ′ɻi¢ai ɻĭ,
We were hungry as we were tired, we did not overtake them. Morning we awoke when,

wa¢áte wa¢iñ′ge, wagáq¢a^{n}-ma na^{n}pé hi^{n}. Hau! ⅅá¢i^{n}-na^{n}pájĭ-há, ‘ábae
food we had none, the servants were hungry. Ho! ⅅa¢i^{n}-na^{n}pajĭ. O' hunting

ma^{n}¢iñ′-gă. Wagáq¢a^{n} na^{n}pé hi^{n}, ehé. A¢aí ‘ábae ⅅá¢i^{n}-na^{n}pájĭ. Égi¢e 3
walk thou. Servant hungry, I said. Went to hunt ⅅa¢i^{n}-na^{n}paji. At length

ɻáqti wi^{n}′ ‘i^{n}′ ag¢í. Éga^{n} a^{n}¢átai.
deer one carrying he came back. So we ate.

A^{n}′ba tĕ ga^{n}′ Nicúde g¢adi^{n}′ añgá¢ai. Nicúde ɻa^{n}′ha kĕ′ɻa á-i-a^{n}′ja^{n}ɻ.
Day the so Missouri River across to we went. Missouri bank at the we arrived and slept.

Ha^{n}′ega^{n}′tce ɻĭ, ní aká jiñ′ga-bájĭ, nida^{n}′. ⅃áqti-ha t'éwa¢aí-ma mandé-ha 6
Morning when, river the (sub.) was not small, a flood. Deer-skin those which had been killed skin-boat

añgáxai. Mandé-jiñ′ga ga^{n}′, man′dĕ gĕ, waii^{n}′ gĕ, wahúta^{n}¢i^{n} edábe,
we made. Boat small so, bow the (pl. ob.), blanket the (pl. ob.), gun also,

añgújii Ní aká céhiaká ɻí ⅅahádi énaská¢ĕhaí, ní aká jiñ′ga-bájĭ. Mandé
we put them in. River the (sub.) yonder one house on the hill extended that far, river the (sub.) not small. Boat

kĕ añgújii ɻĭ, nía^{n}wa^{n} añgá¢i^{n}i. Na^{n}′ji^{n}skĕ′qtci ní kĕ masáni añgáhii; 9
the (ob.) we filled when, we swam we had them. Hardly river the the other side we reached;

nwáje¢aqtia^{n}′i masáni añgáhii. Masáni áiañ′g¢i^{n}i ɻĭ, hi^{n}bé añgúgiɻa^{n}
we were very tired the other side we reached. The other side we sat down there when, moccasin we put on our moccasins

a^{n}¢ícta^{n}i ɻĭ, na^{n}báha usaí. Caa^{n}′ amá ugáca^{n} ctewa^{n}′ sig¢é da^{n}′be añgi^{n}′i.
we finished when, in two places they set the grass afire. Dakotas the traveled notwithstanding trail seeing it we sat.

A^{n}¢añ′ɻináq¢e añg¢i^{n}′i. Hau. Ké! wágaq¢a^{n}′, u¢úda^{n}bái-gă. Cúde ¢é 12
We hid ourselves we sat. ¶ Come! O servant, consider ye it. Smoke this

na^{n}báha tĕ; wi^{n}a^{n}′wa ĕ′di añgá¢e taí ă, ehé, Hau. ⅅá¢i^{n}-na^{n}pájĭ aká,
in two places the; which one there we go will ¶ I said, ¶ ⅅa¢i^{n}-na^{n}pajĭ the.

Núda^{n}hañgá, ¢éɻa tĕɻá¢ica^{n} añgá¢e taí, ai ⅅá¢i^{n}-na^{n}pájĭ aká. Hau, ga^{n}′
O war-chief, this one behind towards the let us go, said ⅅa¢i^{n}-na^{n}pajĭ the (sub.). Well, so

añgá¢ai; Nicúde a^{n}a^{n}′¢ai, ga^{n}′ añgá¢ai, á¢iɻa. Itáxaɻa usaí, a^{n}wa^{n}′ɻaⅅe 15
we went; Missouri River we left it, so we went, across, by a near way. Up-stream it was set afire, we, being near it

añgá¢ai. A^{n}ja^{n}′i hă ha^{n}′ tĕ. Ha^{n}′ i¢áug¢e a^{n}ma^{n}¢i^{n}′i; kĭ ¢á¢uháqtci a^{n}′ba
we went. We lay down night when. Night throughout we walked; and almost day

ɻĭ, a^{n}ja^{n}′i. Níkaci^{n}ga, ha^{n}′ega^{n}′tce tĕ añ′gu¢ixídai ɻĭ, wéa^{n}¢a-bájĭ. Kĭ
when, we slept. Man, morning when we looked around for them when, we did not find them. And

Caa^{n}′ ta^{n}′wañg¢a^{n} eɻá¢ica^{n} añgágii, a^{n}′bi¢áug¢e. Añ′gu¢ixídĕqti a^{n}ma^{n}′¢i^{n}i, 18
Sioux city towards we were returning; throughout the day. We looked around very carefully for them we walked,

wéa^{n}¢a-bájĭ. ⅅázĕqtci ni^{n}′ ¢a^{n} ⅅahé kĕ ɻañ′gĕqtci hí. Ké! añgá¢e taí,
we did not find them. Late in the afternoon sun the hill the very near to arrived. Come! let us go.

wágaq¢a^{n}′. Ga^{n}′ añgá¢ai. Ma^{n}á sía^{n}¢é, q¢abé ¢iñgé hă. Uq¢é íkisa^{n}′¢i^{n}
O servants. So we went Cliff alone, tree there was none . Quickly out of sight

añgáiá¢e taí Sagígi égа^{n}i-gă, ehé. Kĭ añgáhi-bájĭ tĕ′di, ⅅá¢i^{n}-na^{n}pájĭ aká, 21
let us go. Do walk faster I said And we did not reach it when, ⅅa¢i^{n} na^{n}paji the (sub.),

Wakíde-jiñ′ga eᵭaⁿ′ba bispé íhai, éta^{n}ᵭi^{n} wéᵭai níkaci^{n}ga-má. Kī añgú etī
Wakíde-jiñga he too crouched suddenly, they first found them the people (ob.). And we too

bísp aⁿja^{n}′i. ᗡáᵭi^{n}-na^{n}páji amá uᵭá agᵭí. Núda^{n}hañgá, qᵭabé ᵭĕ′qtei ᵭan′di
crouching we lay ᗡaᵭi^{n}-na^{n}paji the (sub.) to tell it came back. O war-chief, tree this very at the

3 ja^{n} gásai, gaɻáqi, aí. Hau! wágaqᵭa^{n}, níkaci^{n}′gai tĕ edáda^{n}-báji. Añgáᵭa-
wood they cut, they make it sound, said he. Ho! O warriors, they are people the it is nothing. We did

báji ca^{n}′-añgata^{n}′ níaci^{n}ga áma aká agᵭí. Hau! núda^{n}hañgá, níkaci^{n}ga amá
not go after awhile we stood man the other (sub.) the came back. Ho! O war-chief, they are persons who are moving

hă, ai. Waᶺúi éde Mawáda^{n}ᵭi^{n} waᶺa^{n}′i hă, ai. Hau! níkawasa^{n}, ca^{n}′ ha,
. said he. They are women but Mandan they sing . said he. Ho! O warrior, enough .

6 ehé. Hau. Ga^{n}′ añgáᵭai. Jiñgá-qtei ma^{n}′ ɔnáde añgᵭi^{n}′i, qáde búɲa unácte
I said. ¶ So we went. Very small ground bare of vegetation we sat, grass round left after a fire

añgúgᵭi^{n}i. Mi^{n}′ aká ᵭáᵭuháqtei áiáᵭai Hau! wágaqᵭa^{n}′, ha^{n}′ ta aká. Mi^{n}′
we sat in. Sun the (sub.) almost had gone. Ho! O servants, night will be. Sun

aká áiáᵭai hă Hau! Ké, wágaqᵭa^{n}′ ᗡáᵭi^{n}-na^{n}páji-há! wada^{n}′be ma^{n}ᵭiñ′-gă.
the has set . Ho! Come, O servant ᗡaᵭi^{n}-na^{n}paji O! as a scout walk thou.

9 Níaci^{n}ga ᵭañká ɻí ᵭañká ánai éda^{n} waᵭáwa-gă, ehé. Égiᵭe ᗡáᵭi^{n}-na^{n}páji
Person the ones camped who the ones how many are they ? count them, I said. At length ᗡaᵭi^{n}-na^{n}paji

amá agᵭí. Núda^{n}hañgá, ɻí aká na^{n}bá aká hă. Cañ′ge wi^{n}áqtei aᵭi^{n}′ aká hă,
the (sub.) came back. O war-chief, tent the (sub.) two are the ones . Horse just one they have .

núda^{n}hañgá, é i^{n}wi^{n}′ᵭa agᵭí. Hau! ca^{n}′ hă, ehé. Hau! wágaqᵭa^{n}′, wañ′-
O war-chief. that he told me he came back. Ho! enough . I said. Ho! O servant, let us

12 gakíᵭa taí hă Waᵭácka^{n} taí hă, ehé. Hau! pígiᶺa^{n} cī ᵭe-hna^{n}′, Sīn′de-
contend with them . You will do your best . I said. Ho! to do it again to him again only this time, Sinde-

xa^{n}′xa^{n}, wégaska^{n}′ᵭĕ ma^{n}ciñ′-gă, ɻí ᵭañká ja^{n}tᶺaí ɻī, ehé. Uhná ᵭagᵭí te,
xa^{n}xa^{n}. to try them walk thou, tent the ones who they are sound asleep it, I said. You tell it you come back will,

ehé. Égiᵭe Sīn′de-xa^{n}′xa^{n} amá agᵭí. Núda^{n}hañgá, ja^{n}tᶺaí hă, aí Sīn′de-
I said. At length Sinde-xa^{n}xa^{n} the (sub.) came back. O war chief, they are sound asleep , said Sinde-

15 xa^{n}′xa^{n}. Hau! Ké, wea^{n}′naxíᵭa taí hă, wágaqᵭa^{n}′. Wapé gĕ pa-í gaxái-gă,
xa^{n}xa^{n}. Ho! Come let us attack them , O servants. Weapon the (pl. ob.) sharp make ye,

ehé. Máhi^{n} gĕ′ etī pa-í ɻiɻáixai; máhi^{n}sí etī pa-í ɻiɻáxai: wahúta^{n}ᵭi^{n} pí
I said. Knife the (pl. ob.) also sharp they made for themselves; arrow-heads also sharp they made for themselves; gun anew

ugíjii, ma^{n}′zema^{n} dúba-ᵭa^{n}′ᵭa^{n}, ᵭábᵭi^{n}-ᵭa^{n}′ᵭa^{n} etī ujíi. Hau! núda^{n}háñgá,
they loaded their guns, ball four apiece three apiece too they put in. Ho! O war-chief,

18 ca^{n}′ hă, ai. Hau! wágaqᵭa^{n}′, ca^{n}′ gᵭi^{n}′i-gă. Sīn′de-xa^{n}′xa^{n} ĕ′di juágᵭe
enough said they. Ho! servants, still sit ye. Sinde-xa^{n}xa^{n} there I with him

bᵭé tá miñke. Wégaska^{n}a^{n}wa^{n}′ᵭĕ añgáᵭe tañ′gata^{n}, ehé. Waqi^{n}′ha ɻí tĕ
I go will I who. We look upon things we go we who will, I said. Canvas tent the

ugᵭi^{n}′. Nañ′de ke edí′qtei ja^{n}qᵭúde a^{n}wañ′ganáᶺa^{n}. ɻí tĕ uákiha^{n} ja^{n}qᵭúde
they sat in. Side of the tent the just there shooting we heard them Tent the next to it shooting

aⁿwañ'ganáʻaⁿ aⁿnáji^{n}, názaꞁa aⁿnáji^{n}i. Sĭn'de-xa$^{n'}$xaⁿ ćbaⁿ. Gáaka wi$^{n'}$
we heard them we stood, at the rear we stood. Sĭnde-xaⁿxaⁿ I called to him. That one out of sight one

jaⁿqɸúdai, ché. Áɸutaⁿ t'éɸaɸĕ te hă, ehé. Gañ'ꞁĭ añgágɸai. Wagáqɸaⁿ
snores, I said. Directly towards you kill him will , I said. And we went back. Servant

ɸañkáꞁa añgúɸa añgágɸe te, ché. Égiɸe wagáqɸa$^{n'}$ ɸañkáꞁa a-íi ꞁĭ, añgákii. 3
to them we tell it we go back will, I said. At length servant to them they approaching when, we reached again.

Núdaⁿhañgá, eʻa$^{n'}$ hă, ai. Jaⁿtʻĕ'qtia$^{n'}$i hă, ché. Han. Ga$^{n'}$ ĕ'di añgáɸai.
O war-chief, how is it ? said they. They are sound asleep , I said. ¶ So there we went.

Názaꞁa añgáhii. ꞀÍ égaxe naji$^{n'}$i. Ahaú! ga$^{n'}$ wakídai. ꞀÍ tĕ wénaxíɸai
At the rear we arrived. Tent all around they stood. Oho! so they shot at them. Tent the they attacked them

ga$^{n'}$, égaxe wakídai égaⁿ, ꞁí tĕ múɸiñgĕ'qtia$^{n'}$i; ɗéɸaⁿba tʻea$^{n'}$waⁿɸaí. Ha$^{n'}$ 6
as, all around they shot at them as, tent the they exterminated them by shooting; seven we killed them. Night

wiⁿdétaⁿqti tĕ'di wañ'gakíɸai, hañ'kaska ꞁĭ wañ'gakíɸai. Tʻéaⁿwa$^{n'}$ɸĕ aⁿɸí-
just half gone when we contended with them, midnight when we contended with them. We killed them we

etaⁿi ꞁi, añgágii Hau! níkawasa$^{n'}$, ca$^{n'}$añgáxe taí. Ké, ca$^{n'}$ hă, ehé.
finished when, we were coming this way. Ho! warriors, let us cease. Come, enough , I said.

Ga$^{n'}$ añgágii. Ha$^{n'}$ iɸáugɸe ca$^{n'}$ aⁿma$^{n'}$ɸiⁿi. A$^{n'}$ba ékitaⁿháqti Nicúde kĕ 9
So we were returning. Night throughout still we walked. Day just that far Missouri River the

añgágɸii. Mi$^{n'}$ ɸa$^{n'}$ éɸaⁿbáji Nicúde kĕ aⁿɸíꞁe añgágii Añgágii tĕ, cĭ a$^{n'}$b
we came back to. Sun the had not arisen Missouri the we crossed we were returning. We were returning when, again day

iɸáugɸe aⁿma$^{n'}$ɸiⁿi. Kĭ mi$^{n'}$ɸuma$^{n'}$ci hí tĕ, naⁿpéawahiⁿ'i égaⁿ, ꞁáqti na$^{n'}$ba
throughout we walked. And sun on high ar- rived when, we were hungry as, deer two

tʻéwaɸai. Aⁿwa$^{n'}$ɸate añgɸiⁿ'i. Ga$^{n'}$ añgágii égaⁿ, ga$^{n'}$ aⁿja$^{n'}$i. Cĭ égasáni 12
they killed. We ate them we sat. So we were returning as, so we slept. Again the next day

añgágii égaⁿ, ca$^{n'}$ a$^{n'}$b iɸáugɸe aⁿma$^{n'}$ɸiⁿi. Ha$^{n'}$ tĕ, cĭ ꞁáqti wi$^{n'}$ cĭ tʻéɸai;
we were coming as, still day throughout we walked. Night when, again deer one again they killed it,

aⁿɸátai. Cĭ égasáni tĕ, a$^{n'}$b iɸáugɸe ca$^{n'}$qti ga$^{n'}$ aⁿna$^{n'}$haⁿi. Cĭ ha$^{n'}$ tĕ, ga$^{n'}$
we ate it. Again the next day when, day throughout still, indeed so we walked till night. Again night when, so

aⁿma$^{n'}$ɸiⁿi; aⁿja$^{n'}$-báji aⁿma$^{n'}$ɸiⁿi. Ha$^{n'}$ tĕ, mi$^{n'}$daⁿbe ɗéɸab ɸiⁿ-qti-égaⁿ, wáqe 15
we walked; we slept not we walked. Night when, clock about eight, white man

ꞁí wi$^{n'}$ ĕdítĕ íhe añgágɸii. Wáqe aká égiɸe na$^{n'}$awape tá aká. Waɸáte
house one which was there passing it we came back. White man the (sub.) behold he will fear us Food

iⁿna taí hă. Pahañ'ga ꞁijébe bɸícibe tá miñke. Aⁿɸaⁿ'waⁿhe íi-gă, ꞁuʻĕ,
let us ask of him . Before door I pull it open will I who. Following me be ye coming, with a rush,

ché. Wíugaⁿ'ba nágasʻiⁿ' ꞁĭ, ꞁigɸísiaⁿɸĕ'qti naji$^{n'}$ aká wáqe aká. Wéɔnaⁿ- 18
I said. Window I peeped in when, he stripped himself entirely bare was standing white man the (sub.) Caused us

áwaɸĕ wáqe aká, waɸáte waʻíi tĕ ha$^{n'}$ tĕ, níawaɸĕ'qti égaⁿ. Ha$^{n'}$ tĕ, ca$^{n'}$
to be thankful white man the (sub.), food he gave to us night at, he really saved our lives like. Night at, yet

aⁿ′baji, caⁿ′ miⁿ′ ć¢aⁿbáji, ɻíi ¢aⁿɻá aŋgákii. Gaⁿ′ níkaciⁿga bɸúga ćkaⁿ′i.
not day, yet sun had not arisen. village to the we got home. And people all were stirring.

Níkaciⁿga Caaⁿ′ wáqɸi amá agɸí hă, ai Níkaciⁿga đć¢aⁿba t'eaⁿ′waⁿ¢aí
Man Dakotas those who killed them have come home . said they. Person seven we had killed them

3 aⁿ¢aⁿ′i gaⁿ′, gíɸčɋtiaⁿ′i níkaciⁿga bɸúga.
we said as, were very glad people all.

NOTES.

452, 1. Nibɸaska kčɻa¢icaⁿ, at or near the present town of Bellevue, Neb.

452, 4. waʿu dʿuba. There were only three women.

453, 2–3. mawasihi-qti. Compare "usihi," clean.

453, 7. egiⁿwiⁿʿaⁿ tai, *in full*, ógaⁿ iⁿwiⁿʿaⁿ taí.

453, 17–18. Ψe ɻigaⁿ¢ai ɸiñkčɻa a¢ai. Sanssouci said that Joe and the other chiefs were just about to start for Washington, when Uhaⁿ-naⁿba and the rest prevented Two Crows and his friends from going on the war-path. But why should Uhaⁿ-naⁿba act as head-chief before the departure of his superiors? They were Joseph La Flèche, Maⁿtcú-naⁿba, Wanúkige, Gɸedaⁿ′-nájiⁿ, Íckadabi (Louis Sanssouci), and Logan Fontenelle. Logan and Lonis, however, went as interpreters rather that as chiefs.

454, 6. Nɲjiñga ahigi, "many boys." These were only eight. The four war-chiefs were ɣaxe-¢aⁿba (Two Crows), ɖa¢iⁿ-naⁿpají, Wanace-jiñga, and Sĭnde-xaⁿxaⁿ.

454, 9. ɻeska naⁿba. These were two stray oxen.

454, 13. Haⁿɸi ɻi uspe kĕ, Wood Creek, by Henry Fontenelle's farm, near Decatur, Neb.

454, 15. Ni-base ¢aⁿ is a point of timber on the Missouri River, between the towns of Jackson and Ponca, Neb. It is east of Ionia Creek, in Dixon County, Neb., which is called Máqude-waʿaí by the Omahas. This latter is also the Omaha name for the adjacent land.

454, 18. ɻandeaɻa¢icaⁿ, *i. e.*, "back from the river, towards the interior of the country;" while Nieudeata¢icaⁿ, its opposite, means "towards the Missouri, along the bank of the river."

454, 20. Ninduɡ¢ade añgakii egaⁿ añgugiqɸa-bají; literally, "As we reached the place where we had been, by creeping backwards, we did not overtake our enemies." They fell back. But "they fell back" because they were lost in the thick forest (see map) near a lake in that vicinity; and they wandered on till they found themselves back again at the place where they had struck the trail at the edge of the forest.—Sanssouci.

455, 8. ɻi đahadi enaskaɸehaĭ, refers to a block-house (at Omaha Agency), which was about a quarter of a mile from the place where the story was told.

455, 11. naⁿbaha means, in this case, "on two sides," and hence is almost equivalent to ag¢añkaⁿhaⁿ, "on both sides."

455, 15. itaxaɻa usai. This refers to Qe watcicka, the Big Sioux, along which the party proceeded for a little while.

455, 21. añgaia¢e tai, the specific of "añga¢e tai," denoting motion to a particular place. See "i¢é" in the Dictionary.

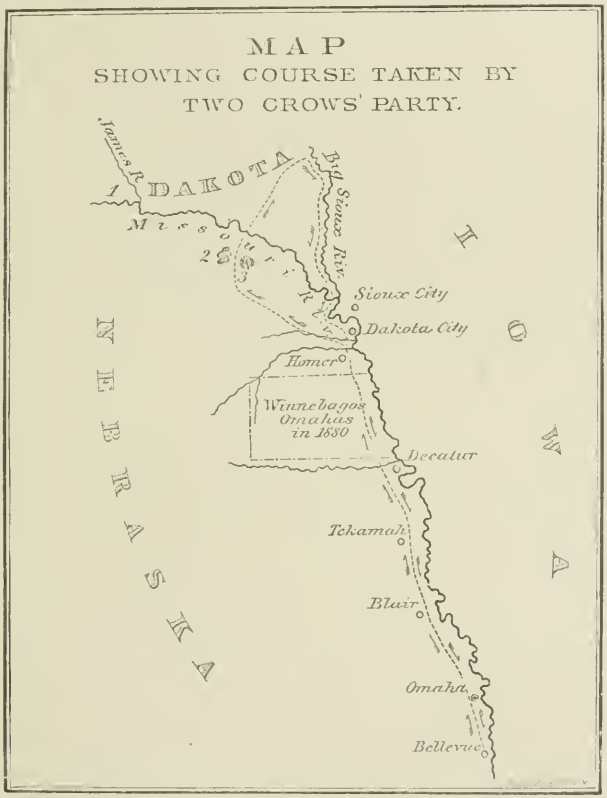
457, 3. egi¢e wagaq¢aⁿ ¢añkaɻa a-ii ɻí añgakii. Frank La Flèche and the collector have been puzzled by the use of "a ii ɻí" in this sentence. It would have been omitted,

were not Two Crows one who speaks the purest Omaha. The collector can offer but one explanation. The warriors were probably anxious to learn the result, so they were approaching Two Crows and Sinde-xa^{n}xă^{n} (a-ii); then, after they met, all reached their camp (aũgakii).

457, 4. e'a^{n} hă used instead of "e'a^{n} ă."

457, 6. ḍe¢a^{n}ba t'ca^{n}wa^{n}¢ai. They killed seven Yanktons.

457, 9. i¢aug¢e, pronounced i¢a+ug¢e.



1. Where the Yanktons farmed. 2. The Lake. 3. The Forest.

TRANSLATION.

We dwelt beyond Omaha City, and towards the Platte. The Dakotas came on foot to attack us. All of us Omahas dwelt on the Nebraska side of the river, at the point of timber near Sarpy's village. Some of the women had buried corn in the ground at the village. Being hungry, they went back to eat it. Behold, the Dakotas who had come on the war-path reached there. And when the women reached there, they were attacked by the Dakotas, who killed two of the women. The remaining woman was struck with a gun, and gashed in many places, but she came back to us alive. The Dakotas cut off all the hair of the two women, and after cutting the scalps in pieces, they carried them homeward. We pursued them, but we did not overtake them. We could not find their trail in the dark. When I reached home, behold, men came for me at night. I arrived there. And behold, four men had assembled; and I was the fifth. At length they said, "Collect some men; these people, the Dakotas, have injured us: let us repay them. Assemble the young men." All of them, too, assembled the men. And I collected the young men. We collected fifty persons. I said as follows: "Ho! they are just like us, and we resemble those who have treated us cruelly; we have guns and other weapons as they have. Let us repay them for what they have done to us. Come! let us go thither." And all were willing.

But before we could leave, the chiefs manifested their unwillingness for us to depart. They collected goods, and sent for us five leaders. When we arrived there, behold, the chiefs had invited us on account of the goods which they had collected. Behold, they commanded us not to go on the war-path. "You will not go on the war-path. Take these things. These chiefs went to the President to sell land. If they come back and consent to your going, you may then go," said the chiefs who had not gone to Washington. I was unwilling. I was displeased. I went home without taking any of the goods. So we did not go on the war-path, as we waited for the return of those who went to the President. They came home from the city of the President. When they had come back, I went to Joe. "I wished to go on the war-path, but the chiefs forbade me; so I did not go. Consider the matter for me," said I. "Oho!" said he, "go, of course, if you desire it."

When I reached home, I collected the men. I sent the messengers after ɖa¢iⁿ-naⁿpajĭ, Wanace-jĭnga, and Sĭnde-xaⁿxaⁿ. We collected many young men. "Come!" said I, "it is my desire for us to go on the war-path, and to kill one of the Dakotas." And we assembled at night. When that night was half gone, we were coming towards our present reservation. It was day when we reached Omaha City. And we continued our march in this direction. At that time there were no white people in that region above Omaha. At length two oxen were wandering about there. The young men, who were the servants, wished to eat them, so they spoke of killing them. "O warchief, we will eat them," said they. "Ho! servants, kill one and eat it; but do not disturb the other one," said I. Passing on, we stopped again for the night. The next day we went on till we reached the hollow by Henry's house, where we spent the night. Going thence the next day, we reached the present Winnebago reservation, sleeping when we arrived at the northern boundary. The following day, we went as far as Nibase, which is on this side of the ancient farming place of the Iowas. When we arose

in the morning, we discovered the proximity of persons. When we said, "Ho! let us wait for them to appear," ᵭa¢iⁿ-naⁿpajĭ was unwilling for them to pass by. I said, "Let us head them off on that side. I am in favor of our going by a path which is more towards the interior of the country." But ᵭa¢iⁿ-naⁿpajĭ spoke of going towards the Missouri. And then we got ourselves into a difficulty. We did not overtake the men, because we were tired. We dropped back, and so they got away in spite of us. When we awoke in the morning, we had no food. The servants were hungry. "Ho! O ᵭa¢iⁿ-naⁿpajĭ, go hunting. The servants are hungry," said I. ᵭa¢iⁿ-naⁿpajĭ went hunting. At length he came back, carrying a deer. So we ate it.

During the day we went across the country to the Missouri. That night we slept on the bank of the river. In the morning the stream was wide, as there was a freshet. We made a skin-boat of the deer-skin, and we put in it our guns, bows and blankets. The river extended as far as yonder house on the hill. When we put the things in the boat, we swam across with it. We barely reached the other side, as we were very weary. When we sat down on the other side, and had finished putting on our moccasins, the grass was set afire in two directions. We sat looking at the trail of the Dakotas who had been traveling about. We sat concealed. "Ho! come, warriors, consider the matter. This smoke is in two places; to which one will we go?" said I. ᵭa¢iⁿ-naⁿpajĭ said, "O war-chief, let us go towards this one in the rear."

So we went. We left the river, and departed across the country, by a near way. The fire had been made towards the head of a stream, and as it was near by we went towards it. At night, we lay down for a short while. Then we walked throughout the night; and when it was almost day we slept. In the morning we looked around for the men, but did not find them. And we were all day in coming back towards the place where Sioux City now is. We looked around very carefully as we walked, but we did not find them. Late in the afternoon the sun was very near the bluffs. "Come, let us go, O servants," said I. So we went. There was a bare cliff, without trees. "Let us soon go out of sight. Quicken your steps," said I. Before we reached it, ᵭa¢iⁿ-naⁿpajĭ and Wakide-jiñga crouched suddenly, they being the first to find the people. We, too, lay crouching. ᵭa¢iⁿ-naⁿpajĭ came back to us to report. "O war-chief, at this very place they cut wood, for they make the sound "ɹaqi," said he. "Ho! servant, as they are people, it is nothing." After we stopped and stood awhile, the other man came back to report. "O war-chief, they are people. They are women, but they sing Mandan songs," said he. "Ho! warriors, it is enough," said I.

So we went. We sat on a very small piece of the ground that was bare of vegetation; that is, we sat on a round tract of grass which had not been burnt by the prairie fire. The sun had nearly gone. "Ho! servants, it will be night. The sun has set. Ho! come, O servant ᵭa¢iⁿ-naⁿpajĭ, go as a scout. Count the persons that have camped, and see how many they are," said I. At length ᵭa¢iⁿ-naⁿpajĭ returned to us. "O war-chief, the lodges are two. They have but one horse." "Ho! that is enough. Ho! O servants, let us contend with them. You will do your best. Ho! to do it again but this once, Sĭnde-xaⁿxaⁿ, go to try them whether they are sound asleep. You will come back and report," said I. At length Sĭnde-xaⁿxaⁿ came back. "O war-chief, they are sound asleep." "Ho! come let us attack them, O servants. Make your weapons sharp," said I. They sharpened their knives and arrow-heads, and they put extra loads in their guns, some three bullets, others four. Then I made them sit

awhile, and I took Sĭnde-xa^{n}xa^{n} to make a final inspection. They were in a canvas tent, and just at one side of it we heard them snoring. As we stood at the rear of the next tent we heard its occupants snore. I called to Sĭnde-xa^{n}xa^{n}. "One of those snores. You will kill him by holding your gun close to the place where he lies," said I. "Let us go back to the servants to tell them," said I. And we went back. At length, after some of them came towards us, we all reached the servants. "O war-chiefs, how is it?" said they. "They are sound asleep," said I. So we went thither. We reached the rear of the lodges. We surrounded them and shot at them. As the lodges were attacked and shot into, their occupants were all shot down; we killed seven. We contended with them when just half of the night had gone, even at midnight. When we finished killing them, we were coming this way. "Ho! warriors, let us cease. Come, it is enough," said I.

So we were coming back. We walked all night, and just at day we reached the Missouri. We crossed the river before sunrise. We walked all day; and at noon we killed two deer, as we were hungry. We sat eating them. Then we continued our homeward march till we stopped for the night. The next day we walked throughout the day, and at night we killed a deer. The next day we walked till night, and so at night till about eight o'clock. Then we reached the house of a white man. Said I, "The white man will fear us, thinking that we are Dakotas. So let us ask him for food. I will open the door. Do you rush in after me." When I peeped in at the window, the white man was standing without any clothing at all. (He asked us if we were Dakotas, and was glad to find that we were Omahas.) The white man made us thankful, saving our lives, as it were, by giving us food at night. At night, when it was not day, that is, before the sun rose, we reached our village. Then all the people were stirring. "The men who killed the Dakotas have come home," said they. As we said that we had killed seven, all the people were delighted.

BATTLE BETWEEN THE OMAHAS AND DAKOTAS IN 1855.

Related by A^{n}'pa^{n}-ɬaⁿ'ga.

Gaq¢a$^{n'}$ aⁿgá¢ai pahañ'gadi. Kĭ Waɬé kĕ aⁿgúhai. Wada$^{n'}$be wá¢adai
On the hunt we went at the first. And Elkhorn River the we followed it. Scouts they who are called

ɬí waqúbe na^{n}bá tĕ'di gɸ'ba-¢ábɸi^{n}-qti-éga^{n}. Aⁿgá¢ai ɣĭ, huhú t'ea$^{n'}$wa^{n}¢aí
tent sacred two at the about thirty. We went when, fish we killed them

3 d'úba, ánaqti-éga^{n}. Ɬañgá ¢añká wanáce (amá) ɣigɸízai éga^{n}, úha^{n}i. Ga$^{n'}$
some, about how many. Large the ones that policeman (the pl. sub.) took for themselves as, they cooked them. So

¢asni$^{n'}$i tĕ, aⁿgá¢ai. Ha$^{n'}$ a^{n}¢a$^{n'}$ma^{n}¢i$^{n'}$i. Watícka cugá wi$^{n'}$ aⁿgúha a^{n}ma$^{n'}$-
they swallowed what, we went. Night we walked during. Creek thick one we followed we

ɸi^{n}i. Watícka kĕ a^{n}ja$^{n'}$-baji; gaeíbaɬa a^{n}ja$^{n'}$i, sna^{n}sna$^{n'}$aɬa. A$^{n'}$ba kĕ uga$^{n'}$ba
Creek the we slept not, out from it we slept, on the level ground. Day the light

ꞥī, égiᵩe aⁿ′paⁿ núga ecaⁿ′ maⁿᵩiⁿ′ amá. Wakíde-pi áꞥigᵩájii. Wakídai ꞥī,
when, behold, elk male near to were walking. Good marksman exhorted one another. They shot at them when,

nugá wiⁿ jíbe núqaⁿi. Ꞥandátaⁿ iénaxíᵩai ꞥī, wí ubᵩaⁿ′. Anaⁿ′hiᵩeáᵩĕ.
male one lower leg broke it by shooting. Treading on the ground they attacked him when, I I held him. I kicked him and knocked him down.

Háci atí amá ꝺá ᵩaⁿ ‘éᵩaⁿᵩai. Haⁿ′ ᵩataí ꞥī, bᵩáta-májĭ. Huhú jiⁿ′ga 3
After those who came head (ob.) the hit him on. Night they ate it when, I did not eat it. Fish small

núǰiñga wiⁿ′ iñgási wabᵩáte agᵩiⁿ′. Égiᵩe aⁿ′paⁿ naⁿ′ba cĭ ᵩutí watícka
boy one caught for me I ate I sat. At length elk two again there they came creek

kĕ uhá. Áma t’eaⁿ′ᵩai, miⁿ′ga kē. Wágai égaⁿ ugáꞤi. Añgáᵩai (ꞥī), wiⁿ′
the following. The other we killed, female the (ob.). Cut in slices as it was held over a fire. We went (when), one

wadaⁿ′be ahí. Égiᵩe ié-ma wéᵩai. Ꞥaⁿ′ᵩiⁿ gᵩéᵩai; Ꞥíi ᵩaⁿꞤá ugᵩá agᵩaí. 6
as a scout arrived there. At length the buffaloes be found them. He ran back suddenly; tents to the to tell of his back. he went

Wégaⁿze gᵩéba-naⁿ′ba-qti-égaⁿ ꞥaⁿ′ᵩiⁿ wañ′giᵩe akíi. Égasáni tĕ, wahaⁿ′
Measure at-out twenty running all reached home. The next day when, removing

aᵩaí. A-í-ꞥi égaⁿ, ié-ma wánasai. Miⁿ′ ᵩaⁿ céhiqtei hí tĕ, égiᵩe níaciᵃga
they went. They came to a place and camped as, the buffaloes they surrounded them. Sun the just that far arrived when, behold, man

wiⁿ′ aᵩaí. Égiᵩe níkaciⁿga dúba wagᵩáde amáma, Caaⁿ′. Níkaᵩíqai. Wáᵩiⁿ 9
one went. At length person some creeping up to us were, they say, Dakota. They chased the foe. Having them

aᵩái. Ĕduéhe. Caⁿ′ égiᵩe ugáhanaꝺáze. Caⁿ′ wakíde-hmaⁿ gᵩiⁿ′i. Caaⁿ′
they went. I joined it. Still at length darkness. Still shooting regularly at them they sat. Dakotas

amá djúba ‘ágᵩaqtiaⁿ′i. Égiᵩe Caaⁿ′ amá ugáhanaꝺáze uᵩúnajiⁿi; wajiⁿ′-
the (sub.) a few they suffered very much. At length Dakotas the (sub.) darkness depended on; they were

pibájĭ. Weánaxíᵩai (ꞥī) wiⁿ′ t’éᵩai, Úmaⁿ′haⁿ. Cí Umaⁿ′haⁿ amá wénaxíᵩ 12
savage. They attacked us (when) one they killed, Omaha. Again Omahas the (sub.) attacking them

‘íᵩai. Ákipai. Weaⁿ′naxíᵩa taí, ai. Umaⁿ′haⁿ wiⁿ′ cañ′ge aⁿ′sagi taⁿ ágᵩíⁿ,
spoke of. They met. Let us us attack them, said they. Omaha one horse swift the sat on,

maⁿ′zepe-niníba síaⁿᵩé aᵩiⁿ′. Wiⁿ′ ú ᵩiñ′ge utiⁿ′ gaⁿ′ᵩai. Ĕdí′qti ahí ꞥī,
hatchet pipe alone he had. One wound without to hit him he wished. Just there he arrived when,

maⁿ′zepe gisíᵩa-bájĭ égaⁿi. Ꞩipáz uᵩíqpaᵩĕ gaⁿ′ᵩai. Cañ′ge amá ꝺáhi 15
hatchet he forgot it like. Pulling by the hair to make him fall he wished. Horse the (sub.) neck

wackaⁿ′ꞥañgai éwaⁿ gaⁿ′, ákusaⁿ′de gí‘iⁿ aᵩaí. Gañ′ꞥī Umaⁿ′haⁿ ᵩiñké
he was strong being the cause, to him and beyond carrying he went. And Omaha the (st. one)

Caaⁿ′ taⁿ uᵩaⁿ′ eᵩégaⁿ, wáᵩiɔnaⁿ iᵩé. Caaⁿ′ aká názaꞥa t’éᵩai Cañ′ge
Dakota the (std. one) to hold him he thought, missing his hold he had gone. Dakota the (sub.) at the rear killed him. Horse

amá gí‘iⁿ qáᵩa agíi T’éaⁿᵩeqtiaⁿ′i! ai. Ca′′eaⁿ weánaxíᵩai. Cí wiⁿ′ 18
the (sub.) carrying him back again was coming. I have been killed outright! said he. Not stopping they attacked us. Again one

manⁿ′dehi íjahai, Umaⁿ′haⁿ-ma wiⁿ′ ugáꞤaᵩaí. Cí wiⁿ′ cañ′ge taⁿ naⁿ′ge
spear was pierced by the Omahas one struck him down. Again one horse the to run

uȹí'agai (Ⅾizábahe kĕ'ꞑa ma^{n}-bájnjú ć na$^{n'}$pai cañ'ge). Cí Caa$^{n'}$ wi$^{n'}$ atí,
refused Ⅾizábahe at the clods of earth here and there that feared horse). Again Dakota one came,

cí t'ȹ́ai Uma$^{n'}$ha^{n} ȹiñké. Hañ'kaska ꓘī, cañ'gaxai. Égasáni ꓘī, waha$^{n'}$
again he killed Omaha the (ob.). Midnight when, they ceased. The next day when, removing

3 aȹaí. Já wa'i$^{n'}$ agȹíi níkaci^{n}ga ȹábȹi^{n}. Wateígaxe uȹéwiñꓘíȹĕ. Wa'a$^{n'}$
they went. Dried buffalo meat carrying came back man three. To dance they assembled. Singing

júwagȹe gȹi$^{n'}$wakiȹaí t'é ȹañká Háci a^{n}wá'a^{n} taí, ai T'é ȹañká wa'a$^{n'}$
with them they caused them to sit dead the (pl. ob.). After let us sing, said they. Dead the (pl. ob.) singing

Júwagȹ 'íȹai. Waqé ȹicta$^{n'}$i ꓘī, níaci^{n}ga wi$^{n'}$ wégaⁿze wi$^{n'}$-qti-égaⁿ aȹaí.
with them they spoke of. Burying them they finished when, man one measure about one went.

6 Ɑájĩ-gā, é ínite-hma$^{n'}$i níkagahi amá. Kĭ ca$^{n'}$ aȹaí, Ⅾahé kĕ ꞑaⱭé. Núǰiñga
Do not go, saying. forbade him chief the (sub.). And yet he went, hill the (ob.) being near it. Boy

etȍwa$^{n'}$ wáȹiqe í ꓘī, uȹí'age, kĭ ca$^{n'}$ aȹaí. Ĕꞑá aká gíba^{n} égaⁿqti gȹi$^{n'}$i.
notwithstanding pursuing him were coming when, he refused, and still he went. There (col. sub.) the calling to him just so sat.

Ɑȹ́ ínite-má uhéwakiȹa-bájĩ. Ⅾahé ȹa^{n} ĭ$^{n'}$ta^{n} č'di hí-qti eꞑáta^{n} aȹi$^{n'}$ a-íi.
This those who prohibited him he did not let them have their way. Hill the now there he had just arrived thence having him they were coming.

9 T'ȹ́ai. Uqȹé atí Cañ'ge amá nañ'ge agíi. Cañ'gaxái-gā. Agíi.
They killed him. Quickly they came. Horse the (sub.) running was coming back. Cease ye. They were coming.

Waha$^{n'}$. Cí weánaxíȹai. Gaqȹa$^{n'}$ aȹaí Weánaxíȹa a-íi, hégа-bájĩ.
They removed. Again they attacked us. On the hunt they went. To attack us they were coming, not a few.

Wákiȹai. Áckaqtci ákikíȹai Múkiɔna^{n}-hma$^{n'}$i. Cañ'ge wi$^{n'}$ t'ȹ́ai Uma$^{n'}$-
They contended with us. Very close they contended together. They usually missed one another in shooting. Horse one killed it Oma-

12 ha^{n} amá. Wáqe iȹska juañ'gȹai kĕ t'ȹ́ai. Cañ'ge aká a$^{n'}$sagíqti, ma$^{n'}$-
has the (sub.). White man interpreter we with him the (ob.) they killed. Horse the (sub.) very swift, wet

smísmu égih iȹé. Caa$^{n'}$ amá uqȹé ahí égaⁿ, é ctī wi$^{n'}$ t'ȹ́ĕ tĕ, wahúta^{n}ȹi^{n}-
quicksand right into it he had gone. Dakotas the (sub.) soon arrived as, he too one he killed, gun

jáꞑa aȹi$^{n'}$. Uma$^{n'}$ha^{n} amá gaqȹa$^{n'}$ ma^{n}ȹi$^{n'}$ tĕ'di ugáe ma^{n}ȹi$^{n'}$i; wi$^{n'}$ȹa^{n}ȹa$^{n'}$,
forked he had. Omahas the on the hunt walk when scattering they walk; by ones,

15 ma^{n}bá-ȹa^{n}ȹa$^{n'}$ ma^{n}ȹi$^{n'}$i. Uma$^{n'}$ȹiñka wi^{n}áqtci ȹábȹi^{n}a$^{n'}$ weánaxíȹai Caa$^{n'}$ amá.
by twos they walk. Season just one three times attacked us Dakotas the.

NOTES.

462, 5. gacibaꞑa a^{n}ja^{n}i. They feared an attack from the enemy, if they remained close to the creek.

463, 3. bȹata-majĩ. A^{n}pa^{n}-ꞑañga did not eat any of the male elk, because its flesh was prohibited to all members of his gens, who were the Elk people.

463, 7. ꞑa^{n}ȹi^{n} wañgiȹe. There were several scouts, but only one is mentioned as having discovered the herd. The others peeped over the bluff, and then all ran back to the camp to tell the news.

463, 8. mi^{n} ȹa^{n} cehiqti hi tĕ, *i. e.*, about 4 p. m., at which time the story was dictated.

463, 8–9. niaci^{a}ga wi^{a}. This was Louis Sanssouci.

464, 7. Ẽ$_{a}$a aka, etc. The Dakotas, who were over the hill, called a little, without hallooing, inviting him to approach them.

464, 10; **464**, 11. hegabajĭ *and* ackaqtci, pronounced he+gabajĭ *and* a+ckaqtci by the narrator.

464, 11. ackaqtci akiki¢ai. The narrator clapped his hands three times, to represent the firing.

464, 12. Waqe ieskă, Logan Fontenelle, after whom Logan Creek, Neb., was named.

464, 14. Uma^{a}ha^{a} ama gaq¢a^{a}, etc. An explanatory sentence. It shows how the Dakotas were able to surprise Logan.

TRANSLATION.

In former days we went on the hunt with all the tribe, following the course of the Elkhorn River. About thirty of those called scouts were at the two sacred tents. As we went along, we killed some fish, a considerable number. The policemen took the large ones for themselves, and then cooked them. After eating, we departed, walking by night. We followed the course of a stream, whose banks were covered with trees. We did not sleep by the creek; we slept out from it, on the open prairie. At day, when it was light, behold, male elk were walking near us. The good marksmen exhorted one another. When the men shot at them they broke the leg of a male. When he made a dash, I caught hold of him and kicked him over. Those who came afterward hit him on the head. When they ate him at night, I did not eat any of the meat. I ate a small fish which a boy caught for me. At length two elk came directly toward us, following the stream. We killed one of them, the female, and having cut the meat into slices, we scorched them a little over a fire. As we went, one of those who had departed as scouts discovered the buffaloes. The scouts were about twenty miles from the camp, but all ran back suddenly to tell what they had observed. The next morning the camp was removed, and the tents were pitched near the herd, which we surrounded. When the sun was just about yonder, a man departed. Behold, some men were creeping towards the camp. They were Dakotas. The Omahas pursued the foe. I joined. At length it was dark; but still they continued shooting at them. A few of the Dakotas suffered very much. The Dakotas depended on the darkness, and they were in a desperate mood. They attacked us, and killed an Omaha. Then the Omahas spoke of attacking them. They met. One Omaha rode a very swift horse, having no weapon but his hatchet-pipe. He wished to hit one of the foe who had not been wounded. When he arrived just there, he seemed to forget about the hatchet. He wished to pull him from his horse, by catching him by the hair. But his own horse was so strong in the neck that he could not be managed; so he carried his rider not only to the Dakota, but a considerable distance beyond him. And when the Omaha thought of taking hold of the Dakota, he had missed catching hold and had gone by. The Dakota, who was then behind him, wounded him. The horse was coming back carrying his master. "I have been killed outright!" said he. He died soon after. And one Omaha was speared and struck down. Another one was on a horse that refused to run, as it feared the hillocks which were in that neighborhood. A Dakota came and killed the Omaha. They ceased fighting at midnight. The next day they struck the tents and departed. Three men came back bringing dried buffalo

meat. They assembled for the dance. They caused the dead to sit with them as they sang. "Let us sing afterwards," said they. They spoke of singing with the dead. When they had finished burying them, one man, ɻaháwag¢e-jíde (Red Shield), went out about a mile, though the chiefs forbade him. He still went on, being near to the bluff. If any young men pursued him, he refused to come. He still went on. Those who were there sat calling to him to go to them. He would not let the Omahas have their way, when they forbade his going. Just as he arrived at the hill the Dakotas came thence in pursuit of him. They soon came to him and killed him. His horse was coming back running to the camp. "Cease fighting," said they. Our warriors were returning to the camp. We removed. The Dakotas attacked us again. Then we removed the camp and went on the hunt. Many Dakotas were coming to attack us. They contended with us. The two parties contended together, being very close. They usually missed in shooting at one another. The Omahas killed a horse belonging to the enemy. The Dakotas killed the white interpreter who was with us. His horse was very swift, but he had gone right into a quicksand in the stream. The Dakotas soon reached him; but they did not kill him until he had shot one of them, as he had a double-barreled gun. When the Omahas were on the hunt with all the tribe, they usually scattered, and went in small parties, by twos, and sometimes singly. In one season the Dakotas attacked us three times.

MY FIRST BUFFALO HUNT.

By Frank La Flèche.

¢ábe¢i^{n}a$^{n'}$ pí hă. Pahañ'ga pí tĕ' a^{n}jiñ'ga, áda^{n} ɻé awákida-májĭ
Three times I was there. Before I was there when me small, therefore buffalo I did not shoot at them

¢a$^{n'}$ja, cañ'ge wa'iñ'ki¢é wéb¢i^{n}-hma^{n}-ma$^{n'}$ wanáse amá. Pahañ'gaqtci
though, horse to cause him to carry loads I used to keep them for them the ones who surrounded the herd. At the very first

3 wanásai tĕ'di, ɻé awákide 'iá¢ĕ. Cañ'ge da$^{n'}$ctĕ ¢ia$^{n'}$¢a ¢é¢ai ɻĭ, ɻé da$^{n'}$ctĕ
they surrounded them when, buffalo I shoot at them I spoke of. Horse perhaps it throws you suddenly and when, buffalo perhaps

já¢ihe taí, aí. Kĭ awáji^{n}cte. I^{n}dádi aká ɗábeáɻa juañ'g¢e a¢aí ɻé-ma
gore you may, said he. And I was in a bad humor. My father the (sub.) to the hill with me went. The buffaloes

wénaxí¢ai tĕ a^{n}wa$^{n'}$da^{n}be añg¢i$^{n'}$i Kĭ i^{n}dádi aká a^{n}wañ'kie ctĕwa$^{n'}$, nákia-
they attacked them the we saw them we sat. And my father the (sub.) talked to me notwithstanding. I did not

6 máji-hma^{n}-ma$^{n'}$. Égi¢e ɻe-núga wi$^{n'}$ ɻíaɻa¢ica$^{n'}$qti a¢i$^{n'}$ agíi níkaci^{n}ga aká
talk to him at any time. At length buffalo bull one right towards the tents. having him was coming back man the (sub.)

wi^{n}áqtci aka. Kĭ ɻe-núga amá waji$^{n'}$-pibájĭ. Níkaci^{n}ga ¢iñké iénaxí¢a-
only one the (sub.). And buffalo bull the (sub.) was savage. Man the (ob.) he attacked

hma$^{n'}$i. Ké! ĕ'di ma^{n}¢iñ'-gă, aí i^{n}dádi aká. Cañ'ge mi^{n}gá ɻañgá jíde,
regularly Come! there walk, said my father the. Horse female large red,

ma$^{n'}$ciadĭqti éde, aka$^{n'}$ta^{n}. Kĭ i^{n}dádi aká wahúta^{n}ɸi^{n} háhada$^{n'}$qti édega^{n}
very tall but, I tied her. And my father the (sub.) gun very light but, so

aɸi$^{n'}$i. Bɸíze ga$^{n'}$ ĕ'di bɸé. Ĕ'di pí ɤĭ'jĭ ʇe-núga aká cka$^{n'}$ajĭ naji$^{n'}$ aká.
had it. I took it and there I went. There I arrived when, buffalo bull the (sub.) motionless was standing.

Kĭ níkaci^{n}ga aká ĕ'di pí ɤĭ, gíɸĕqtia$^{n'}$-bi aí. Waji$^{n'}$-pibájĭ ʇe-núga aká. 3
And man the (sub.) there I arrived when, that he was very glad said. Was savage buffalo bull the (sub.).

Nú aká ma$^{n'}$ íkide ɸéɸai, kĭ nañ'ka kĕ'di úi. Gañ'ɤĭ weʌnaxíɸai.
Man the (sub.) arrow shot at him with, suddenly and back on the wounded him. And he attacked us.

Cañ'ge wáagɸi^{n} aká dúba^{n} ua$^{n'}$siqti áiáɸai, gañ'ɤĭ a$^{n'}$a^{n}ɸ iɸéɸai. ʇe-núga
Horse I sat on the one which four times leaping far had gone, and had thrown me suddenly. Buffalo bull

aká uhíackáqtci atíi ɤĭ, ɤigɸídaca^{n} aɸaí. Wákide bɸí'a áiáɸai. Akí 6
the (sub.) very close to had come when, turning himself around he went. To shoot at him I failed he had gone. I reached home

ɤĭ, i$^{n'}$na^{n}ha aká i^{n}dádi íhusa aká ɤĭ akí. Cañ'ge ta$^{n'}$ ma$^{n'}$ze-ɸáhe uɸáha
when, my mother the (sub.) my father was scolding him when I reached home. Horse the bridle sticking to him

kí tĕ'di, íbaha^{n}i tĕ a$^{n'}$a^{n}ɸ iɸéɸai tĕ. I^{n}dádi aká ía-bajĭ'qti íqa gɸi$^{n'}$i
reached home when, she knew it sent me off suddenly the. My father the (sub.) not speaking at all laughing sat.

ʇe-núga ɸi^{n} t'éɸaɸĕ ă, ai. Gañ'ɤĭ iɸáa-májĭ. 9
Buffalo bull the (ob.) you killed him I said he. And I did not speak.

NOTE.

This occurred when Frank was about twelve years old, say, in 1856.

TRANSLATION.

I went three times on the buffalo hunt. When I was there the first time, I was small; therefore I did not shoot at the buffaloes. But I used to take care of the pack-horses for those who surrounded the herd. When they surrounded the herd at the very first, I spoke of shooting at the buffaloes. But my father said, "Perhaps the horse might throw you suddenly, and then the buffalo might gore you." And I was in a bad humor. My father went with me to the hill. We sat and looked on them when they attacked the buffaloes. And notwithstanding my father talked to me, I continued there without talking to him. At length one man was coming directly towards the tents in pursuit of a buffalo bull. And the buffalo bull was savage. He attacked the man now and then. "Come! go thither," said my father. I tied a lariat on a large red mare that was very tall. And taking a very light gun which my father had, I went thither. When I arrived there the buffalo bull was standing motionless. The man said that he was very glad that I had come. The buffalo bull was savage. The man shot suddenly at him with a bow and wounded him on the back. And then he attacked us. The horse on which I was seated leaped very far four times, and had gone off, throwing me suddenly. When the buffalo bull had come very close he wheeled around and departed. So I failed to shoot at him before he went. I reached home just as my mother was scolding my father about me. When the horse reached home with the bridle sticking to it, she knew that I had been thrown. My father said nothing at all, but sat laughing. Addressing me, he said, "Did you kill the buffalo bull?" And I did not speak.

SACRED TRADITIONS AND CUSTOMS.

TOLD BY AⁿPAⁿ-ŁAÑGA

I.—Iⁿe'áge aⁿgúꞇai amá íwaspe gáx 'iɸá-biamá, íwagázu. ꞀÍ naⁿ'ba
Old man our the (sub.) what makes one behave making it spoke of, they say, what makes one upright. Tent two

waqúbe gáx 'iɸá-biamá, cĭ ɟí wiⁿáqtci waqúbe gáx 'iɸá-biamá. Uɸéwiⁿ-
sacred making they spoke of, they say, again tent only one sacred making they spoke of, they say. Assembled

3 ꭓiɸá-bi egaⁿ', íhuꭓiɸá-biamá níkagáhi amá. Caⁿ' mázi jaⁿ' má'a ɸiⁿ edábe
themselves, they say having, consulted one another chief the (suh.). In fact cedar wood cotton-wood the (ob.) also

waqúbe gáx 'iɸá-biamá. Cĭ niníba bɸáska naⁿ'ba waqúbe gáx 'iɸá-biamá.
sacred making they spoke of, they say. Again pipe flat two sacred making they spoke of, they say.

Niníba ɸictaⁿ'-bi ꭓĭ, níkagáhi ꭓiᗪáhi-biamá. Caⁿ' taⁿ'wañgɸaⁿ uꭓíᗪaꞇe
Pipe they finished, they say when, chief they chose for themselves, they say. In fact tribe each gens for itself (?)

6 wiⁿ'ɸaⁿɸaⁿ' naⁿbá ctĕ ca^n' ꭓigɸíza-biamá. Caⁿ' waqúbe jiñ'ga uéꞇaxíꭓiɸĕ
by ones two even in fact took for itself, they say. In fact sacred thing small they caused themselves to own

ɸaⁿ' taⁿ'wañgɸaⁿ baꞇéꞇé-ma ꭓi'í-biamá. ꞀÍ naⁿ'ba tĕ ꞇeáꞇa waqúbe gaxá-
the (ob.) tribe the gentes gave to one another. Tent two the (ob.) to the buffalo sacred they made it

biamá. ꞀÍ wiⁿáqtci tĕ níkaciⁿ'ga-aꞇáɸicaⁿ, t'éwaɸaí-aꞇáɸicaⁿ, waqúbe gaxá-
they say. Tent only one the (ob.) referring to men, referring to killing them, sacred they made it

9 biamá. Gaⁿ' ɸictaⁿ'-biamá qúbe gɸúba. Kĭ ɸé níkagáhi ꭓiꭓáxe aká
they say. At length they finished, they say sacred all. And this chief made themselves the (sub.)

úwakiá-biamá, pahañ'ga íɸigɸaⁿ' aká. ꞀÍ ɸé naⁿ'ba waqúbe ckáxai tĕ,
talked to them, they say, the first ruler the (sub.). Tent this two sacred you made the (ob.),

ákiɸiⁿ'i-gă hă. Húɸuga gáxai tĕ uɸúciaꞇa naji^n' taté hă. Caⁿ' edádaⁿ údaⁿqti
respect ye them . Circle of tents made the in the middle stand shall . In fact what very good

12 ahniⁿ' ctéctewaⁿ' 'í-hnaⁿi-gă. Kĭ níkagáhi añ'gaɸiⁿ' ctécte wégaⁿɸái-gă,
you have soever always give to (them). And chief we who are even desire from us.

á-biamá. Cénujiñga-má é waká-biamá. Ědí ꭓĭ waɸíheha-bájĭ taí, á-biamá.
said they, they say. The young men (ob.) that they meant, they say. In that case you will be stout-hearted, said they, they say.

Edádaⁿ áhigi ɸiñgóɸaɸĕ ɔniñkĕ'cĕ, ciñ'gajiñ'ga ᗪé ɸan'di uɸágiga taí hă.
What much you give to those not relations thou who, child forehead on the you paint yours will .

15 Áwaqpañ'qti éga^n úcka^n uɸáketaⁿ'í ꭓĭ, aⁿ'qtiɸié'gaⁿ taí, caⁿ' uákihaⁿ ataⁿ'
Very poor, as a great man like deed you acquire if, you will be great men, still additional (generations) how far

aɸaí tĕ ceⁿtaⁿ' aɸiⁿ' taí, á-biamá.
they go the so far they will have it, said they, they say.

II.—Waha$^{n'}$ aɕé ‘iɕá-biamá, ɻé uné. L̨é-ma uɕá gɕí-hna^{n}i ɕan′di ɻí
Removing they spoke of going, they say, buffalo hunting. The buffaloes (ob.) to toll of come back they used to when (in the past) tent

waqúbe ja$^{n'}$ kĕ waii$^{n'}$ úda^{n} ‘í-hna^{n}-biamá. Wanáse-hna$^{n'}$-bi ɻĭ, ɻí tĕ′di
sacred wood (=pole) the (recl. ob.) robe good they used to give, they say. They used to surround the herd, they say when, tent at the

ɻeɕéze gíbahi-hna$^{n'}$-biamá. Cénujiñ′ga na$^{n'}$ba níkagahí ɕañká ɻí waqúbe 3
buffalo-tongue they used to gather for it, they say. Young man two chief the ones who tent sacred

tĕ′di ɻeɕéze ɕécpahi te áɕa, á-biamá níkagáhi amá, ɻé-ma t′éwaɕaí hnan′di.
at the buffalo-tongue you gather for (them) will indeed, said, they say chief the (sub.), the buffaloes the buf- were killed whenever.

L̨eɕéze ɗasí ɕa^{n} man′dĕ kĕ ubáxa^{n} ɻĭ, man′dĕ-ɻa$^{n'}$ ‘í‘i^{n}-hna$^{n'}$i. L̨í tĕ′di
Buffalo-tongue tip the (ob.) bow the pushed into when, bow-string they used to carry by means of. Tent at the

éta^{n}ɕi$^{n'}$qti akí-hna^{n}i. ɗáze akí ɻĭ, uha$^{n'}$-hna^{n}i. Níkagáhi amá uɕéwi^{n}i 6
they, the very first they used to reach again. Evening they reached home when, they used to cook. Chief the (sub.) assembled

ɻĭ, wáhi^{n}-ci$^{n'}$ɕe t‘a$^{n'}$i ɻĭ, ĕ′di ɻí tĕ uɗaí, waii$^{n'}$haháge ɕa$^{n'}$ é uji ɕatĕ′. É
when, robe with the hair out they had if, there tent the (ob.) they entered, lower corners of a buffalo robe the (ob.) that filling they ate. That

waqúbe eɻá aká Hañ′ga gáxai aká wa‘a$^{n'}$ gɕi$^{n'}$-hna^{n}i, ɕataí tĕ′di.
sacred thing his the one who Hañga he who made it singing he used to sit, they ate when.

III.—Níaci^{n}ga wi$^{n'}$ úɻuhe ma^{n}ɕi$^{n'}$i ɻĭ, wada$^{n'}$be aɕé taí. Níkagáhi 9
Man one fearing noseen danger walks when, as scouts they will go. Chief

amá uɕéwiñɻíɕĕ-hna$^{n'}$i. I^{n}c‘áge wi$^{n'}$ ba$^{n'}$-hna^{n}i. Gé-hna^{n}i: Maja$^{n'}$ i^{n}ɕéga-
the (snb.) usually assemble. Old man one calls. He says as follows: Land you know it

sañ′ga te wí áɕi^{n}he+, ai. Ĕ′di égaⁿqti cénujiñ′ga gɕéba-sátă^{n}, gɕéba-cáde
for me will I I who move, he says. Forthwith young man fifty, sixty

da$^{n'}$ctĕ, ɻí waqúbe tĕ′di ahí-hna^{n}i. Cénujiñ′ga wada$^{n'}$be áiáɕe-hna$^{n'}$i. Aɕaí 12
perhaps, tent sacred at the they arrive. Young man as scouts usually go. They go

ɻĭ, húɕuga ɕa^{n} uɕíca^{n} ɻa$^{n'}$ɕi^{n}i. Égiɕe níkaci^{n}ga wéɕĕ da$^{n'}$ctĕ, uɕá agɕí-
when, circle of tents the (ob.) going around it they run. At length people they discover perhaps, to tell it they come

hna^{n}i. Ca$^{n'}$ é nuda$^{n'}$ ćkiga^{n}qtia$^{n'}$. Wébeta^{n} agɕí-hna^{n}i, a$^{n'}$he da$^{n'}$ctĕa$^{n'}$i.
back. In fact that going to war is just like it. Making a detour they come back, they flee perhaps (pl).

IV.—L̨é-ma hégabáji t′éwaɕaí ɻĭ, gaqɕa$^{n'}$ agí-hna^{n}i. Égiɕe níkagáhi 15
The buffaloes a great many they killed them when, the hunting party usually returned homeward. At length chief

amá uɕéwiñɻíɕĕ-hna$^{n'}$i tĕ. Égiɕe waqúbe gáxe ‘íɕai tĕ cí′. L̨í waqúbe
the (snb.) assembled themselves. At length sacred (thing) making they spoke of again. Tent sacred

na$^{n'}$ba tĕ′di ɻá wi$^{n'}$ úha^{n}i tĕ, uɕéwiñɻíɕĕ tai-éga^{n}. Cénujiñ′ga gɕébahíwi^{n}-
two at the dried buffalo meat one they cooked, to assemble themselves in order that. Young man a hundred

qti-éga^{n} uɕéwi^{n}waɕĕ-hna$^{n'}$i. Cénujiñ′ga nuɻáɕi^{n} ĕ′di aɕaí tĕ, ɻí tĕ égaxe 18
about they assembled them. Young man stripped to the waist there went, tent the around it in a circle

gɕi$^{n'}$i tĕ. Ca$^{n'}$ águdí ctĕ wahéhají-ma waii$^{n'}$ i$^{n'}$-hna^{n}i, unáji^{n} úda^{n} ctĭ
they sat. Yet in what soever place the stout-hearted ones robe they wore robes, shirt good too

ugínaji^{n}-hma$^{n'}$i. ɸasni$^{n'}$i ɻĭ, cañ′gaxe-hna$^{n'}$i. L̨í kĕ uhá aɕaí ɻĭ, ɻíci
they wore their own shirts. They swallowed (the food) when, they ceased. Tent the (line of) follow- ing it went when, tent-poles

¢igúje ɻi-úɕipu gɕi$^{n'}$ wénace ma^{n}¢i$^{n'}$i, wahéhajī amá ¢izé ma^{n}¢i$^{n'}$i. Ca$^{n'}$
bent a little — small lodge (see note) — sat — snatching from them — walked, — stout-hearted one — the (sub.) — taking — walked. — Yet

eáta^{n} wágiɻi uɕí'aga-bájī. Ja$^{n'}$-jiñga ¢izaí gĕ ɻí waqúbe kĕ'ɻa aɕi$^{n'}$ aki-
why — they tried to get them from them — they were not unwilling. — Stick — those that they took — tent — sacred — at the — having — they

3 hma^{n}i. L̥í snéde uɕúkihehébe gáxai. Waqúbe úju kĕ ɻí tĕ ída^{n}be
reached again. — Tent — long — one after another, as far as (the poles) reached — they made it. — Sacred thing — principal — the (ob.) — tent — the — in the middle

gáxai. Ciñ'gajiñ'ga pahañ'ga ¢iñké ɻá gínai. I^{n}c'áge wi$^{n'}$ ciñ'gajiñ'ga
they made. — Child — first-born — the one who — dried meat — asked of him. — Old man — one — children

gɕébahíwi^{n}-na$^{n'}$ba-qti-éga^{n} ijáje waɕáde-hma$^{n'}$i. L̥ucpá, wi^{n}áqtci ctécte
hundred — two — about — his name — he called them. — O grandchild, — only one — even though

ɻújī a^{n}¢ágigɕa$^{n'}$ te a-no+! agúdi ¢áta^{n}cé-da^{n}, aí i^{n}c'áge aká. Uɕéwi^{n}¢aí
yonder, at a short distance, — you will put it on (the ground) for me — halloo! — indeed, — in what place — you are standing! — said — old man — the (sub.). — They collected

ɻī, ɻá kĕ bɕúga da$^{n'}$bai. L̥í snéde éta^{n} ¢ibɕá-hma^{n}i. Waka$^{n'}$-ma^{n}¢i$^{n'}$
when. — dried meat (line of) — the — all — they looked at. — Tent — long — so far — they spread it out. — Waka^{n}-ma^{n}¢i^{n}

aká ɻá ci$^{n'}$qtci dúba uɕúciaɻa ihéɕĕ-hma$^{n'}$i. Máqa^{n}i. Kĭ ci$^{n'}$qtci kĕ na^{n}bé
the (sub.) — dried meat — very fat — four — in the middle — placed them. — He cut them up. — And — very fat — the (ob.) — hand

9 tĕ éɕa^{n}ska wága gáxe-hma$^{n'}$i. Waséjide ígahíi ɻī, ja$^{n'}$ waqúbe tĕ íbiɻa-
the — that size — slices — he made them. — Red clay — they were mixed with — when, — sacred pole — the (ob.) — he rubbed

hma$^{n'}$i, ɔni$^{n'}$ɔninde átaca^{n} gáxe-hma$^{n'}$i. Ga$^{n'}$ ¢icta$^{n'}$-hma^{n}i. Ukít'ĕ-cta$^{n'}$-ma
on. — greasy — exceedingly — he made it. — And — he completed it. — The habitual fighters

uɕéwi^{n}wáɕĕ-hma$^{n'}$i. Ukít'ĕ ákiɕa gáxe 'íɕĕ-hma$^{n'}$i. Ígadíze-hma$^{n'}$i, cañ'-
they assembled them. — Enemy — to contend with — making (feigning) — they spoke of. — They rode round and round, — sitting

12 gagɕi^{n}. Qáde dúbaha níkaci^{n}ga éga^{n} gáxe-hma$^{n'}$i, ɻí snéde uɕúciaɻáɕica^{n}.
on horses. — Grass — in four places — man — like — they made, — tent — long — in front of.

Dúba^{n} kikíde-hma$^{n'}$i, cĭ dúba^{n} níkaci^{n}ga ¢añká t'éwaɕĕ wáxe-hma$^{n'}$i.
Four times — they shot at one another, — again — four times — person — the (ob.) — they pretended to kill them.

Waɗáde ctĭ dúba^{n} wáxe-hma$^{n'}$i. Áda^{n}bĕ'qti kíde-hma$^{n'}$i. Qáde múbɕij
To cut them up — too — four times — they pretended. — Taking very close aim — they shot at (them). — Grass — they knocked

15 ihéɕĕ-hma$^{n'}$i. Maqúde sía^{n}¢é ují íkide-hma$^{n'}$i. Ukít'ĕ amá níkagáhi ¢añká
down by shooting. — Powder — alone — put in — they shot at (them) with. — The hostiles — chief — the (ob.)

wénaxíɕa-hma$^{n'}$i. Dúba^{n} ákikíɕa-hma$^{n'}$i. Na^{n}cta$^{n'}$i. Ukít'ĕ amá cañ'gaxai.
attacked them. — Four times — they fought one another. — They stopped running. — The hostiles — ceased.

Niníba waqúbe ɻí aɕi$^{n'}$ ¢iñkĕ'ɻa dúba^{n} ahí-hma^{n}i, waii$^{n'}$ wi$^{n'}$ ubéta^{n} taí
Pipe — sacred — tent — to him who had it — four times — they arrived. — robe — one — to wrap around it

18 éɕi^{n} ahíi. ¢ické tĕ. Niníba ¢ickaí ɻī, ubéta^{n} aɕi$^{n'}$ ahíi. L̥í waqúbe
they took it there for him. — They untied its covering. — Pipe — they untied — when, — wrapping it in (the robe) — they took it there. — Tent — sacred

kĕ'ɻa aɕi$^{n'}$ akíi; é ninígahi waqúbe gáxe ují. Níkagáhi amá eɔnáqtci
at the — having it — they reached again; — that — killikinnick — sacred — made — they put in. — Chief — the (sub.) — they alone

¢acúde gɕi$^{n'}$-hma^{n}i.
puffing out smoke — sat.

V.—Niníba waqúbe kĕ𝔧á¢ica^{n} cĭ úcka^{n} wi$^{n'}$ uwíb¢a tá miñke. Níkagáhi
Pipe sacred pertaining to the again custom one I tell you will I who. Chief

amá u¢éwi^{n}i 𝔧ĭ, Watcígaxe úda^{n} hă, ai. Iñké-sabĕ aké, niníba e𝔧á aká,
the assembled when, To dance good . said they. Iñke-sabĕ it was he who, pipe his the
(sub.) (sub.),

é watcígaxe gáxe ‘i¢aí, u¢úkie. I¢ákig¢e íhu𝔧i¢aí. Má‘a ja$^{n'}$ wi$^{n'}$ agía¢aí 3
that a dance making promised, talked to (them) about it. To join one thing to the other they consulted one another. Cotton-wood wood one went for it

Iñké-sabĕ amá wañ'gi¢e. Ꝺasí ¢a^{n}tá ja$^{n'}$ gasúda-bájĭ. Wa‘ú na$^{n'}$ba júwag¢e
Iñke-sabĕ the (pl sub.) all. Top of a tree at the wood was not cleared of branches. Woman two with them

a¢aí, mácaka a¢i$^{n'}$i. U¢úcia𝔧á uję́ći gáxai; ĕ'di múza-hna^{n}i, ja$^{n'}$ tĕ. I^{n}c‘áge
went, woman's strap for carrying wood they had. In the middle hole for the pole they made; there they planted it, pole the (ob.). Old man

íekí¢ĕwákí¢aí. Wa¢átcigáxe te, aí a¢a+. Ja$^{n'}$ ¢a𝔧ína^{n}qi te a¢a+, aí. Iñké- 6
they made them act as criers. You will dance, they say indeed. Sleep you will arouse yourselves by dancing indeed, said they. Iñke-

sabĕ akádi ja$^{n'}$jiñga d‘úba gasaí. Hú¢uga ¢a$^{n'}$ nú¢ica^{n} a¢aí égа^{n}, ta$^{n'}$wañg¢a^{n}
sabĕ at the stick some they cut. Circle of tents the (ob.) around it went as, tribe

ubána^{n}-ma ja$^{n'}$jiñga wi$^{n'}$¢a^{n}¢a^{n} wa‘í-hna$^{n'}$i. Ubána^{n} újų aká gé-hna^{n}i:
the gentes stick one by one they gave them. Gens head-man the said as follows:

Watcígaxe tĕ ĕ'di-añgúi^{n}he wéga^{n}¢ai égа^{n}, ja$^{n'}$jiñga kĕ wa‘í tai-égа^{n} atíi hă, ai. 9
Dance the we join it they wish for us as, stick the to give (ob.) us in order that they have come said be.

Cénujiñ'ga b¢úga há¢u𝔧á¢i^{n}i. Wasésa^{n} 𝔧i‘a$^{n'}$i. Wa‘ú mi$^{n'}$jiñga edábe waté
Young man all naked. White clay they rubbed on themselves. Woman girl also dress

té-hna^{n}i, cĭ 𝔧i‘a$^{n'}$i. Águdí ctĕ cénujiñ'ga wi$^{n'}$ wá¢aha úda^{n} á¢ahai. Iñké-
wore dresses, again they painted themselves. In what soever place young man one clothing good be wore clothing. Iñke-

sabĕ nú na$^{n'}$ amá wañ'gi¢e ja$^{n'}$ tĕ eca$^{n'}$qtci g¢i$^{n'}$-hna^{n}i. Wáhi^{n}-ci$^{n'}$¢e i$^{n'}$- 12
sabĕ man grown the (sub.) every one pole the very near it sat. Robe with the hair out they

hna^{n}i. Néxe-ga𝔧ú dúba, ꝺéxe dúba ctĭ (a¢i$^{n'}$) a-í-g¢i^{n}i. Iñké-sabĕ cénujiñ'-
wore. Drum four, gourd rattle four too (having them) they sat there. Iñke-sabĕ the young

ga-ma niníba waqúbe na$^{n'}$ba kĕ, é akíwa wépahañ'ga a¢i$^{n'}$ tá aká. Cénu-
men pipe sacred two the, that both the first will have them. Young

jiñ'ga na^{n}bá aká niníba ujíi-de áigá¢a ma^{n}¢i$^{n'}$-hna^{n}i. Wá¢i^{n}é¢ĕ ga$^{n'}$¢a-ma 15
man two the (sub.) pipe (they) filled, when carrying on the arm walked. To make presents those who wished

ígadíze-hna$^{n'}$i, cañ'gag¢i$^{n'}$i. Na^{n}taí nú¢ica^{n}. Ma$^{n'}$te g¢i$^{n'}$i Qúx𝔧a aká. Nú
rode round and round, sitting on horses. They danced going around (the pole). Within sat Singers the (sub.). Man

amá ca$^{n'}$ ba𝔧úwi^{n}xai; wa‘ú amá ágaha na^{n}taí.
the in fact turned around; woman the outside on the danced.
(sub.)

NOTES.

468, 1. 𝔧i na^{n}ba, the two sacred tents of the Hañga gens.

468, 2. 𝔧i wi^{n}aqtci, the sacred tent of the Weji^{n}cete gens.

468, 3. mazi ja^{n} ma‘a ¢i^{n} edabe, the sacred pole, which is kept in one of the Hañga tents.

468, 4. niniba b¢aska na^{n}ba, the two sacred pipes kept by the Iñke-sabĕ gens.

468, 6. waqube jiñga, the sacred customs of each gens and sub-gens.

468, 11. huɸuga gaxai tĕ. As the huɸuga was curvilinear, "tĕ" cannot refer to its shape. It admits of two renderings: "the *one act*," and "when" or "as," implying the *occasion*, *time*, or *reason*.

469, 2. ja^{n} kĕ. The sacred pole is not kept erect, except on special occasions.

469, 3. nikagahi ɸañka. Frank La Flèche read "aka" instead of "ɸañka."

469, 7. waii^{n}hahage ɸa^{n}, the lower corners of a buffalo-hide, *i. e.*, the part towards the feet of the buffalo.

469, 18. cenujiñga nuɮaɸi^{n}, etc., refers to those who had not yet distinguished themselves in battle.

470, 1. ɮi-uɸipu, a small lodge, such as the Winnebagos use. See "ɮi-uɸipu" and "nɸipu" in the Dictionary.

470, 3. ɮi-snede uɸukihehebe gaxai. The length of the long tent depended upon the number of small tent-sticks obtained by the warriors.

470, 5–6. ɮucpa . . . agudi ɸata^{n}ce-da^{n}. This is equivalent to "wawenai," asking or begging them to give something. After the old man said this, the fathers used to bring their children, each with four presents. These gifts, in modern times, have consisted of a piece of dried buffalo meat, a gun, a fine robe, and a kettle. When a gun could not be had, "nikide," which were precious, and were used for necklaces, were offered instead. Sometimes a horse was the fourth gift.

470, 15. ukit'ĕ ama, etc. The front flaps of the long tent were raised a little. Then the attacking party passed between the dried meat and the grass-figures, and assaulted the chiefs. Both parties fired four times. Then the fight ended.

470, 18–19. Before the sacred pipe was taken back to its tent, the chiefs smoked it, and then it was taken over to the side of the young men, who represented the enemy. Here and there one would smoke it. Four times did they carry the pipe around for some of them to smoke it; and then it was returned to its sacred tent.

471, 3. iɸakigɸe ihuɮiɸai. On the evening of the day of the sham fight.

471, 5. macaka. Frank La Flèche read, "mácа^{n}ka.

471, 15–16. Those on horseback used to watch for the pipe-bearers to come around, and when the women were on the other side of the circle. Then a horseman would take one of the pipes, which he "held for" a man ("uiɸa^{n}"), to whom he gave his horse, etc. See ɖaɸi^{n}-na^{n}paji's War Story, the final paragraph. The men danced in a peculiar course, going from west to south, thence east and north; but the women followed the course of the sun, dancing in the reverse order, from the east to the south, thence by the west to the north.

TRANSLATION.

1.—Our ancestors spoke of making something to keep the people upright, something to make them behave. They spoke of making two sacred tents, and also of making another. When the chiefs had assembled, they consulted one another. They spoke of making sacred the cedar and cottonwood pole and two flat pipes. When they finished the pipes, they elected their own chiefs; and each gens of the tribe constituted itself according to its sub-gentes. And the gentes of the tribe gave to one another the minor sacred things which they now possess. They made the two tents sacred to the buffalo; and they made the one tent sacred to human beings; that is, to killing them

in war. At length they completed all that was sacred. And these who had made themselves chiefs, they who were the first rulers, talked to the people. "Respect ye these two tents which ye have made sacred. When the tribal circle is formed, they shall stand in the middle. Indeed, make it a rule to give to them whatsoever very good things you have. And desire even the chieftainship from us," said they, addressing the young men. "In that event you will be stout-hearted. If any of you give many presents to strangers, you may paint your children's foreheads. If you acquire this privilege by becoming very poor, you will be great men, and future generations will keep up the customs as long as the tribe shall last."

II.—They spoke of removing the camp to go on the buffalo hunt. When they came back and told about the buffaloes, they used to give good robes to the pole of the sacred tent. When they surrounded a herd, they used to gather together the buffalo tongues for the tent. When the buffaloes were killed, the chiefs said, "Ye two young men, you will gather buffalo tongues and place them at the sacred tent." The young men used to thrust one end of their bows through the tips of the buffalo tongues, and carry them along by means of the bow-strings, which they put in front of them, next to their chests, the bows being on their backs. They were the very first ones to reach the lodges again. When they reached home in the evening, they used to cook. The chiefs assembled, wearing robes with the hair outside, and entered the sacred tent, where they ate after putting the food in the lower corners of their robes. He whose sacred thing it was, Hañga, he who had made the feast, sat singing as the others ate.

III.—When a man continues to fear unseen danger, they go out as scouts. The chiefs assemble. An old man calls: "I who move wish you to learn about the land for me!" Forthwith fifty or sixty young men go to the sacred tent of the Wejiⁿetc. The young men go as scouts, running around the circle of tents. At length they come back to report, perhaps, that they detected the presence of men. And they regard this service as fully equal to going on the war-path. They come back by making a *detour*, and perhaps they flee.

IV.—When they killed a great many buffaloes they usually started homeward. At length the chiefs assembled, and spoke of making a sacred thing. They cooked a piece of dried buffalo meat at the two sacred tents, that they might assemble for the ceremony. The chiefs collected about a hundred young men, who were stripped to the waist and who sat in a circle around the two tents. Some of the men here and there were considered brave, so they wore robes and had on gay shirts. When they had eaten all the food the feast was ended. As the brave men followed the line of the tents, they were snatching bent tent-sticks from those who dwelt in small tents. And the owners did not refuse, nor did they ask why the braves tried to deprive them of their tent-sticks. They carried the sticks which they had taken back to the sacred tents. They made a long tent, using the sticks as long as they lasted. They made the principal sacred thing (*i. e.*, they placed the pole) in the middle of the tent. They asked each first-born child for a piece of dried buffalo meat. An old man called about two hundred children by their names. "O grandchild, wherever you are standing, even though you bring but one thing, you will put it yonder on the ground for me, at a short distance." When they collected the dried meat all beheld it. They spread it

ont the length of the long tent. Waka^{u}-ma^{u}ϕi^{u} placed four of the fattest pieces of the meat in the middle. He cut them with a knife. He cut the fattest in slices as large as one's hand. These he mixed with red clay, and then rubbed the sacred pole with the compound, making it exceedingly greasy. At length he completed it. They assembled the warriors, having spoken of teigning to contend with the enemy. The horsemen rode round and round. The chiefs had made four grass figures, in the shape of men, which they had put in as many places in front of the long tent. The mounted men and the chiefs shot four times at one another; and four times did the former pretend to kill the grass figures. And four times they pretended to cut them up. They took very close aim at them when they shot at them, and they knocked them down every time that they shot. They shot at the figures with guns loaded only with powder. The hostiles attacked the chiefs. Four times they fought one another. They stopped running. The enemy ceased fighting. Four times they went to the keeper of the tent of the sacred pipe, taking to him a robe to wrap around the pipe. They untied the pipe covering. Then they wrapped the pipe in the robe, and carried it to the long tent. After the ceremony they took it back to the sacred tents. It was that pipe which they used during the ceremony, after filling it with killikinnick which had been made sacred. The chiefs alone sat puffing out the smoke, when they put the pipe to their lips.

V.—Now I will tell you a custom pertaining to the sacred pipes. When the chiefs assembled they said: "It is good to dance." It was Iūke-sabĕ, the keeper of the pipes, who promised to make a dance, and talked about it. The chiefs consulted with one another about having the dance directly after the other ceremonies. All the men of the Iūke-sabĕ gens went after a cottonwood tree, from which they cut off all the branches but those at the top. Two women accompanied the men, having their "macaka." When they brought the tree back they planted it in a hole in the ground, which had been made in the midst of the tribal circle. They caused old men to act as criers. "You are to dance! You are to keep yourselves wide awake by using your feet!" said they. The men of the Iūke-sabĕ cut ten sticks in the neighborhood of their tents. Having gone around the tribal circle, the bearers of the sticks gave them out, one by one, to the several gentes. The head of each gens said as follows: "They have come to give us the stick because they wish us to take part in the dance." Nearly all the young men were naked. They rubbed white clay on themselves. The women and girls wore dresses and painted themselves. Here and there a young man was seen who wore good clothing. All the elder men of the Iūke-sabĕ gens sat close around the pole. They wore robes with the hair outside. They had four drums and four gourd rattles. Both of the sacred pipes of the young men of the Iūke-sabĕ were to occupy a prominent place in the dance. The two young men who kept them filled them and carried them on their arms as they proceeded in the dance. Those who desired to make presents were mounted and rode round and round the circle of the dancers. Those on foot danced around the pole. The members of the Quŋa section, who were the professional singers, sat within the circle of the dancers. The men turned around, and the women danced in an outer circle.

LETTERS DICTATED BY OMAHAS AND PONKAS.

ƎAHÉ-ⱠÁƎĚ TO CÚDE-GÁXE AND MAˣTCŪ-WÁ₵IHI.

July 29, 1878.

Negíha, aⁿwaⁿ′qpani teábe. Wiɻaⁿ′be kaⁿ′b₵a, akíwa, Maⁿtcú-wá₵ihi
O mother's brother, me poor very. I see you I wish, both, Maˢten-wa₵ihi

é₵aⁿba. Má₵e usní tĕdíhi ϰĭ, wiɻaⁿ′be taí miñke. Umaⁿ′haⁿ-ma cañ′ge
he too. Winter cold it arrives when, I see you will I who. The Omahas horse

₵iñgé teábe; waqpáni amá. Caaⁿ′ amáɻa pí éde, cañ′ge ₵iñgé ag₵í. 3
without very; they are poor. Dakotas to the ones who I was there, but horse without I came home.

Sindé-g₵écka waɻaⁿ′be pí éde, cañ′ge aⁿ′í-bájĭ. Ciñ′gajiñ′ga ₵i₵ɻa, negíha,
Spotted Tail I saw him I was there but, horse he did not give me. Child your, O mother's brother,

wakéga-bájĭ éiⁿté, iⁿwiⁿ′₵a-gā. Umaⁿ′haⁿ-ma mé tĕ′di, mactĕ tĕ′di, áhigi
sick not it may be, tell to me, The Omahas spring in the, warm in the, many

₵idaⁿ′be tá amá. ϰaxé-₵aⁿ′ba jnág₵e ag₵iⁿ′; aⁿ₵aⁿ′bahaⁿ. Waqiⁿ′ha hníze 6
see you will. Two Crows I with him I sit; he knows me. Letter you receive

ϰĭ, wiⁿ′utañgáqti tiañ′ki₵á-gā.
when, just as soon as make one come to me.

TRANSLATION.

Mother's brother, I am very poor. I wish to see you both. I will see you this year, in the winter. The Omahas have no horses at all; they are poor. I went to the land of the Dakotas, but I came home without a horse. I went to see Spotted Tail, but he did not give me a horse. Tell me, mother's brother, if your children are not sick. Many of the Omahas will see you in the spring, when it is warm. I sit with Two Crows, who knows me. When you get the letter, send me one immediately.

ϰAXÊ-₵Aᴺ′BA TO MAˢTCÚ-WÁ₵IHI.

July 29, 1878.

Nisíha, hnájĭ tĕ′di, aⁿwaⁿ′qpani-majĭ′-qti-maⁿ′ ₵aⁿ′ctĭ. Hné ϰĭ, aⁿwaⁿ′-
My child, you did not go when, I was not poor at all heretofore. You went when, me

qpani hégamájĭ. Wigísi₵ĕ-hmaⁿ caⁿca⁰′-qti-maⁿ′. Ca⁰′ wigíɻaⁿbe kaⁿb₵á- 9
poor me not a little. I am used to thinking of you always very I do. In fact I see you, my relation I wish

qti-maⁿ′. Éátaⁿ ϰĭ wigíɻaⁿbe etégaⁿ-májĭ. Wé₵ahidĕ′qti hné tĕ, iⁿ′₵a-májĭ
very much. How if I see you, my relation apt I not. Very far away you wen' as, I am sad

hă. Íe údaⁿqti winá'aⁿ kaⁿb₵égaⁿ. Niaⁿ′ba ₵iñgé tĕ′di cu₵éa₵ĕ. Ca⁰′.
Word very good I hear of you I hope. Moon (-light) none when I send it to you. Enough.

TRANSLATION.

My child, before you went, I was not poor at all. When you departed, I was very poor. I always remember you, and I greatly desire to see you. It is not probable that there will be any way for me to get to see you. I am sad because you went so far away. I hope to hear good words from you. I send you this when there is no moonlight. Enough.

JÁBE-SKA TO WAHÉ'A^{n}.

August, 1878.

ɸijiⁿ′ɸe t'é. Pahañ′ga iⁿc'áge ijiñ′ge giɻaⁿ′be, gít'e hă. Gañ′xĭ Wajiⁿ′a-
Your elder brother dead. Before old man his son saw his, died to him . And Bird-

gahíga, wabáxu gaⁿ′ hníze te hă. Gañ′xĭ waqiⁿ′ha hníze tĕ′di, údaⁿ maⁿ-
Chief, letter at any rate you take it will . And letter you receive it when, good yon

3 cniⁿ′ xĭ iⁿwiⁿ′ɸa gíɸa-gă. Aná'aⁿ te hă. ɸijañ′ge wédaɸĕ naⁿbídawáɸĕ
walk if to tell me send it back. I hear will . Your daughter gave birth twins

wáɸiⁿ. Akíwa t'aí. Uqɸĕ′qtci gɸí 'íɸaɸĕ wíkaⁿbɸa. Caⁿ′. ɸijiⁿ′ɸe t'é gaⁿ′
she had. Both died. Very soon to come back you promised I desire you. Enough. Your elder brother dead so

uɸíwibɸá hă. He-xápa, ɸiádi, ɸáɸuháqtci t'é. ɸagíctaⁿbájĭ t'é te amá.
I tell you of yours . He-xapa, your father, very nearly dead. You not seeing him, your own die he will.

6 Wajiⁿ′a-gahíga daⁿ′be júgɸa-gă. Jábe-skă tíɸikiɸé.
Bird-Chief seeing it be with him. White-Beaver causes this to come to you.

NOTES.

This is a curious letter. The first sentence was intended for Wahe'aⁿ; then six were addressed to Wajiⁿa-gahiga; and the rest, to Wahe'aⁿ.

476, 2. Pahañga iⁿc'age, etc. This should be "Iⁿc'áge ɸiñké ɣjiñ′ge giɻaⁿ′bajĭ tĕdi, gít'e hă:" literally, "Old man—the one who—his son—he saw not his—when—he died to him—."

476, 6. Jabe-skă, Waɸacpe, or Maⁿɸiⁿ-teaɻi, was an aged Ponka who remained with his Omaha kindred when his people were removed to the Indian Territory, in 1877.

TRANSLATION.

Your elder brother is dead. He died before his father saw him. And you, O Wajiⁿa-gahiga, please receive the letter. Send word back to me if you are doing well when you get the letter. I will hear it. Your daughter had twins. Both died. I wish you to promise to come home very soon. Enough. Your elder brother is dead, so I tell you about your own. Scabby Horn, your father, is almost dead. He will die before you see him. Look at this with Wajiⁿa-gahiga. White Beaver sends it to you.

JÁBE-SKĂ TO WÁQA-NÁJI[K].

August, 1878.

ꝑiádi ¢á¢uháqtci t'é. ꝑagícta[n]bájĭ t'é etéga[n]. Jábe-skă waqi[n']ha
Your father very nearly dead. You do not see yours to die apt. Beaver White letter

tí¢iki¢é. Wa¢ágicta[n]bájĭ t'é ta ¢ańká. ꝑakí 'i¢á¢ĕ; wi[n']¢akájĭ. ꝑiɬań'ge
causes to come to you. You do not see your (relations) they will die. You reach home promised; you did not speak truly. Your elder sister

wéda¢éde t'é. ꝑiɬa[n']cka ¢iɬań'ge ída¢ĕ kĕ t'é. Mi[n'] ¢a[n'] t'é égasáni tcĕ 3
bore children, but dead. Your sister's child your elder sister the one that she bore dead. Moon the dead the next day (=when) the

cu¢éa¢ĕ.
I send it to you.

TRANSLATION.

Your father is almost dead. He will be apt to die before you see him. Jabe-skă (White Beaver) causes the letter to come to you. Your relations will die before you see them. You promised to reach home, but you did not tell the truth. Your sister gave birth to a child, but it is dead. Your sister's son, to whom she gave birth, is dead. I send this to you on the day after the moon died (*i. e.*, August 1).

NAMÁMANA TO MA[N]TCÚ-WÁ¢IHI.

August 22, 1878.

Laha[n']ha, wabág¢eze ¢a[n'] cuhí wi[n']uwatań'ga íc̣a¢ĕ te hă. Usníăjĭ
Brother-in-law, letter the (ob.) reaches you as soon as it to be coming you cause will . Not cold

ca[n]té cupí tá miñke hă. Ujań'ge kĕ i¢ápaha[n]-mají'-qti-ma[n']. Maja[n'] águdi 6
yet, when I reach you will I who . Road the I have not the least knowledge of it. Land in what place

¢ag¢i[n'] ¢a[n] i¢ápaha[n] ka[n']b¢a tá miñke. Ciń'gajiń'ga wiɬań'ge wá¢i[n] ¢ańká
you sit the (ob.) I know I wish will I who. Child my elder sister she had them the ones who

úda[n]i ꝛĭ, uáma'a[n] ka[n']b¢a. Wamúske ctī náji hă, wéga[n]ze ag¢i[n']-sátă[n].
they are good if, I hear of it I wish. Wheat too I sowed , measure fifteen.

Ciń'gajiń'ga wiwíɬa wakégede píăjĭ. T'é tĕ'di, cub¢é téi[n]te. A[n]wa[n']qpani 9
Child my sick, but bad. He dies when, I go to you may. Me poor

hégamájĭ hă. Éskana wiɬa[n']bai ka[n]b¢éga[n]-hma[n] ca[n']ca[n]. Maja[n'] (¢a[n]) úda[n]
I am very . Would that I see you I am hoping always. Land (the) good

(ꝛĭ), wágazu aná'a[n] ka[n']b¢a. Céna.
(if), correctly I hear I wish. Enough.

TRANSLATION.

O brother-in-law, please send me a letter as soon as this one reaches you. I will reach you before the cold weather. I do not know the road at all. It will be my desire to know the land in which you dwell. If the children that my sister has are well, I wish to hear about it. I sowed fifteen acres of wheat. My child is very ill. When he dies, I may go to you. I am very poor. I am constantly hoping to see you. If the land in which you dwell be good, I wish to hear correctly about it. Enough.

ÚHAˣ-JIÑ'GA TO GACÚDIȼAˣ.

August 22, 1878.

Nisíha, hné tĕ, năn'de iⁿ'pimajĭ'qti-maⁿ'. Ataⁿ' wisíȼĕ tĕ năn'de
My child, you went when, heart I had it very bad for me. When I think of you the heart

iⁿ'pimájĭ-hmaⁿ-maⁿ'. Gaⁿ'adi aⁿwaⁿ'qpani-máji téⁱⁿte, caⁿ' éskana wiɬaⁿ'be
I always have it sad. Now I may not become poor, yet would that I see you

3 kaⁿbȼégaⁿ. Caⁿ' éskana, nisíha, umaⁿ'ȼiñka (ȼé) wiɬaⁿ'be kaⁿbȼégaⁿ, usní
I hope. Still would that, my child, season (this) I see you I hope, cold

tĕ'di ȼéȼuádi. Níkaciⁿga aⁿwaⁿ'ȼitaⁿ'qti égaⁿ, ádaⁿ añxígȼicúpa-bajĭ'-qtiaⁿ'i.
in the during this. Indians we have worked hard some- what. there- fore we have not packed our things at all.

Waȼítaⁿ tĕ hégajĭ. E'aⁿ' maⁿhniⁿ' tĕ winá'aⁿ kaⁿ'bȼa. Égiȼe waqiⁿ'ha
Work the not a little. How you walk the I hear from you I wish. Behold, letter

6 uqȼĕ'qtci tiaⁿ'ȼakíȼĕ kaⁿ'bȼa hă.
very soon you send to me I wish.

TRANSLATION.

My child, when you departed, my heart was very sad. I am usually sad when I think of you. At this time, though I may not be poor, I hope to see you. Still I hope, my child, to see you this year, during this present winter. We Indians have been working very much, therefore we have not made any preparations for the journey. There is so much work. I wish to hear how you are. Behold, I desire you to send a letter back to me very soon.

KICKÉ TO MAˣTCÚ-ȽAÑ'GA.

August 22, 1878.

Aⁿ'baȼégaⁿ waqiⁿ'ha wawíƋaxú. Caⁿ' wisíȼĕqti-hmaⁿ-maⁿ', kagé.
This day, as letter I write to you. Still I am always remembering you very well, O younger brother.

Wigísiȼĕ'qti aⁿ'ba gĕ. Caⁿ' hníze xĭ, íe d'úba aⁿ'í iȼá-gă. Úckaⁿ e'aⁿ'
I remember you, my own, very well day the (pl. ob.). Yet you re- ceive it when, word some to give to me cause to be coming. Deed how

9 maⁿhniⁿ' tĕ winá'aⁿ kaⁿ'bȼa. Caⁿ' umaⁿ'ȼiñka ȼéȼuádi wiɬaⁿ'be kaⁿbȼégaⁿ.
you walk the I hear from you I wish. In fact season during the present I see you I hope.

TRANSLATION.

As it is to-day, I write you a letter. I am usually thinking of you, O younger brother. I think of you day by day. Now, when you get my letter, send some words to me. I wish to hear from you what you are doing and how you are. I hope to see you this year.

MAˣTCÚ-NAˣBA TO AGÍTCITA.

August 22, 1878.

Aⁿ′ba¢é níaciⁿga Paⁿ′ka ¢aⁿká wabág¢eze ¢aⁿ tí¢ai b¢íze. ¢iⁿan′de
This day people Ponka the ones who letter the sent here I have received. Your daughter's husband

wakégai; iⁿ′tcaⁿqtci gíndaᵘ′i. Úcb¢a tá miⁿke. Wamúske kĕ céta ⁿ
was sick; just now he is better. I tell him will I who. Wheat the (ob.) so far

g¢ítaⁿji. Wasnin′de taté. 3
he has not worked his. He delay will surely.

NOTE.

Agiteita is another name for Waji[u]a-gahiga, mentioned in Jabe-skă's letter. He is called Wanace-ꞑañga, Big Soldier, in the Ponka Census List of 1880. His daughter married an Omaha, Wanacekiꞑabi, referred to in the letter just given.

TRANSLATION.

I have received to-day the letter sent hither from the Ponka people. Your daughter's husband was sick. He is better now. I will tell him what you say. He has not yet harvested his wheat. He will surely be backward with it.

MAˣTCÚ-NAˣBA TO WĔ′S'Ă-ⱡAÑ′GA.

August 22, 1878.

ⱡucpáha, íe naⁿ′ba cu¢éwikí¢ĕ. Caⁿ′ Caaⁿ′ amá, Sĭndé-g¢ecka, naⁿbé-
My grandchild, word two I send to you. In fact Dakota the ones who Spotted-tail, hand

ub¢aⁿ′. 'Aⁿ′¢iñgĕ′qti naⁿbé-ub¢aⁿ′, caⁿ′ údaⁿ hă. Údaⁿqti naⁿbé-ub¢aⁿ′.
I held. Nothing at all being the matter. hand I held, yet good . Very good hand I held.

Caⁿ′ ukít'ĕ wiⁿaⁿ′wa ukít'e ¢aⁿ′ údaⁿ ¢anáji ⁿ tĕ aná'aⁿ kaⁿ′b¢a Caⁿ′ gaⁿ′ 6
Now nation which one nation the good you stand the I hear it I wish. At any rate

wisí¢ĕ-hnaⁿ-maⁿ′ ¢aⁿ′ja e'aⁿ′ tĕ, iⁿ′pi-májĭ. Wakan′da iⁿ¢iⁿ′¢ig¢aⁿ′ taité,
I always remember you though what is the matter when, I am sad. The Great Spirit decide for me about my own shall,

ehé. Céna cu¢éwikí¢ĕ. Údaᵘ anájiⁿ.
I say. Enough I send to you. Good I stand.

TRANSLATION.

Grandchild, I send you two words. I have shaken hands with the Dakota, Spotted Tail. It was for no special reason that I shook hands, yet it was good. It was very good for me to shake hands with him. Now I wish to hear with which of the nations you are on good terms. Though I always remember you, no matter what happens, yet I am sad when anything unpleasant occurs. I say that Wakanda shall decide for me about my affairs. I send enough to you. I am doing well.

ƋÍ-ZI-ɸIÑ′GE TO MIˢXÁ-SKÁ, QÚGAHUNÁJIˢ, AND QIɸÁ-SKĂ.

Níaciⁿga amá ɸéamá ɸidaⁿ′be taí ebɸégaⁿ, ádaⁿ cubɸé tá miñke.
People the (sub.) these see you will I think, therefore I go to you will I who.

Hné tĕ cetaⁿ′, negíha, cañ′ge céna aⁿɸá′i ɸañká t'aí, ádaⁿ cubɸé tá miñke.
You went when so far, mother's brother, horse so many you gave to me the ones that have died, therefore, I go to you will I who.

3 Wi꞊aⁿ′be tĕ ékigaⁿ, taⁿ′wañgɸaⁿ zaníqti ɸidaⁿ′be gaⁿ′ɸai. Negíha, wijiⁿ′ɸe
I see you the like it, nation all see you they wish. O mother's brother, my elder brother

mégaⁿ, aⁿwaⁿ′qpani héga-májĭ. Cubɸé tá miñke hă. Edécai ɬĭ, waqiⁿ′ha
likewise, me poor I not a little. I go to you will I who . What you say it, letter

uqɸĕ′qtci tiaⁿ′ɸakíɸĕ kaⁿ′bɸa hă.
very soon you send here to me I wish .

NOTE.

Miˢxa-skă or White Swan is Frank La Flèche, sr.; Qugahunajiˢ, Badger-skin-shirt; and Qɪɸa-skă, the head-chief, White Eagle.

TRANSLATION.

I think that these Indians will visit you, therefore I will go to you. Mother's brother, the horses which you gave me have died since you departed, therefore I will go to you. All of the tribe wish to see you, just as I do. Mother's brother and elder brothers, I am very poor. I will go to you. If you have anything to say, I wish you to send me a letter very soon.

ƋAHÉ-ɹLÁƋE TO QIɸÁ-SKA.

6 Waqiⁿ′ha hníze tĕ, iañ′kiɸá-gă. Negíha, majaⁿ′ ɸaⁿ′ eʻaⁿ′ maⁿhniⁿ′
Letter you receive when, cause one to be coming to me. O mother's brother, land the how you walk

tĕ ɸútaⁿ aníʻaⁿ kaⁿ′ ebɸégaⁿ. Júajĭ ɬĭ′etĕ, ɸútaⁿ iⁿwiⁿ′ɸa gíɸa-gă. Negíha,
the correctly I hear it I hope. Unsuitable even if, correctly to tell me cause to come back. O mother's brother,

aⁿwaⁿ′qpani teábe hă. Axáge-hmaⁿ caⁿcaⁿ′-qti-maⁿ′, wi꞊aⁿ′ba-májĭ. Ɖádaⁿ
me poor very . I am crying always indeed I am, I do not see you. What

9 iⁿ′ɸiñgé, negíha, aⁿɸaⁿ′wañgɸá hă. Aⁿwaⁿ′qpani teábe, negíha. ɸʻéamá,
I am without, mother's brother, I suffer on account of it . Me poor very, mother's brother. These,

negíha.—wi꞊aⁿ′be tá miñke ɸaⁿ′ja, negíha, wamúske náji uɸéwiⁿágiɸĕ
mother's brother,— I see you will I who though, mother's brother, wheat I sowed I collect mine

bɸíctaⁿ ɬĭ wi꞊aⁿ′be kaⁿ′bɸa.—Umaⁿ′haⁿ amá usníqti wiⁿdéctaⁿ tĕdíhi ɬĭ
I finish when I see you I wish.— Omahas the (sub.) very cold half the length it arrives when

12 ɸidaⁿ′be tá amá, negíha. Níkaciⁿga-má ɸéamá, Umaⁿ′haⁿ-má, negíha, e꞊ába-
see you will, mother's brother. The people these, the Omahas, mother's brother, are ec-

báji, negíha. Úda^{n} naji$^{n'}$-báji; i$^{n'}$teqi teábe hă. I$^{n'}$na^{n}ha, winégi edábe,
centric, mother's brother. Good they do not stand. hard for me very . My mother, my mother's brothers also,

wakéga-bájï ɣī, i^{n}wi$^{n'}$ɕa gíɕa-gă. E'a$^{n'}$ etécte awáma'a^{n} ka$^{n'}$bça. Negíha,
they are not sick it. to tell me cause to be coming back. What is the matter soever I hear of them I wish. Mother's brother.

waqi$^{n'}$ha Pañ'ka amá gɋíɕai tĕ aná'a^{n}, năn'de i$^{n'}$nda^{n}. Éga^{n}, negíha, 3
letter Ponkas the (sub.) caused to come home when I heard it, heart good for me. So, mother's brother

waqi$^{n'}$ha a^{n}'í iɕá-gă hă. Íe d'úba a^{n}'í-gă hă, negíha. Năn'de i$^{n'}$uda^{n}
letter to give me cause to be coming . Word some give me , mother's brother. Heart good for me

té, negíha.
will, mother's brother.

NOTES.

480, 9. a^{n}ɕa^{n}wañgɋa is from uϕugɋa; but Sanssouci read, "a^{n}ɕa$^{n'}$wañgigɋa," from the possessive, uϕugigɋa.

480, 9–10. ϕeama, negiha,—wiɟa^{n}be, etc. This is a curious instance of a sudden digression on the part of a speaker. He intended speaking about the tribe, but he proceeded to tell of his own affairs. Then he returned to the Omahas. The correct order would have been, "ϕeama, negiha, Uma^{n}ha^{n} ama usniqti wi^{n}deta^{n} tĕdihi ɣī ɕida^{n}be ta ama. Wiɟa^{n}be ta miñke ɕa^{n}ja, negiha, wamuske uaji uϕewi^{n}agiϕe bϕicta^{n} ɣī, wiɟa^{n}be ka^{n}bϕa."

TRANSLATION.

When you receive the letter, send me one. O mother's brother, I hope to hear just how you are getting along in the new land. Even if it be unsuitable, send back and tell me just how it is. Mother's brother, I am very poor. I am crying all the time, because I do not see you. I suffer on account of what I have lost. O mother's brother. I am very poor, mother's brother. Though I wish to see you, mother's brother, it cannot be till I have finished harvesting my wheat that I sowed. These Omahas will visit you when the very cold weather shall have gone half of its course. These Omahas, mother's brother, are eccentric. They do not prosper, and that is very hard for me. Send me back word whether my mother and mother's brothers are not sick. Whatever may be their condition, I wish to hear about them. Mother's brother, when I heard the letter which the Ponkas sent back, my heart was glad. In like manner, mother's brother, give me some words. My heart will be glad.

ɣEBÁHA TO WĔ'S'Ă-ɭAÑ'GA.

Wawémaxe cuϕćaϕĕ. Níkaci$^{n'}$ga máce, a^{n}ɕísiɕai wéϕa-bájï teábe. Ú'a^{n}- 6
I ask questions I send to you. O ye people, we remember you we are sad very. To no

ϕin'ge wisíϕĕ-hna^{n}-ma$^{n'}$, a$^{n'}$bata$^{n'}$ctĕ. Ca$^{n'}$ maja$^{n'}$ e'a$^{n'}$ ma^{n}hni$^{n'}$ ɣi, é wágazu
purpose I am generally thinking of you. some days. Yet land how you walk if, that correctly

ana'a^{n} ka$^{n'}$bϕa. ϕéamá níkaci^{n}ga amá usní tĕdíhi ɣi, ϕida^{n}be ga$^{n'}$ɕai.
I hear I wish. These people the (sub.) cold it arrives at it when, to see you wish.

Ca$^{n'}$ e'a$^{n'}$ ma^{n}hni$^{n'}$ ᵪī waqi$^{n'}$ha giañ'ki¢á-gă. Winá'a^{n} ka$^{n'}$b¢a. Uq¢ĕ'qtci
Yet how you walk if letter send back to me. I hear from you I wish. Very soon

waqi$^{n'}$ha giañ'ki¢á-gă: Ȼé cuhí tĕdíhi ᵪī, waqi$^{n'}$ha uhma$^{n'}$ tĕdíhi ᵪī, uq¢ĕ'-
letter send back to me: This reaches you it arrives at it when, letter you hold it arrives at it when, very

3 qtci giañ'ki¢á-gă, waqi$^{n'}$ha.
soon send back to me, letter.

TRANSLATION.

I send to you to question you. O ye people, we are very sad when we think of you. On some days I am thinking of you in vain. Still, I desire to hear just how you fare in the land. These Indians wish to visit you in the winter. Send a letter back to me, as I wish to hear how you are. Send a letter back to me very soon. When this reaches you, when you take hold of the letter, send me one back very soon.

SI-ᵪA$^{n'}$-QEGA TO ÉDUÁNA (ANTOINE ROY).

Kagé, ga$^{n'}$ Uma$^{n'}$ha^{n} amá ca¢é tá amá. [Ȼé amá] cub¢é b¢ícta^{n} anáji^{n}.
Younger brother, after a while Omahas the (sub.) go to you will. [They are going] I go to you I have finished I stand.

Úkie ca¢é tá amá. Níkaci$^{n'}$ga g¢éba-na$^{n'}$ba ¢ida$^{n'}$be ga$^{n'}$¢ai. Ca$^{n'}$, edáda^{n}
To talk with them they will go to you. Person twenty to see you wish. Now, what-

6 ctécte ab¢i$^{n'}$-máji, a^{n}wa$^{n'}$qpani tcábe. Cé níaci^{n}ga núǰiñga ¢ábi^{n} wiᵪa$^{n'}$bai
soever I have I not, me poor very. That person boy three I see you

ka^{n} b¢a: Maja$^{n'}$-ibáha^{n}, Cábĕ-náji^{n}, céna. Wisí¢ĕ-hma^{n}'di i$^{n'}$¢a-máji-hma^{n}-
I wish: Land he knows, Dark (afar) he stands, enough. I remember you always when I am always

ma$^{n'}$. Ca$^{n'}$ wiᵪa$^{n'}$be ka^{n}b¢áqti-ma^{n}, ¢ábi^{n} gáhmañkáce Ta$^{n'}$wañg¢a^{n} tóqi
sad Yet I see you I wish indeed, me poor three von who are those (unseen). Tribe difficult

9 ícpaha^{n}; i$^{n'}$ta^{n} tóqi, wóteqi'qtia$^{n'}$i. A^{n}wa$^{n'}$qpani tĕ áwake. Ȼé¢añká, núǰiñga
you knew; now difficult, very difficult for us. I am poor the I mean it. These, boy

¢añká, na^{n}bá ¢añká, waqi$^{n'}$ha da$^{n'}$be júwa¢ágᵩe ka$^{n'}$b¢a. Ca$^{n'}$ ciñ'gajiñ'ga
the (pl. ob.), two the (pl. ob.), letter to see it you with them I wish. And children

¢íᵪa wakéga tĕ éska^{n} t'é i^{n}te ca$^{n'}$ aná'a^{n} ka$^{n'}$b¢á. Maja$^{n'}$-ibáha^{n} ctī íe
your sick the it may be dead it may be yet I hear it I wish. Maja^{n}-ibaha^{n} too you

12 wáwike. Cábĕ-náji^{n} ¢í ctī ¢íe wáwike.
I mean you. Cabĕ-naji^{n} you too you I mean you.

NOTE.

Nine letters were written for the Omahas on the same day, August 22, 1878. Several alluded to the contemplated visit of the Ponkas; but Siᵪa^{n}-qega alone gave the number who intended going. Siᵪa^{n}-qega addressed three Ponkas in his letter: Antoine, Maja^{n}-ibaha^{n} (Knows-the-Land), and Cabĕ-naji^{n} (Stands-Dark-in-the-distance).

TRANSLATION.

Younger brother, the Omahas will go to you. As they are going, I stand ready to go to you. They will go to pay you a friendly visit. Twenty persons wish to see you. Now, I have nothing whatever; I am very poor. I wish to see three young men among you: yourself, Maja^{n}-ibaha^{n} (Knows-the-Land), and Cabĕ-naji^{a} (Stands-Dark-in-the-distance). When I think of you, I am always sad. Yet I have a strong desire to see you three who are out of my sight. You know the trouble of the tribe. It is now in trouble; we are in great trouble. I mean that I am poor. I wish these two young men to see the letter with you, Antoine. I desire to hear if your children have been sick, or even if they are dead. I mean you, too, Maja^{n}-ibaha^{n}. I mean you, too, Cabĕ-naji^{a}.

WAJĬ$^{x'}$-SKĀ TO MA^{x}TCŪ-WÁϕIHI AND A$^{x'}$PA^{x}-ɻAÑ'GA.

Waqi$^{n'}$ha gáɸa^{n} wawíƋaxú cuɸéaɸĕ. Cuhí té, hníze ɤ̄, ćskana
Letter that I write to you I send it to you. It reaches you when, you take it when, oh that

uqɸĕ'qtci gɸíɸaɸĕ ka^{n}bɸéga^{n}. Kī níkaci$^{n'}$ga-ma, ɸéama, Uma$^{n'}$ha^{n} aná,
very soon you send (one) back I hope. And the people. these. Omahas the (sub.),

edáda^{n} íe ké a$^{n'}$cte.ca$^{n'}$ wabɸíta^{n} ma^{n}bɸi$^{n'}$, égiɸe, úcka^{n} wisíɸĕ hã. Wisíɸĕ 3
what (they) speak the as if still I work I walk, behold, deed I remember you . I remember you

tĕ ca$^{n'}$ waqi$^{n'}$ha gáɸa^{n} cuhí tĕ'di, íe kĕ a^{n}ɸá'i tíɸaɸĕ ɤ̄, iɸáɣigɸígɸa^{n} ka$^{n'}$bɸa.
the yet letter that it reaches you when, words the you give me you send here if, I decide for myself I wish.

Ca$^{n'}$ níaci^{n}ga ukéɸi^{a} eca$^{n'}$ weɸénaji^{n} edáda^{n} wi$^{n'}$ ɸi'í gĕ' ɸtĭ wágazúqti
And Indians near to you stand to them what one they give you the (pl. ob.) too very straight

i^{n}wi$^{n'}$ɸa íɸa-gă. Aná'a^{n} ka$^{n'}$bɸa. Ca$^{n'}$ A$^{n'}$pa^{n}-ɻañ'ga, ɸí ctí wisíɸĕ ca^{n}ca$^{n'}$- 6
to tell me send it here. I hear it I wish. And Big Elk, you too I remember you always

qti-ma$^{n'}$. Kī ca$^{n'}$ íe kĕ cuɸé kĕ bɸúga, A$^{n'}$pa^{n}-ɻañ'ga, ɸí ctí ɸaná'a^{n} tégan
indeed I do. And in fact, words the sent to you the all, A^{n}pa^{n}-ɻañga. you too you hear them in order that

wawíƋaxú. Íe ɸíɻa kĕ iañ'kiɸá-gă, d'úba, ɸí ctĭ. Níaci^{n}ga-má edáda^{n} úda^{n}
I write to you. Words your the send here to me, some, you too. The people what things good

gáxe tĕ'di, síɸĕwáɸĕ. Úda^{n} a^{n}ckáxe-hma$^{n'}$ égan, wisíɸĕ. Ca$^{n'}$ uwíkie kĕ 9
do when, memorable. Good you usually made me as, I remember you. And I talk to you the

íe kĕ áhigíqti ɸéamá uɸúwikié cuɸéaɸĕ. A^{n}wa$^{n'}$qpani égan áda^{n} íe áhigiqti
words the very many these I talk to you about I send to you I am poor some- what there- fore words very many

uɸúwikié cúɸéaɸĕ. Wíbɸaha^{n} cuɸéaɸĕ.
I talk to you about I send to you. I pray to you I send to you.

NOTES.

483, 3. a°cte is used in comparisons, figures of speech. See "i^{n}cte," in the Dictionary.

483, 3. The third sentence of this letter is puzzling, not only to the collector, but also to Sanssouci and Frank La Flèche. Still it is given as dictated. There may be a comparison between the *bare words* of the Omahas, and the *deeds* of the Ponkas.

483, 10. uɸuwikie, etc.: "I speak many words to you because I am poor."

TRANSLATION.

I have written that letter to send to you. When it reaches your land, and you receive it, I hope that you will send one back very soon. What these persons, the Omahas, speak. I continue working at, as it were; but I remember your deeds. As I remember you, I desire to decide for myself, when that letter reaches you, and you send the words to me. I also wish you to tell me accurately about the things which your neighbors have given you. I wish to hear. And you, too, A^{n}pa^{n}ɻañga (Big Elk), I always remember. And, in fact, I have written to you all the words that I send to your land, that you, too, A^{n}pa^{u}-ɻañga, may hear them. Do you, too, send me some of your words. When men do what is good, they should be remembered. As you invariably did me good, I remember you. And as I talk to you, I send you a great many words when I talk with you about these. As I am somewhat poor, I send to you, talking with you in a great many words. I send to you to ask a favor of you.

CA$^{n'}$TA^{n}-JIÑ'GA TO MA^{n}TCÚ-WÁɸIHI.

Ga$^{n'}$ wiɻa$^{n'}$ba-máji tĕ, a^{n}wa$^{n'}$qpani; wiɻa$^{n'}$be tĕ, a^{n}wa$^{n'}$qpani-máji.
At any rate — I do not see you — when, — I am poor. — I see you — when, — I am not poor.

ʔuné tĕ ceta$^{n'}$ năn'de i$^{n'}$pi-máji; a^{n}wañ'kega éga^{n}-ca$^{n'}$ca^{n}. Níkagáhi amá
You went — the — so far — heart — not good for me; — I am sick — always. — Chiefs — the ones who

3 wíuɸakié úda^{n}-hna$^{n'}$i, cĭ cémɲjiñ'ga úwaɸakié ctí úda^{n}-hna$^{n'}$i. Ta$^{n'}$wa^{n}gɸa^{n}
on talk to them about it — is always good, — again — young man — you talk to them — too — is always good. — Tribe

ɸ'ama Uma$^{n'}$ha^{n}-má dáda^{n} waɸá'i tĕ úda^{n} tcábe-hna^{n}. ɸisíɸĕ-hna^{n} ca$^{n'}$ca^{n}.
these — the Omahas — what — you have given them — good — very — usually. — They are always thinking of you.

Wéɸigɸa^{n} ɸíɻa tĕ úda^{n} ca^{n}ca$^{n'}$qti. Éskana uma$^{n'}$ɸiñka áji ɻī wiɻa$^{n'}$be
Plans — your — the — good — continually. — Oh that — season — another — if — I see you

6 ka^{n}bɸégga^{n}. Éskana uhé kĕ i^{n}wi$^{n'}$ɸaɔna íɸaɸĕ ka$^{n'}$bɸa. Iéskă aɔui$^{n'}$ ɸiñké
I hope. — Oh that — path — the (ob.) — you tell me — you send here — I wish. — Interpreter — you have him — the one who

uhé ké íbaha^{n} ɻi, i^{n}wi$^{n'}$ɸ íɸa-gā hă Badíze ijáje aɸi$^{n'}$. Waɸútada ɻíi ɸa^{n}
path — the (ob.) — knows it — if — to tell me — send here — Battiste — his name — he has. — Ot — village — the (ob.)

éceta$^{n'}$ a$^{n'}$ba úma$^{n'}$ɸi^{n} áma tĕ aná'a^{n} ka^{n} bɸa. Paň'ka ɻíi ɸa^{n} éceta$^{n'}$. é
as far as that — day — to walk in — how many — the — I hear it — I wish. — Ponka — village — the (ob.) — as far as that. — that

áwake Pañ'ka níkagáhi ijiñ'ge wacúce wañ'giᵩ̄ēqti wiɻa"'bai ka"bᵩ́éga". 1
I mean it. Ponka chief his son brave all I see you I hope.

Égipi ma"'-qti-ma"' éga", wiɻa"'bai ka"bᵩ́éga"-hna" ca"'ca". Waᵩ́áte ᵩ́íɻa
I am so used to you as, I see you I am hoping always. Food your

bᵩ́áte ca"'ca". I"'nda", áda" wiɻa"'be ka"bᵩ́á-qti-ma"'. Badíze akáé ᵩ́izaí 3
I ate always. Good to me. therefore I see you I desire very I do. Battiste the that he (sub.) takes it

ɣī. da"'be uᵩ́íᵩa tá akáᵩ.
when. seeing it he will tell you.

TRANSLATION.

When I do not see you I am poor; but when I see you I am not poor. Since you departed my heart has been sad; I have continued sick. It is always good for you to consult the chiefs and the young men about your affairs. What things you gave to these gentes of Omahas were always good. They ever remember you. Your plans were good at all times. I hope to see you in another season. I desire you to send and tell me the way to your land. If the interpreter whom you have, knows the way, send and tell me. His name is Battiste. I wish to hear how many days' walk it is from the Oto village to the Ponka village. I hope to see all of you brave sons of Ponka chiefs. As I am so used to you, I am ever hoping to see you. I always ate your food. It was pleasant to me, therefore I have a strong desire to see you. When Battiste receives the letter and sees its contents, he will tell you.

MAQPÍYA-QÁGA TO MA"TCÚ-NÁJI".

ɻaha"'ha, núji̇ñga ᵩ́iᵩ́iɻa t'é tē, nāⁿ'de i"'pi-máji̇ ca"'ca". Ki ᵩ́éᵩ́u ᵩ́a-
Brother-in-law, boy your dead as, heart bad for me always. And here you

náji" tē'di, úda" hᵭ́ga-hmi"-ä'ji ᵭ́de ihmᵭ́ tē ceta"', ciñ'gajiñ'ga ᵩ́iᵩ́iɻa ᵭ́ᵩ́a"ba, 6
stood when, good a little you were not but you have gone there so far child your be too,

maja"' ᵩ́a" ab ᵩ́i"' ᵩ́an'di i"ᵩ́éwacka"'qti ɣī, t'é tē amá'a" tē'di, i"'ᵩ́a-májī hā.
land the (ob.) I have in the you made great efforts for me when, dead the I heard it when, I was sad .

ᵭ́ᵩ́aká iɻíni aká xagᵭ́-hma" ca"'ca"i. Ca"' ga"' amá'a" tē, ceta"' nāⁿ'de
This one his mother's brother's wife the (sub.) is always crying. Just so I heard it when, so far heart

i"'pi-májī ma"bᵩ́i"' hā. Caⁿ'ge ja"-ma"'ᵩ́i" ᵭ́i" ᵩ́añ'ka enáqtei i"wi"'cte. 9
bad for me I walk . Horse wagon carry the ones that they alone remain to me.

Maja"' ab ᵩ́i"' ᵩ́a" únaxeᵩ́ē ᵭ́áxe ᵭ́ga", wamúske maja"' bᵩ́úga náji Cī
Land I have the I did not like to give it up because I had worked it as, wheat land the whole I sowed. Again

dáda" waqtá jiñ'ga bᵩ́úga abᵩ́i"'; nú ctī abᵩ́i"', ca"' wata"'zi ctī áhigíqti
what vegetable small all I have. potato too I have, and corn too very much

abᵩ́i"'. Níkaci"ga-má ᵩ́ᵭ́u ma"ᵩ́i"'i gē'di a"'ba náwaɻíha-hma" i. Uma"'ha" 12
I have. The people here they walked during the (pl.) day we are generally lonesome. Omahas

amáᵩ bᵩ́úga ᵭ́igísiᵩ́ē-hma"'i. Ki Caa"' amaɻáᵩ ctī añgáhii. Añgágᵭ́ii, caⁿ'ge
the all remember you. And Dakotas to them too we arrived. We came home, horse

wa'ú hā Caa"' amáᵩ. Ca"' wiɻa"'be ka"hᵭ́de téqi hā. ɻí tē i"ᵩ́i"'da"he
gave to us Dakotas the. Yet I see you I wish, but difficult . House the to look after for me

¢iñgé tĕ é áwake, téqi hă. Ca$^{n'}$ áhigíqti níkaci^{n}ga amá a^{n}¢ída^{n}be taité
there is none the that I mean it, difficult . Yet a great many people the (sub.) we see you shall

eb¢égа^{n} hă. Níkaci^{n}ga wi$^{n'}$ cénujiñ'ga ¢i¢íɬa ¢añká wi$^{n'}$ a^{n}¢á'i ka$^{n'}$b¢a.
I think . Person one young man your the ones who one you give me I wish.

3 Uma$^{n'}$ha^{n}-má ĭ$^{n'}$ta^{n} wajĭ$^{n'}$-qidáawá¢ĕ; níkaci^{n}ga-bájĭ ga$^{n'}$¢ai tĕ, áda^{n} waji$^{n'}$-
The Omahas now I am out of patience with them; Indians they not they desire, therefore I am out

qidáawá¢ĕ. Níkaci^{n}ga amá níkagáhi jua$^{n'}$wañgíg¢ai, é úda^{n} hă. Wáqe
of patience with them. People the ones who chief we go with them, our own, that good . Acting the

gáxe éde a^{n}¢a$^{n'}$t'a¢aí é weát'ab¢é hă. Kĭ níkaci^{n}ga uké¢i^{n} níkagáhi a$^{n'}$¢a
white man but they hate me that I hate them . And Indian ordinary chief to throw away

6 ga$^{n'}$¢ai hă; áda^{n} cé¢u maja$^{n'}$ ¢an'di ɬa$^{n'}$be ka^{n}b¢á-qti hă. ƛáqi^{n}-na^{n}pájĭ
they wish ; therefore yonder where you are land in the I see it I wish very . ƛaqi^{n}-na^{n}pajĭ

amá é wáqe gáxe júwag¢e ga$^{n'}$¢ai hă; níkaci^{n}ga uké¢i^{n} tĕ a$^{n'}$¢a ga$^{n'}$¢ai hă.
the (sub.) be acting the white man he with them wishes ; Indian ordinary the to throw it away wishes .

Waqi$^{n'}$ha g¢íqa¢ai ɣĭ, íe páji sabáji cuhí a^{n}¢añ'ɣuhaí hă.
Letter you sent it back if, words bad suddenly reach you we apprehend it .

NOTES.

Maqpiya-qaga had been a member of the young men's party, but he joined the chiefs' party prior to sending this letter. Notwithstanding his bitter feeling against his former friends, he was a good farmer, and was making considerable progress in civilization. Ma^{n}teu-naji^{n} is the famous Ponka chief, Standing Grizzly Bear.

485, 7. maja^{n} ¢a^{n} ab¢i^{n} ¢andi i^{n}¢ewacka^{n}qti. Ma^{n}teu-naji^{n} and his son, Wa¢ahuta^{n}, aided Maqpiya-qaga, when they staid with the Omahas. They lent him their cattle to work his land.

485, 8. iɬimi aka, Maqpiya-qaga's wife.

486, 3. nikaci^{n}ga-bajĭ ga^{n}¢ai; literally, "Not Indians they wish (to be)."

TRANSLATION.

My sister's husband, as your son is dead, my heart is always sad. As you and your child made great efforts in helping me with my farm while you were here, and till you went to that land, I was grieved when I heard of his death. This one, my wife, is always crying. Indeed, I have been walking with a heavy heart ever since I heard it. I have nothing left me but the horses which carry the wagon. As I did not like to give up the land which I have, because I had expended so much labor on it, I sowed the whole of it in wheat. I have all the kinds of small vegetables; I have potatoes, and a great deal of corn. We Indians who walk here are generally lonesome every day. All the Omahas remember you. We have been to visit the Dakotas. When we came home, they gave us horses. Now, I wish to see you, but it is difficult. I mean that I have no one to see to my house in my absence. Still, I think that very many of us shall see you. I desire you to give me one of your young men. Now am I disgusted with the Omahas, because they do not wish to be Indians. If we men go with our chiefs, it is good. The Omahas act the white man, but at the same time

they hate me. That is what I hate. And they desire to throw away the Indian chiefs; therefore I have a strong desire to see you in yonder land. Those with ɻa¢i^{n}-na^{n}paji wish to live as white men, and to throw away the Indian life. If you send back a letter, we fear that bad words will reach you suddenly.

JOSEPH LA FLÈCHE TO HIS BROTHER FRANK.

September, 1878.

Ca$^{n'}$ íe djúbaqtci uwíb¢a tá miñke hă. Pahañ'ga ɔnaí tĕ'di, wabág¢eze
Now words very few I tell you will I who . Before you went when, letter

¢a$^{n'}$ g¢ia$^{n'}$¢akí¢ĕ-ɔna$^{n'}$ hă. Kĭ mé ¢é wabág¢eze wi^{n}ćete g¢ia$^{n'}$¢aki¢a-bájĭ hă.
the you used to send back to me . And spring this letter even one you have not sent back to me
(ob.)

Ca$^{n'}$ wabág¢eze ¢ábi^{n}-qti-éga^{n} cu¢éa¢ĕ hă. Kí a^{n}¢ákiwaji$^{n'}$cte eb¢éga^{n} hă, 3
Yet letter three about I have sent to you . And you were angry with me I thought .

wabág¢eze wi^{n}ćete g¢ia$^{n'}$¢aki¢ájĭ. Ca$^{n'}$ ¢ikáge wi$^{n'}$ wabág¢eze wi$^{n'}$ tí¢akí¢ĕ
letter even one you did not send back to me. Yet your friend one letter one you caused some one to send it to him

ɻĭ, i^{n}wi$^{n'}$¢a hă; áda^{n} wi$^{n'}$ cu¢éwikí¢ĕ hă. Kĭ e'a$^{n'}$ a^{n}náji^{n}i tĕ weácpaha^{n}
when, he told me ; therefore one I cause him to send it to you . And how we stood you knew us

hmaí tĕ, ca$^{n'}$ca^{n} a^{n}¢i$^{n'}$i hă. Ca$^{n'}$ nić ¢i¢iñ'gĕqti ɻí-ují tĕ wináʻa^{n}i tĕ, i$^{n'}$¢ĕqti- 6
you went when, always we are . Yet pain you had none at all house-hold the I heard of you when, I was de-

ma$^{n'}$ hă. Maja$^{n'}$ ¢a$^{n'}$ íepaha^{n} hmaí hă. Maja$^{n'}$ cĕ'ɻa ¢a^{n}, úɻuhĕqti ɔné
lighted . Land the (ob.) you knew it you went . Land yonder by you the (ob.), very fearful about it you go

éga^{n}i hă; áda^{n} ɻúhewikí¢ĕ-hma^{n}-ma$^{n'}$i hă Micéa iha$^{n'}$ wakéga héga-bájĭ
somewhat ; therefore I have always been apprehensive on your (pl.) account . Michel his mother sick not a little

¢a$^{n'}$ja, ca$^{n'}$ t'é taté i¢ápaha^{n}-májĭ hă, ca$^{n'}$ ni$^{n'}$ɻa té da$^{n'}$ctĕ i¢ápaha^{n}-májĭ hă. 9
though, yet die shall I do not know , yet live will perhaps I do not know .

Nugé ¢é mactć hégajĭ hă; ca$^{n'}$ mactć wi^{n}ćete i¢ápaha^{n}-májĭ hă. A$^{n'}$ska,
Summer this warm not a little ; in fact, warm even one I do not know . By the by,

Frank wa'ú miñ'g¢ă^{n} éde t'éĕ hă, núgeă'di. Ca$^{n'}$ maja$^{n'}$ ¢an'di a^{n}¢a$^{n'}$-
Frank woman he married her but she is dead , last summer. Still land in the we live

ni^{n}ɻaí te ceta$^{n'}$ a^{n}¢a$^{n'}$baha^{n}-bájĭ hă. Wágazu a$^{n'}$¢i^{n}-bájĭ hă. Ca$^{n'}$ maja$^{n'}$ 12
by it will so far we do not know Straight we are not . Still land

kĕ cĕ'ɻa nágaca^{n} ka^{n}b¢éga^{n}. I¢ádi¢aí aká i^{n}¢iñ'ginahi$^{n'}$i ɻĭ, nágaca^{n} etéga^{n} ha.
the yonder I travel I hope Agent the (sub.) he is willing for me, his own if, I travel apt .

I¢ádi¢aí aká úwagi¢í'age-hma$^{n'}$i Uma$^{n'}$ha^{n}-má. Ca$^{n'}$ ɻá¢i^{n} ɻí ¢a^{n} wé'ga^{n}ze
Agent the is generally unwilling for them the Omahas. And Pawnees village the measure

áma ¢agé$i^{n'}$ tĕ i^{n}wi$^{n'}$¢agă hă. Kĭ cĭ maja$^{n'}$ ¢agé$i^{n'}$i ¢a$^{n'}$ ¢é ceta$^{n'}$ wé'ga^{n}ze 15
how many you sit the tell to me . And again land you sit the this so far measure

áma ¢agé$i^{n'}$i ɻĭ, i^{n}wi$^{n'}$¢a-gă hă. Kĭ cĭ íe áji wi$^{n'}$ égipe tá miñke hă.
how many you sit if, tell to me . And again word differ-ent one I say to him will I who .

Ca$^{n'}$ íe ¢é¢u ma^{n}ɔni$^{n'}$ tĕ'di, íe tĕ éga^{n} uwíb¢a-hma^{n}-ma$^{n'}$. Níkaci^{n}ga uké¢i^{n}
Yet word here you walked when, words the like I usually tell you. Indian ordinary

tĕ gia^{n} ¢a-gă, ehá-májī hă; cī, Wáqe gáxa-gă, ehá-májī hă: cī, Níkaci^{n}ga
the throw away yours, I did not say : again, Act the white man, I did not say : again, Indian

ukéçi^{n} ma^{n}¢iñ-gă, ehá-májī hă. Kĭ cī, Wakan′da ¢iñké u¢únajiñ′-gă hă.
ordinary walk thou, I did not say . And again, Deity the (ob.) depend on him .

3 Wakan′da ¢iñké sí¢a-gă hă. Kĭ Wakan′da ¢iñké ¢así¢a¢ájī ɔ̨ī, maja$^{n'}$
Deity the (ob.) remember him . And Deity the (ob.) you do not remember if, land

¢é¢u-ɔnáqtei qtá¢a¢ĕ ɔ̨ī, ¢í¢ajī taté—¢í¢ajī taté indúa¢á‡aha. Wakan′da
here only you love it if, you sad shall you sad shall in the future. Deity

aká ita^{n} ¢i^{n}a‡á g¢i$^{n'}$i hă. Ĕ′di añgáhi tañ′gata^{n}. Ĕ′di añgáhii ɔ̨ī, a^{n}¢añ′-
the (sub.) in front sits . There we reach we who will. There we reach when, we know

6 ɔ̨iɗaha$^{n'}$ tañ′gata^{n}, ehé. Wakan′da aká maja$^{n'}$ ¢é¢u a^{n}ma$^{n'}$¢i^{n}i ɔ̨ī, wada$^{n'}$be
for ourselves we who will, I said. Deity the (sub.) land here we walk when, seeing us

g¢i$^{n'}$i hă. Kĭ Wakan′da aká a^{n}wa$^{n'}$si¢a-bajĭ′-qtia$^{n'}$i hă. Cī íe tĕ cé‡na
sits . And Deity the one who we have not remembered them at all . Again words the enough

ɗáxu hă. Kĭ ‡á¢i^{n} wéɗaha^{n} amá ána t'aí i$^{n'}$baxu í¢a-gă. Cī indáda^{n}
I write And I'awnees I know them the ones who how many have died write to me send it. Again what

9 i^{n}¢é¢paxu ¢ka$^{n'}$ha i$^{n'}$baxú-gă Cañ′ge ctĭ ána wáɔni^{n} éi^{n}te i$^{n'}$baxú-gă.
you write to me you wish write to me. Horse too how many you have them it may be write to me.

TRANSLATION.

I will tell you a very few words. Before you went to the Indian Territory, you used to send me letters. But you have not sent me even one letter this spring. Yet I have sent you about three. And I thought that you were offended with me, because you had not sent me a single letter. But one of your friends, to whom you have sent a letter, has told me; so I cause him to send one to you. You knew what our condition was when you departed. We have continued so. I was delighted to hear from you, and to learn that you had no sickness in your household. You knew the land when you departed. You went somewhat as if you were very fearful about yonder land; therefore I have always been apprehensive on your account. Michel's mother is very sick. I do not know whether she will live or die. It was very warm this summer. Indeed, I do not know even one summer in the past, which was as warm. By the by, Frank took a wife last summer, but she is dead. We do not know yet whether we shall improve in the land. We are unsettled. Still, I hope to go traveling to yonder land where you are. If my agent be willing for me to go, I shall be apt to travel. But he is generally unwilling for the Omahas to travel. Still, tell me how many miles you are from the Pawnee village, and how many miles, too, you are from this land. I will speak on another subject. It is the subject about which I told you from time to time, when you lived here. I did not say, "Abandon your Indian life." I did not say, "Live as a white man." Nor did I say, "Live as an Indian." But I say again: Depend upon God. Remember Him. For if, instead of remembering God, you love this world alone, you shall be sad—you shall surely be sad in the future. God is ahead of us. We will go to Him. When we arrive there, we shall know for ourselves. When we walk here on this earth, God sits looking at us. And we have altogether forgotten God. Now I have written enough on this subject. When you write, send me word how many have died of the Pawnees whom I know. And write whatever you wish to write to me. Write to me how many horses you have.

GAHÍGE TO QIϕÁ-SKĂ AND ĻENÚGA-NÁJIⁿ.

Cé'amá níkaciⁿ'ga-ma ϕí maⁿhniⁿ' tē, é údaⁿ wáhniⁿ ebϕégaⁿ. Φé'amá
Those the people you you walk when, that good you have them I think. These

údaⁿ wábϕiⁿ kaⁿbϕéde téqi hā. Caⁿ' edádaⁿ wépibájī-bájī aⁿmaⁿ'ϕiⁿi tē,
good I have them I wish, but difficult . Still what bad for us not we walk when,

caⁿ' añgú-qtci añgáxiŋgϕáϕiⁿi. Edádaⁿ ϕé majaⁿ' ϕaⁿ' aⁿϕítaⁿi tē, áta añgú- 3
still we ourselves have ourselves. What this land the we work it when, beyond we ac-

ketaⁿ'i. Cĕ'ŋa wackaⁿ'i-gă. Wiŋaⁿ'bai-májī iⁿ'teqi: caⁿ' wisíϕai égaⁿ, égipe.
quire. Yonder make an effort. I do not see you (pl.) hard for me: yet I remember you as, I have said it.

Caⁿ' majaⁿ' uϕágϕiⁿi ϕaⁿ' waϕáte e'aⁿ' uϕájiı gĕ e'aⁿ' ϕútaⁿ aná'aⁿ kaⁿ'bϕa.
Still land you sit in the food how you have planted (pl. ob.) the how straight I hear I wish.

Paⁿ'ka-má e'aⁿ' níkaciⁿga wakéga amá awána'aⁿ kaⁿ'bϕa hā. Φé'ϕn amá 6
The Ponkas how people sick the ones who I hear from them I wish . Here the ones who

wakéga héga-báji. Caⁿ' ϕiŋímí aká e'aⁿ' maⁿhniⁿ' tē bϕúga ϕiná'aⁿ gaⁿ'ϕai,
sick not a little. Now your father's sister (sub.) the how you walk the all to hear of you wishes,

áda waqiⁿ'ha cuϕéaϕĕ. Ié ϕé, Maⁿteú-wáϕihi, Wánaⁿpájī íuϕá-gă. Ļŋímí
therefore letter I send to you. Word this, Maⁿteu-waϕihi, Wanaⁿpájī tell him the news. His father's sister

aká gáxai. Φé'ϕn anájiⁿ tĕ iⁿ'udaⁿ-qti-maⁿ'. Ca'ⁿ' wisíϕai tē, iⁿ'ϕa-májī- 9
the (sub.) has made it. Here I stand the it is very good for me. Yet I remember you when, I am always

huaⁿ-maⁿ'. Caaⁿ' amá níaciⁿga waŋaⁿ'bc pí éde Sīndé-gϕé'cka ú'aⁿϕiñ'ge
sad. Dakotas the ones who people I see them I was there but Spotted Tail without cause

naⁿbé aⁿwaⁿ'ϕaⁿi. Níaciⁿga-má etí cañ'ge wa'í-bájī, wí-hmaⁿ gϕéba aⁿ'íi hă:
hand he held me. The people too horse he did not give me, me alone ten he gave me;

wíe awáxike. Φé wahába jút'aⁿi tē'di, wébaⁿi, Ihañk'taⁿwiⁿ' amá, umaⁿ'ϕiñka 12
me I mean myself. This ear of corn matnre when, they have called us, Yanktons the (sub.) season

íϕaⁿba' tĕ'ŋa. Ca'ⁿ' ukít'ĕ xaⁿ'haha júwaϕágϕai e'aⁿ' ϕanájiⁿ xī, ϕútaⁿ aná'aⁿ
a second time at the. Now nations neighboring (ones) you with them how you stand if, straight I hear it

kaⁿ'bϕa.
I wish.

NOTES.

Ļenúga-najiⁿ, Standing Buffalo bull, is one of the Ponka head-chiefs. He is commonly called by his Pawnee name, Acáwage, Spotted Horse.

489, 8. Maⁿteu-waϕihi, Grizzly-bear who-Scares-the-game-from a-thicket, another name of Qiϕa-skă, White Eagle.

489, 8. Ŋimi. Ŋimi may mean, "his *or* her father's sister," or "his *or* her mother's brother's wife."

TRANSLATION.

I think that you treat those Indians, the Ponkas, well, as you go on. I wish to treat these Indians, the Omahas, well; but it is difficult. Though we continue without any serious troubles, we chiefs keep to ourselves. When we cultivate anything in this land, we always gain more than we planted. Try it yonder. As I cannot see you, it is hard for me; yet I have said it because I remember you. I wish to know all about the kinds of food which you have planted in the land in which you dwell. I desire to hear how those Ponkas are, who were sick. Those who are here have much sickness. Your aunt wishes to know all about your condition, therefore I send you a letter. Ma^{n}teu-wa¢ihi, tell this news to Wana^{n}paji. His aunt has made it. It is very good for me to be here. Still, when I remember you, I am always sad. I went to see the Dakotas; and Spotted Tail took me freely by the hand. He did not give the Omahas any horses, but he gave ten to me alone. I mean myself. The Yanktons have invited us to visit them next season, when this crop of corn shall have matured. I wish to hear just how you are getting along with the neighboring tribes.

CAÑ'GE-SKĂ TO QI¢Á-SKĂ.

Ca$^{n'}$ e'a$^{n'}$ ma^{n}hni$^{n'}$ é awána'a^{n} ka$^{n'}$b¢a. C'a$^{n'}$ ga$^{n'}$ wakéga-bájĭ ca$^{n'}$
Now how you walk that I hear of them I wish. Still so they are not sick yet

e'a$^{n'}$ úda^{n} ma^{n}hni$^{n'}$ é awána'a^{n} ka$^{n'}$b¢a. Ca$^{n'}$-hma^{n} ga$^{n'}$ maja$^{n'}$ ¢a$^{n'}$ wa¢áa^{n}hma
how good you walk that I hear of them I wish. Still, in particular (?) so land the (ob.) you abandoned it

3 hmaí tĕ ca$^{n'}$ a^{n}¢isi¢ĕ-hma$^{n'}$i, a$^{n'}$ba i¢áug¢e. Maja$^{n'}$ cíi tĕ, e'a$^{n'}$ maja$^{n'}$
you went the yet we always remember you. day throughout. Land you reached as, how land

úda^{n}qti ma^{n}hni$^{n'}$ ¤ī. winá'a^{n} ka$^{n'}$b¢a. E'a$^{n'}$ te a^{n}¢an'¤i¢daha^{n}-báji. Wáqe
very good you walk if, I hear from you I wish. How will we do not know about ourselves. White man

amá íe céta^{n} wi^{n}écte wegáxa-báji. Áda^{n} éĕ hă: a^{n}¢ída^{n}be étea$^{n'}$i tĕ
the (snb.) words so far even one they have not done for us. Therefore that is : we see you may, at the least the

6 a^{n}¢a$^{n'}$baha^{n}-báji. Ca$^{n'}$ júga wíqtei wiha$^{n'}$be ka$^{n'}$b¢ai, kĭ waqi$^{n'}$ha ¢a^{n} cuhí
we do not know. Still body I, verily I see you I wish (pl. ob.), and letter the reaches you

tĕ, uq¢ĕ'qtei qáxa gí¢a¢ĕ ka^{n}b¢éga^{n}. Íu¢a aná'a^{n} ka$^{n'}$b¢a. Kĭ ¢isañ'ga
when, very soon back again you cause to be coming I hope. News I hear I wish. And your younger brother

t'é hă, Heqága-jĭn'ga aí tĕ: níkaci^{n}ga wahéhají'qti éde t'é hă. Kĭ níkaci^{n}ga
dead . Heqaga-jinga i. e.; person very stout-hearted but dead . And people

9 amá níkagáhi amá gí¢a-baji'qtia$^{n'}$i hă. Ca$^{n'}$ wa'ú amá etĭ cé'nnjĭn'ga amá
the (snb.) chief the (snb.) are very sad . Indeed woman the (snb.) too young man the (snb.)

etĭ gí¢a-bájii hă. Ca$^{n'}$-hma^{n} ga$^{n'}$ dáda^{n} waqteá añgújii gĕ úda^{n}i hă. Ca$^{n'}$
too are sorrowful . (Expletive) what vegetables we planted (pl. ob.) the are good And

wamúske etĭ a^{n}t'a$^{n'}$i, ei wata$^{n'}$zi etĭ úda^{n}qti jút'a^{n}-a^{n}¢aí.
wheat too we have plenty. again corn too very good we have made it mature.

NOTE.

490, 1. e'a^{n} ma^{n}hni^{n} e awana'a^{n} ka^{n}b¢a. This use of "awana'a^{n}" is unusual. The regular form is "wina'a^{n}," I hear from you, as in the text, three lines below.

TRANSLATION.

I wish to hear how you are. I wish to hear whether you and your people are in good health and are prospering. Since you left the land, we ever think of you throughout the day. I desire to hear from you whether you are doing very well in the land to which you went. We do not know about our own affairs, how they will be. For up to this time the white people have not done for us even one of the things which they promised. Therefore that is it; that is why we do not know when we may, at least, *see* you, without hope of anything else. Still, I for my part wish to see you, and I hope that, when the letter reaches you, you will send one back very soon. I desire to hear the news. Your younger brother, Heqaga-jiñga, is dead. He was a very stout-hearted man, but he is dead. The men and chiefs are very sad. Even the women and the young men are sorrowful. What vegetables we planted are good. We have plenty of wheat, and we have done very well in raising corn.

WANÁCEKI¢ÁBI TO WAJI^{N}'A-GAHÍGA.

Cĭ waqi^{n}'ha ¢a^{n} g¢ia^{n}'¢aki¢ĕ tĕ, wa¢íta^{n} kĕ áhigi. A^{n}wañ'keg ćde,
Again letter the (ob.) you made it come back to me when, work the much. I was sick, but

ĭ^{n}'tca^{n} wágazúqti b¢i^{n}' hă. Kĭ wa¢íta^{n} kĕ ag¢ícta^{n} ɴi, ciñ'gajiñ'ga ¢agí-
at present very straight I am . And work the (ob.) I finish mine when, child you

cta^{n}be taté. Wawáqpani hă. Cañ'ge ctī wa¢iñ'gai hă. Caũgá¢e taité. 3
see your shall. We are poor . Horse too we have none . We go to you shall (pl.).

Usní tĕ'di, cañgá¢e tañ'gata^{n}. Wa'ú ¢iñké uqpá¢ĕă¢a-máji ka^{n}'b¢a, ¢ijañ'ge;
Cold when, we go to you we who will. Woman the (ob.) I lose her I not I wish, your daughter.

áda^{n} ¢agícta^{n}be taté. Wiɲa^{n}'be tĕ'di, i^{n}c'ága, năn'de i^{n}'uda^{n} ka^{n}'b¢a.
therefore you see your shall. I see you when. O old man, heart good to me I wish.

Má¢adi cañ'ge uwíb¢a céta^{n} añgá¢i^{n} hă; cta^{n}'be etéga^{n}. Waqi^{n}'ha cuhí 6
Last winter horse I told you about so far we have it : you see it apt. Letter reaches you

tĕ'di, e'a^{n}' ma^{n}hni^{n}' tĕ nq¢ĕ'qtci íɸa¢ĕ ka^{n}'b¢a, waqi^{n}'ha. Winá'a^{n} ka^{n}'b¢a.
when, how you walk the very soon you send here I wish, letter. I hear from you I wish.

Ciñ'gajiñ'ga ¢áb¢i^{n} ¢ijañ'ge etá ¢añká wagína'a^{n} ga^{n}'¢ai.
Child three your daughter her the ones who to hear about them, hers, she wishes.

NOTES.

See the letter of Ma^{n}ten-na^{n}ba to Agiteita, August 22, 1878.

491, 5. i^{n}c'aga, contracted from i^{n}c'age-ha.

TRANSLATION.

When you sent the letter to me, the work was abundant. I was sick; but now I am all right again. When I finish my work, you shall see your child. We are poor; we have no horses. We shall go to see you. We will go to you in the cold weather. I do not wish to lose the woman, your daughter; therefore you shall see her. When I see you, O venerable man, I wish it to be good for my heart. We still have the horse about which I told you last winter. You will be apt to see it. When the letter reaches you, I wish you to send me one very soon, telling how you are. I wish to hear from you. Your daughter desires to hear from her three children.

DÚBA-MAⁿ¢Iˢ TO ⱠANDÉ-NAÑ ɣÚGE (MACDONALD).

Caⁿ′ aⁿ baɕé, aⁿ ba-waqúbe ɕicta^{n} tĕ, wisíɕĕ hã. Kĩ edádaⁿ íɲɕa ɕiñgé
Now to-day. sacred day finished when I remember you . And what news there is none

etĕ, caⁿ′ wabágɕeze wíᗡaxe. Caⁿ′ majaⁿ′ kĕ ícpahaⁿ hné ɣĩ aⁿɕítaⁿi tĕ,
even, yet letter I make for you. Now land the you knew it you went when we work it when,

3 dádaⁿ aⁿɕañ′gaxai tĕ aⁿsíɕ añ′gaɕíⁿ′. Edáda^{n} añgújii kĕ úda^{n}qti hã. Caⁿ′
what we have made from it the ob.) we are remembering as we move. What we planted the (ob.) very good . In fact,

waqtá dádaⁿ añgújii gĕ bɕúga t'aⁿ′ hã Éskana majaⁿ dádaⁿ ɕagɕíⁿ′ éiⁿte
vegetable what we planted the all abound . Oh that land what you sit it may be

caⁿ′ údaⁿqti ɕagɕíⁿ′ iⁿte ebɕégaⁿ. Caⁿ′ waqtá dádaⁿ nɕágiji etĕ t'aⁿ′qti
the very good (ob.) you may sit I think. In fact, vegetable what you planted yours even having a great abundance

6 ɕageîⁿ i kaⁿbɕégaⁿ. Caⁿ′ wabágɕeze ɕaⁿ hníze ɣĩ. nɕĕ′qtci gɕiaⁿ′ɕakiɕĕ
you sit I hope Now, letter the (ob.) you take it when. very soon you send back to me

kaⁿbɕégaⁿ hã. Caⁿ majaⁿ′ ɕaⁿ e'aⁿ′ maⁿhmiⁿ′ tĕ iⁿwiⁿ ɕahna kaⁿ′bɕa. ɣáci
I hope Now. land the (obj.) how you walk the you tell me I wish Long ago

wabágɕeze gɕiaⁿ ɕakiɕĕ-hmaⁿ′ ćde. ɕiháti tĕ ceta^{n}′ wabágɕezo gɕiaⁿ′ɕakiɕa-
letter you used to send back to me but they removed when so far letter you have not sent back

9 báji caⁿ′caⁿ. Ⱡí-ují ɕiɕíta tĕ, ćskana, úda^{n}qti maⁿɕíⁿ′ kaⁿbɕégaⁿ. Ciñ′ga-
to me always Household your the. oh that, very good walks I hope. Chil-

jiñ ga ɕañká úda^{n}qti, ćskana, maⁿɕíⁿ′i kaⁿbɕégaⁿ: aⁿ′baɕĕ′qti awásiɕĕ′qti.
dren the ones who very good oh that, walking I hope: this very day I am thinking much about them.

Éskana caⁿ Pañ ka-ma, caⁿ′ bɕúgaqti áwásiɕĕ. Pañ ka-ma ikágeawáɕĕ-eti-
Oh that still the Ponkas. in fact all I remember them. The Ponkas I have many of them for

12 maⁿ′. kĩ ei ćawáɕe eti, kĩ isañ′gaawáɕĕ-eti-maⁿ′. Caⁿ′ ciñ′gajiñ ga wiwíta
and again I have to go for relations too, and I have some, too, for my younger brothers. Now child my own

ɕiñké e'aⁿ maⁿɕíⁿ′ ćskana caⁿ úda^{n}qti maⁿɕíⁿ′ kaⁿbɕégaⁿ. Wagíaⁿ-maⁿ ze
the one who how he walks oh that still very good he walks I hope. Wagia-ma ma-

ć áwake Caⁿ aⁿ ba-waqúbe áma tĕ di níkaciⁿga wiⁿ t'é hã, ecúnjiñ ga.
I mean Now, sacred day the other on the person one died . a young man

Heqága-jiñ'ga ijáje aɸi$^{n'}$. Ca$^{n'}$ ɻí-ují wiwíɻa tĕ úda^{n}qti agɸi$^{n'}$; wakéga-bájĭ,
Heqaga-jiñga his name he had. Now, household my own the very good I sit; they are not sick,

ca$^{n'}$ úda^{n}qti agɸi$^{n'}$. Ca$^{n'}$ Pañ'ka-ma níkaci^{n}ga-má úda^{n} ínahi^{n}i ctĕ iɸaí tĕ
in fact, very good I sit. Still the Ponkas the people good truly even they as went

téqi ínahi$^{n'}$i ă, ebɸéga^{n} agɸi$^{n'}$. Kĭ níkaci^{n}ga d'úba ɸéɸañká, jua$^{n'}$wañgɸe 3
hard truly ! I think I sit. And people some these, we with them

añgáɸi^{n} ɸañká, píbaji tcábai. Cañ'ge-ma cénawaɸaí. Ca$^{n'}$ e'a$^{n'}$ a^{n}wañ'gaxe
we have them the ones who, bad are very. The horses they have destroyed them. Yet how we treat them

taité téqi; 'a$^{n'}$ɸiñgé wábaskíɸai. Wawáqpani héga-bájĭ Ca$^{n'}$ sídadi cañ'ge
shall difficult; in vain we are angry We are poor not a little. In fact yesterday horses

waɸíta^{n}qti dúba wáɸi^{n} aɸaí Húɻañga amá Ca$^{n'}$ éskana wabágɸeze ɸa$^{n'}$ 6
working well four having them went Winnebagos the (sub.). Now oh that letter the (ob.)

uqɸé'qtci tia$^{n'}$ɸakíɸē ka^{n}bégɸa^{n}. Ca$^{n'}$ níkaci^{n}ga wágazuqti úde awáci égɸa^{n},
very soon you send me I hope. Now person very straight but I have employed him as,

wabágɸeze iñgáxe. Mé́adi ca$^{n'}$ đéji ckúbe tĕ'di, Caa$^{n'}$ amáɻa pí. Ihañk'-
letter he has made for me. Last spring in fact grass deep when, Dakotas to them I was there Yank-

ta^{n}wi$^{n'}$ amádi pí Cañ'ge gɸéba-đéɸa^{n}ba wa'íi Ciñ'gajiñ'ga májiñga ɸiñké, 9
tons among the I was there Horse tens seven they gave us. Child boy the one who,

éskana maja$^{n'}$ ɸéɸuádi abɸi$^{n'}$ xĭ, i$^{n'}$uda^{n}qti-ma$^{n'}$ téi^{n}te. Ca$^{n'}$ waɸíta^{n} i^{n}wiñ'ka^{n}
oh that, land in this I had him if, very good for me it would be. Indeed working he helped me

xĭ, i$^{n'}$uda^{n}qti-ma$^{n'}$ téi^{n}te. Cupí teɸan'di abɸi$^{n'}$ đí ctĕ ebɸéga^{n}. Maja$^{n'}$ ɸa^{n}
if, very good for me it would be. I reached you when, in the past I had him I was coming home even I think. Land the (ob.)

ɸagɸi$^{n'}$ ɸa^{n} ɻa$^{n'}$be xĭ, gíɸajiwáɸē bă. Ca$^{n'}$ maja$^{n'}$ gáɸa^{n} ɸagɸi$^{n'}$ tĕ'di, wiɻa$^{n'}$be- 12
you sat the (ob.) I saw it when, it tended to make one sad Indeed land that you sat when, I used to

hma^{n}-ma$^{n'}$ ɸa$^{n'}$ctĭ, ebɸéga^{n} (xĭ), i$^{n'}$ɸa-máji. Ca$^{n'}$ uqɸé wiɻa$^{n'}$be etéga^{n}-máji
see you formerly, I think (when), I am sad. Now soon I see you I am not apt

ebɸéga^{n}, áda^{n} i$^{n'}$ɸa-májĭ Ca$^{n'}$ ujañ'ge uɸáhai gĕ ɻa$^{n'}$be xĭ, i$^{n'}$ɸa-májĭ.
I think. therefore I am sad. Indeed road you passed along the (pl. ob.) I saw (them) when, I was sad.

Gata$^{n'}$ tĕ'di ca$^{n'}$ maja$^{n'}$ ɸa^{n} ɸagísiɸa-báji tĕ. Caa$^{n'}$ amá maja$^{n'}$ ɸagɸi$^{n'}$i 15
At last indeed land the (ob.) you have forgotten yours. Dakotas the ones who land you sat

kĕ bɸúgaqti ugɸi$^{n'}$ amá waja$^{n'}$be; kĭ úde bɸúgaqti ákiágɸai, i^{n}táxaɻa.
the all they who sat in it I saw them, and but all have gone again, up the river.

NOTES.

492, 11. Eskana ca^{n} Pañka-ma, ca^{n} bɸugaqti awasiɸĕ. The collector agrees with Frank La Flèche in regarding "Eskana," "ca^{n}," and "ca^{n}," as superfluous.

493, 6. waɸi^{n} aɸai. Read, "wáɸi^{n} áiáɸai, they have gone away with them."—Frank La Flèche.

493, 10. eskana maja^{n} ɸéɸuadi abɸi^{n} xĭ. Omit "eskana."—Frank La Flèche.

493, 11. abɸi^{n} đi ctĕ ebɸéga^{n}. Read, "abɸi$^{n'}$ đí ctéde, ebɸéga^{n}, I think that I should have brought him back."—Frank La Flèche.

TRANSLATION.

I think of you to-day, when Sunday is over (*i. e.*, on Monday). There is no news, yet I make a letter to you. We are thinking of what we have made from the land which we work, and which you knew when you departed. What we planted is very good. All the vegetables which we planted are abundant. I hope that you may do well in the land in which you dwell, whatever kind of land it may be. I hope that you may have a great abundance of the vegetables which you plant. I hope that when you receive this letter, you will send one back to me very soon. I desire you to tell me how you are getting along in the land. A long time ago you used to send me letters; but since your removal, you have not sent me any. I hope that your family is doing very well. I hope that the children are doing very well. I am thinking much about them this very day. I think of all the Ponkas. I have many of them for friends, some I have for relations, and some, too, for younger brothers. And I hope that my child, Wagia^{n}-ma^{n}ze, is doing very well. A person died here the other week. The young man was named, Heqaga-jiñga. My household is doing very well; no one is sick. I sit thinking, "The Ponka people were truly good, and their departure was hard!" Some of these people with whom we dwell are very bad. They do not leave us any horses. It is difficult for us to do anything to them; in vain are we angry. We are very poor. The Winnebagos took four of our best working-horses yesterday. I hope that you will send me a letter soon. I have employed a very honest man, so he makes a letter for me. Last spring when the grass was tall I was among the Dakotas. I reached the Yanktons. They gave us seventy horses. If I had a child, a boy, in this land it would be very good for me. If he helped me in working it would be very good for me. I think that I should have brought one back when I went to see you. When I saw the land in which you used to dwell, it was such as causes sorrow. I was sad, thinking how I used to see you when you dwelt in that land. I thought that I would not be apt to see you soon, therefore I was sad. When I saw the paths which you used to go along, I was sad. At last you have forgotten your land. I saw all the Dakotas who were in the land where you used to dwell. But they have gone back to the up-river country.

MACTI$^{s'}$-A^{s}SÁ TO NA'A$^{s'}$BI.

September 30, 1878.

Úda^{n}qti	ma^{n}b¢i$^{n'}$.	Ca$^{n'}$	edáda^{n}	wa¢áte	kĕ	añgúji	b¢úga	úda^{n}:	
Very good	I walk.	Now	what	food	the (col. ob.)	we planted them	all	good:	
wamúske	cti	úda^{n},	ákiastá	dúba	ab¢i$^{n'}$.	Kĭ	i$^{n'}$tca^{n}	wajút'a^{n}	tĕ'di	wawákegai.
wheat	too	good,	stack	four	I have.	And	now	when corn is maturing	at the	we are sick.

Kĭ Waeúce t'é, Heqága-jiñ'ga t'é. Kĭ maja$^{n'}$ kĕ e'a$^{n'}$ úda^{n} ma^{n}lmi$^{n'}$ ¤ī,
And Waeúce dead, Heqaga-jiñga dead. And land the how good you walk if,

aná'a^{n} ka$^{n'}$b¢a. C'a$^{n'}$ e'a$^{n'}$ úda^{n} kĕ úda^{n} ma^{n}lmi$^{n'}$ ¤ī'etĕ aná'a^{n} ka$^{n'}$b¢a.
I hear it I wish. In fact how good the (ob.) good you walk even if I hear it I wish.

A^{n}wa$^{n'}$¢ita^{n}i, úda^{n}qti naji$^{n'}$'i hã. Kĭ wisí¢ĕ tĕ, ć'eta$^{n'}$ waqi$^{n'}$ha gá¢a^{n} đáxe.
We work, very good it stands And I remember you when, from then till now letter that I make.

TRANSLATION.

I am prospering. All the food that we planted is good; the wheat, too, is good. I have four stacks of it. And now, at harvest, we are sick. Waenee and Heqagajiñga are dead. I wish to hear if you are doing well in the land. And I desire to hear in what respects you are prospering. We work, and it stands well. And as I have remembered you until now, I make that letter.

MAÑGΦÍQTA TO ⅅAHÉ-ÁGΦI^{x}.

September 30, 1878.

Wamúske sí gφébahíwi^{n} φábφi^{n} abφi$^{n'}$ uma$^{n'}$φiñkaᾰ φĕ́qtci. Ca$^{n'}$ wabφíta^{n}
Wheat seed hundred three I have season this very. Now I work

tĕ i$^{n'}$uda^{n}qti anáji^{n}. Ca$^{n'}$ nić a^{n}φiñ́gĕqti anáji^{n}. Ca$^{n'}$ wabφíta^{n} tĕ i$^{n'}$uda^{n}qti
the very good for me I stand. Now, pain I have none at all I stand. Now. I work the very good for me

anáji^{n}, égа^{n} wahnítа^{n}i xĭ, úda^{n} té hă. Ca$^{n'}$ wisíφĕ tĕ, é cuφéaφĕ hă, 3
I stand, so you work if, good will . Now I remember you as, that I send to you ,

wabággφeze φa$^{n'}$. Kĭ e'a$^{n'}$ φí ctĭ ma^{n}hni$^{n'}$ tĕ i^{n}wi$^{n'}$φ íφa gă, wabággφeze
letter the (ob.). And how you too you walk the to tell me send here, letter

hníze ćkita^{n} íφa-gă.
you take it at the same time send here.

TRANSLATION.

I have three hundred bushels of wheat this very season. I have been very prosperous with my work. I am without any bad health at all. As I am so successful in working, it will be good if you work. As I remember you, I send you the letter. Send and tell me how you are. Send at the very time that you receive this letter.

ICTÁΦABI TO ACÁWAGE.

October 14, 1878.

Ji^{n}φćha, a$^{n'}$baφć năn'de ma^{n}tádi wiŋa$^{n'}$be ka^{n}bφáqti hă. Ta$^{n'}$wañgφa^{n} 6
Elder brother, to-day heart on the inside I see you I wish very . Tribe

φiφíŋa φan'di ŋa$^{n'}$be ka$^{n'}$bφa. Ma^{n}teú-wáφihi éφa^{n}ba, ga$^{n'}$ φiŋa$^{n'}$cka mégа^{n},
your at the I see it I wish. Ma^{n}teu-waφihi he too, and your sister's son likewise,

ta$^{n'}$wañgφa^{n} φiφíŋai φa$^{n'}$ ŋa$^{n'}$be ka$^{n'}$bφa, uma$^{n'}$φiñka φć. Níkaci^{n}ga amá i$^{n'}$t'ai
tribe your (pl.) the I see it I wish, season this. People the (sub.) have died to me

hа: Wacúce t'é, Cúŋa-ma$^{n'}$φi^{n} t'é, Heqága-jiñga t'é, ⅅahé-ŋáⅾĕ t'é. Ca$^{n'}$ 9
Wacuce dead, Cuŋa-maφis dead, Heqaga-jiñga dead, ⅅahé-ŋáⅾĕ dead. Now

níkaci^{n}ga amá eφégа^{n}i ca$^{n'}$ja, ca$^{n'}$ wí ebφégа^{n} cubφć tá miñke. Ca$^{n'}$ cuhí
people the (sub.) think though, yet I I think I go to you will I who Now it reaches you

tĕ di uq¢ĕ qtci i^{n}wi^{n} epaxu, ji^{n}¢éha Gí¢a¢ĕ ka$^{n'}$bça. Wa¢útada íi ¢an'di
when very soon (see note) elder brother. You cause to be coming back I wish. Oto village by the

íhe pí tá miñke. Ca^{n} maja^{n} ¢agí$^{n'}$ ¢a^{n} ¢úta^{n}qti i^{n}baxu gí¢a-gă, ji^{n}¢éha.
passing that way I arrive there will I who. Now land you sit the (ob.) very straight writing to me send it back. elder brother.

3 ¢ikú¢aqti gí¢a-gă.
Do it very quickly send it back.

NOTES.

495, 7. Ma^{n}tcu-wa¢ihi e¢a^{n}ba. Three persons are addressed: Acawage, Ma^{n}tcu-wa¢ihi, and Acawage's (?) sister's son.

495, 9–10. Ca^{n} nikaci^{n}ga ama e¢éga^{n}-bájī a^{n}wána'a^{n} maji ca$^{n'}$ wi eb¢éga^{n} hă.
Now people the (sub.) they do not think it I have not heard about them yet I I think it

"Now, I have not heard that the people do not think of visiting you, yet I, for my part, think of doing so."

496, 1. i^{n}wi$^{n'}$epaxu, a case of *hapax legomenon*. The regular form is, i^{n}¢éepaxu, "You write to me."

TRANSLATION.

Elder brother, in my heart, to-day, I have a strong desire to see you. I desire to see your tribe. O Acawage, Ma^{n}tcu-wa¢ihi, and your sister's son, I wish to see your tribe this season. Among my people the following have died: Wacuce, Cuŋa-ma^{n}¢i^{n}, Heqaga-jiñga, and ɖahe ɟaɖĕ. Though the people think of visiting you, I, for my part, without regard to them, am thinking of going to you. When the letter reaches you, elder brother, write to me very quickly. I desire you to send a letter back. I will pass by the Oto village in going to you. Send me in writing, O elder brother, a very accurate account of the land in which you dwell. Send it back very hastily.

GAHÍGE TO ACÁWAGE.

October 14, 1878.

Ca$^{n'}$ edáda^{n} íŋça ¢iñgé há. Ga$^{n'}$ nikaci^{n}ga t'aí tĕ uwíb¢a ga$^{n'}$ cu¢á¢ĕ
Now what news there is none And people die the I tell you so I send to you

té i^{n}ke. ¢ádi Wacúce t'é: Cúŋa-ma^{n}¢i^{n} t'é; ɖahé-ɟaɖĕ eti t'é; Heqága-jiñga,
will Your tribe Wacuce dead Cuŋa-ma^{n}¢i dead. ɖahe-ɟaɖĕ too dead Heqaga-jiñga.

6 ɖá¢i^{n}-gahíge ijiu ge, ɟaɖá ta^{n} wañg¢a^{n} ubáma^{n}, t'é ha Ci$^{n'}$gajiñ ga t'é-hma^{n}i,
d Ind son ɟaɖa gens, dead Children the usually,

wa'ú eti t'é-hma^{n}i, ¢e'¢u ete áhigi-bájī, djúbai. A^{n}¢ína'a$^{n'}$i năn'de wéuda$^{n'}$i
no or usually here even not many they are few We heard from you hearts good for us.

íde, a^{n}¢ída^{n}be taí cáta^{n} a^{n}¢i^{n} taité t'éqi ha. Ca^{n} edáda^{n} wáqe amá wa'í
that we see you will how we shall difficult In fact what white people the (sub.) give us

etéga^{n}-bájĭ, áda$^{n'}$ wawáqpani héga-bájĭ. Cĕ'ɻa íuɕa t'a$^{n'}$. Níkaɕi^{n}ga ukéɕi^{n}
they are not apt, therefore we are poor not a little. Yonder where you are news abounds. Indians

áhigi ikágewaɕáɕĕ áhigi úcka^{n} eɻaí awána'a^{n} ka$^{n'}$baɕa. Waɕáte ɕiɕiñ'gai
many you have them for your friends many deeds their I hear about them I desire. Food you have none

téqi hégajĭ. Wacka$^{n'}$ ega$^{n'}$i-gă. Húɻañga amá cañ'ge-ma cénawaɕaí. 3
hard not a little. Do exert yourselves. Winnebagos the (sub.) the horses have made an end of them.

TRANSLATION.

There is nothing to tell as news. I send to tell you that the people have died. Your father, Wacuce, is dead; Cuɻa-ma^{n}ɕi^{n} is dead; ʤahe-ɻadĕ, too, is dead; Heqagajiñga, son of ʤaɕi^{n}-gahige, of the ʟaʤa gens, is dead. Children and women, too, are dying. Here they are not many; they are few. It was good for our hearts to hear from you; but it is difficult for us to get our affairs in a condition which will permit our going to visit you. The white people are not apt to give us anything; therefore we are very poor. There is plenty of news yonder where you are. I wish to hear of the ways of the many Indians who are your friends. It is very hard for you to be without food. Do make an effort. The Winnebagos have deprived us of all our horses.

MAQPÍYA-QÁGA TO MA^{N}TCÚ-NÁJI^{N}.

October 14, 1878.

Waqi$^{n'}$ha gɕí tĕ, áakipáqtci-ma$^{n'}$ bɕíze. Wiɻáha^{n} t'é ga$^{n'}$, ɕaná'a^{n}
Letter has come back when, I met it just then I took it. My brother-in-law died as, you hear it

teɓégă^{n}. Cúɻa-ma$^{n'}$ɕi^{n} éĕ hă Níkaci^{n}ga wawákega héga-bájĭ hă, năn'de
will, that I think. Cuɻa-ma^{n}ɕi^{n} is he . People we are sick not a little . heart

i$^{n'}$uda^{n}qti-máji hă. Cénujiñ'ga áhigi t'aí i$^{n'}$ta^{n}; cénujiñ'ga úda^{n}qti juáwagɕe 6
not very good for me . Young man many have died now; young man very good I with them

áhigi t'aí hă. Kĭ úcka^{n} ɕaná'a^{n} cka$^{n'}$hna tĕ é ɕéama, níkagáhi amá,
many have died . And deed you hear you wished the that these (sub.), chiefs the,

úda^{n}qti ma^{n}ɕi$^{n'}$i hă. Kĭ úsañga cubɕéde, cubɕá-májĭ I^{n}dádi, Céki, uɕéhna
very good walk . And no prospect of anything else I was going to you, but. I am not going to you. My father, Ceki, you tell him

te hă, wiɻáha^{n} t'é tĕ. Núciáha-gí-hna^{n} ctĭ, na'añ'kiɕá-gă. ɸinégi t'é amá, 9
will , my brother-in-law died the fact. Nuciaha-gi-hna^{n} too, cause him to hear it. Your dead mother's brother they say,

á-gă. Awáʞigɕíta^{n} gĕ i$^{n'}$uda^{n}qti-ma$^{n'}$, júga wíqtci. ɸéama, níkagáhi amá,
say it. I work for myself the (pl. ob.) is very good for me, body I myself. These (the sub.), chiefs the (sub.),

ɕisíɕĕ-hna$^{n'}$i. Waqi$^{n'}$ha gɕí tĕ'di, náwagibɕéde năn'de gíuda$^{n'}$i níkagáhi
remember you. Letter came back when, I told them, when heart good for them chiefs

amá. ɸiná'a^{n}i, Pañ'ka-mácĕ, ɕida$^{n'}$bai tĕ ékiga^{n} hă. Níkaci^{n}ga amá sată^{n} 12
the (sub.). They heard from you, ye Ponkas, they saw you the like it . People the (sub.) five

ja$^{n'}$ ʞĭ t'é-hna^{n}i; wakéga tĕ pĭájĭ. Wiɻáha^{n} t'é tĕ ceta$^{n'}$ ʤéɕa^{n}ba ja$^{n'}$ ʞĭ,
sleep when die, usually; sickness the bad. My brother-in-law died the so far seven sleep when,

cuɕéaɕĕ. Wa'ú agɕă$^{n'}$ ɕiñké a$^{n'}$ɕina t'áɕi^{n}.
I send to you. Woman I married the one who came near dying.

NOTES.

497, 4–5. ¢ana‘a^{n} tebe¢éga^{n}, in full, ¢aná‘a^{n} te ebe¢éga^{n}, "I think that you will hear it."

497, 8. Ki usañga cube¢ede, cube¢a-maji. Maqpiya-qaga gave another reading: Kĭ cube¢é úsañgáqti-ma^{w} éde cube¢á-májĭ, "And I was very sure, indeed, of going to you, but I am not going." The disappointment was very great, as every probability was favorable to the trip.

TRANSLATION.

When the letter came back, I met it just then and took it. As my brother-in-law, Cuqa-ma^{n}¢i^{n}, is dead, I think that you will hear of it. Our people are very sick, so my heart is not very good. Many young men have just died; many of the very good young men with whom I went have died. And as to the matter about which you wished to hear, *i. e.*, the chiefs, they are doing very well. I was sure of going to you, but now I am not going. Please tell my father, Ceki, that my brother-in-law is dead. Cause Nuciaha-gi-hna^{n}, too, to hear it. Say, "It is reported that your mother's brother is dead." I work for myself, and it is very good for me. These chiefs always remember you. When the letter came and I told them, their hearts felt good to hear from you, O ye Ponkas. It was like seeing you. The people usually die in five days. The sickness is bad. I send to you seven days after the death of my brother-in-law. The woman whom I married came near dying.

MAQPÍYA-QÁGA TO MA^{s}TCÚ-NÁJI^{s}.

October 15, 1878.

Maqpíya-qága wamúske hé¢úga gína¢iñ'ge; waqpáni hégajĭ. Qáde
Maqpiya-qaga wheat all burnt to nothing for him; poor not a little. Ilay

ja^{n}-ma^{n}'¢i^{n}-ují ge¢éba ctĭ gína¢iñ'ge. Cĭ năn'de i^{n}'ta^{n} i^{n}'uda^{n}qti ma^{n}be¢i^{n}'-májĭ
wood-walking put-in ten too burnt to nothing for him. Again heart now very good for me 1 do not walk

3 tĕ, ¢aná‘a^{n} taí ebe¢éga^{n} waqi^{n}'ha cu¢é. É na^{n}jú ge¢éba-na^{n}'ba wa^{n}'da^{n}
the, you hear it will I think letter goes to you. That threshed twenty together

wénа¢iñ'gai. Cĭ nújiñga, isañ'gaa¢éde, é wañ'gi¢e wénа¢iñ'gai. Wamúske
it was burnt to nothing for us. Again boy, I have him for a younger brother, and he all it was burnt to nothing for us. Wheat

wañ'gi¢e wi^{n}áqtcia^{n} ité¢ĕ; a^{n}wa^{n}'¢ita^{n} añgáiá¢ai ki wénа¢iñ'gai. Ha^{n}' ki
all once was piled; we worked we had gone when it was burnt to nothing for us. Night when

6 ahíi tĕ hă.
it arrived

NOTES.

This letter contains one of the few instances of Indian's mentioning their own names; but it is done in the third person. See Jabe-skă's letters to Waqa-naji^{n}, etc.

498, 2. ja^{n}-ma^{n}¢i^{n}-uji was contracted to ja^{n}-múji.

498, 3. ¢anaa^{n} tai ebe¢ega^{n} waqi^{n}ha cu¢e; equivalent to "¢aná‘a^{n} tai éga^{n} waqi^{n}'ha cu¢é."

498, 3. E naⁿju, etc., is not plain, according to Frank La Flèche. It should read:

Naⁿjú ɸictaⁿ′ gɸéba-naⁿ′ba waⁿ′daⁿ wénaɸiñgai.
Threshed finished twenty together were destroyed for us by fire.

498, 4. Cĭ nnjiñga isaũgaaɸede, etc. Frank La Flèche gives the following reading:

Cénujiñ′ga isañ′gaaɸé-de ctĭ gínaɸiñ′gai.
Young man I had him for a younger brother and too his was destroyed by fire.

498, 5. wiⁿaqtciaⁿ iteɸĕ. Read, "wiⁿáha itéɸĕ," it was put in one place.—Frank La Flèche.

TRANSLATION.

All of Maqpiya-qaga's wheat has been destroyed by fire. He is very poor. Besides that, ten wagon-loads of his hay were destroyed by the fire. And now I send you a letter, because I think that you will hear that I am not walking with a very good heart. We had in all twenty bushels of wheat burnt by the fire. And the boy whom I have for a younger brother had all of his wheat burnt. All the wheat had been put in one place. It was burnt when we had gone away to work. The fire reached it at night.

WÁTA-NÁJIˢ TO CÁGE-SKĂ.

October 19, 1878.

Aⁿ′baɸé, kagé, wigíɻaⁿbe kaⁿ′bɸai édegaⁿ′, aⁿwaⁿ′qpani héga-májĭ. Íɗaxe
To-day, younger brother, I see you, my own I wish, but I am poor I am very. I make by means of

eté gĕ ɸiñgé. Bɸúgaqti ɸiɻáhaⁿ gínaɸiñ′ge. Caⁿ′ aⁿ′baɸé ɸisañ′ga égaⁿ,
may the (pl.) there are none. All your brother-in-law his was destroyed by fire. Now to-day your younger brother likewise,

wigíɻaⁿbe kaⁿbɸéde, íɗaxe eté gĕ bɸúga iⁿ′naɸiñ′ge égaⁿ, ɸaná'aⁿ taí ebɸégaⁿ 3
I see you, my own, I wish, but I make by means of may the (pl.) all destroyed for me by fire as, you hear it will I think

waqiⁿ′ha ɸé cuɸéaɸĕ. Gaⁿ′ ɸiɻañ′ge égaⁿ, ɸijiⁿ′ɸe égaⁿ, wañ′giɸe
letter this I send to you. And your sister likewise, your elder brother likewise, all

winá'aⁿi kaⁿ′bɸa. Waqiⁿ′ha giañ′kiɸá-gă, e'aⁿ′ hniⁿ tĕ, aí.
I hear from you (pl.) I wish. Letter send back to me, how you are the, *i. e.*

NOTES.

Cage-skă, White Hoof, son of Ji-giɻadĕ.

499, 1–2. Iɗaxe eté gĕ, should be "Íɗaxe étĕ gĕ," according to Frank La Flèche.

TRANSLATION.

To-day, younger brother, I wish to see you; but I am very poor. There is nothing with which I can do anything. Your brother-in-law lost all his property by a prairie fire. Now I wish to see you and your younger brother to-day; but as all the things with which I could do anything have been destroyed by fire, I send you this letter that you may hear it. I wish to hear from you all, including your sisters and your elder brothers. Send a letter back to me, saying how you are.

WÁTA-NÁJI[s] TO JIÑGÁ-NÚDA[N].

October 19, 1878.

Wáback ijiñ′ge, Jiñgá-núda[n], ɸiji[n′]ɸe mégа[n], waqi[n′]ha ia[n′]ɸakíɸě
Wabacki his son, Jiñga-nuda[n]. your elder brother likewise, letter you send to me

ka[n′]bɸa. A[n′]baɸé wiɬa[n′]be ka[n′]bɸa, waqi[n′]ha cuɸéwikíɸě. Ca[n′] maja[n′] ɸé
I wish. To-day I see you I wish, letter I cause (one) to send to you. Yet land this

3 ɸaa[n′]hna hnaí ɸan′di úda[n]qti anáji[n] éde, a[n′]baɸé wéju-bájɪ, ca[n′] wamúske
you left it you went in the very good I stand, but to-day we are unfortunate, in fact wheat

a[n′]baɸé i[n′]naɸiñgé-de waɸáte axíɗaxe áhigi náɸiñge hă. Núǰiñga wi[n′]
to-day it was destroyed by fire for me, and food I made for myself much was destroyed by fire . Boy one

iɸámaxe cuɸéaɸě, Cínuda[n]-sk ijiñ′ge. Ca[n′] ga[n′], Cínuda[n]-sk ijiñ′ge, ca[n′]
I inquire of I send to you, Cinuda[n]-skă his son. Yet so, Cinuda[n]-skă his son, yet

6 ga[n′] wágazúqti aná′a[n] ka[n′]bɸa. E′a[n′] éi[n]te i[n]wi[n′]ɸahna gíɸaɸě te.
so very straight I hear it I wish. How (be) may be yon tell me you send back to me will.

Ceta[n′] a[n′]baɸé níkaci[n]ga-má ta[n′]wañgɸa[n′]-ma i[n′]uda[n]-májĭ égа[n] édega[n′],
So far to-day the people the geutes good for me I not somewhat, but

a[n′]baɸé uhaí. Céna ′iáɸě. Uqɸě′qtei waqi[n′]ha gíɸaɸai ka[n′]bɸa, Jiñgá-
to-day they have their way. Enough I have spoken of. Very soon letter ye send back to me I wish, Jiñga-

9 núda[n], ɸiji[n′]ɸe mégа[n]. Maja[n′] e′a[n′] ɸagɸi[n′] ɸa[n′] ɸúta[n] aná′a[n] ka[n′]bɸa. Maja[n′]
nuda[n], your elder brother likewise. Land how you sit the (ob.) straight I hear I wish. Land

cě′ɬa cí tě, wacka[n′] waɮígɸita[n] i-gă. Édíhi ɮĭ úda[n] ɸanáji[n] taí. ɸéɸu
at yonder you have arrived as, making efforts work for yourselves. In that event good you stand will. Here

waɸáa[n]hna hnaí tě, a[n]wañ′ɮigɸita[n] a[n]náji[n]i, égа[n] úda[n]qti anáji[n] éde, a[n′]baɸé
you left us you went when. we worked for ourselves we stood, so very good I stood, but to-day

12 wamúske i[n′]naɸiñ′ge hă.
wheat has been destroyed for me by fire .

TRANSLATION.

O Jiñga-nuda[n], son of Wabacki, I wish you and your elder brother to send me a letter. I wish to see you to-day, so I send you a letter. I have done very well in this land which you left when you went away, but to-day we are unfortunate. To-day I had my wheat destroyed by a prairie fire, and much of the food which I had made for myself was burnt. I send to you to inquire about a boy, the son of Cinuda[n]-skă (White Dog). I wish to hear just how he is. Please send back and tell me how he is. Until to-day I did not like the geutes of the people, but to-day they have their way. I have spoken about enough. O Jiñga-nuda[n], I wish you and your elder brother to send back a letter very soon. I desire to hear just how you dwell in the land. Make some efforts and work for yourselves in yonder land which you have reached. In that event you will prosper. When you left us and went away we were working for ourselves, and so I did very well. But to-day my wheat was destroyed by fire.

MAQPÍYA-QÁGA TO CÉKI.

October 19, 1878.

Iⁿc'ága, wamúske abɸiⁿ′ bɸúgaqti iⁿ′naɸiñ′gegaⁿ, ɸaná'aⁿ taí ebɸégaⁿ
O old man, wheat I had all destroyed for me by fire, as, yon hear it will I think

caⁿ′ waqiⁿ′ha cuɸé. Jaⁿ-maⁿ′ɸiⁿ kĕ sídjuáqtci iⁿwiⁿ′cte; éna ucté agɸábɸiⁿ.
yet letter goes to you. Wagon the alone remains to me; that alone remaining I have mine.

Caⁿ′ éawaɸĕ ědí-ma awána'aⁿ kaⁿ′bɸa hă: Nudjaⁿ′hañga, Hidíga ctĭ, Jadé-gi 3
Now I have them for kindred those who are there I hear from them I wish : Nudjaⁿhañga, Hidiga too, Jade-gi

ctĭ, aná'aⁿ kaⁿ′bɸa, niⁿ′ɻa méiⁿte. Gahíge-ɻéga ctĭ, Wajiñ′ga-ɗa, Agáha-
too, I hear I wish, alive if they are. Gahige-ɻega too, Wajiñga-ɗa, Agaha-

maⁿ′ɸiⁿ iⁿc'áge, Íckadabi jiñ′ga, Maⁿteú-skă ctĭ hă, wa'újiñga ihaⁿ′awáɸĕ
maⁿɸiⁿ old man, Ickadabi young, Maⁿteú-skă too , old woman I had them for mothers

ctĭ naⁿ′ba ědí-ma awána'aⁿ kaⁿ′bɸa hă. Caⁿ′ ucté íwiɗahaⁿ′i-májĭ. ɗáɸiⁿ- 6
too two those who are there I hear from them I wish . Now the rest I know you not. ɗaɸiⁿ-

naⁿpájĭ aká áwaⁿi ɸiñké igáqɸaⁿ ɸiñké éaɸĕ, iɻúcpa wiwíɻaqti, aⁿɸaⁿ′bahaⁿ-
naⁿpajĭ the (snh.) the one for whom he danced the pipe dance his wife the (oh.) I have her as a relation, grandchild my very own, she does not know

jĭ′qti éde, ĭⁿ′tcaⁿ iɸápahaⁿ cuɸé. Caⁿ′ ataⁿ′ íwiɗahaⁿ-májĭ-máce, ána ɸat'aí
me at all, but now I know her it goes to you. Now how far I have known you not ye who, how many you have died

édaⁿ ebɸégaⁿ, aná'aⁿ kaⁿ′bɸa hă. Caⁿ′ năn′de ɸaⁿ′ daⁿ′qti iⁿ′pi-májĭ. Ĭⁿ′taⁿ 9
I I think, I hear I wish . And heart the beyond measure I am sad. Now

núǰiñga juáwagɸe údaⁿqti éde, hégajĭ t'aí, áda naⁿ năn′de iⁿ′pi-májĭ-hnaⁿ
boy I with them very good, but not a few died, therefore heart sad to me regularly

caⁿ′caⁿ. Ĭⁿ′taⁿ wamúske iⁿ′naɸiñ′gegaⁿ, ĭⁿ′taⁿ daⁿ′qti iⁿ′pi-májĭ. Wa'újiñga
always. Now wheat has been destroyed for me by fire, as, now beyond measure I am sad. Old woman

ihaⁿ′aɸĕ ɸiñké wakége-de gigɸázu-bájĭ. ɸiɻúcpa ctĭ wañ′giɸĕqti wakégai. 12
I had her for a mother the one who is sick but she has not regained her strength. Your grandchild too all are sick.

Iɸádi kĕ pahañ′ga tĕ′di t'é hă. Wa'újiñga ɸañká gaⁿ′ úwagiɸá-gă.
His father the before when died . Old woman the (pl. ob.) so tell them.

TRANSLATION.

Venerable man, as all the wheat which I had has been destroyed by fire, I send a letter to you that you may hear it. I have nothing left but the wagon. I desire to hear about my kindred which are there: Nudjaⁿhañga, Hidiga, and Jade-gi. I wish to hear if they are alive. I also wish to hear about Gahige-ɻega, Wajiñga-ɗa, the venerable Agaha-maⁿɸiⁿ, the younger Ickadabi, Maⁿteu-skă, and the two old women whom I call my mothers. And the rest of you I know not. The wife of one for whom ɗaɸiⁿ-naⁿpajĭ danced the calumet dance is my relation. She is my own grandchild, though she does not know me at all; but now I know her, and so the letter goes to you. Now I wish to hear how many of you have died among those I did not know.

My heart is far more sad than tongue can tell. I was with very good young men, but now many have died; therefore my heart is always sorrowful. Now is my heart sad beyond measure, because my wheat has been burnt. The old woman whom I call my mother is sick, and she has not yet regained her strength. All your grandchildren are sick. Their father died formerly. Tell this to the old women.

CAÑ'GE-SKĂ TO MA^{N}TCÚ-WÁ¢IHI.

October 21, 1878.

Ca$^{n'}$ waqi$^{n'}$ha g¢í¢a¢ĕ ¢a$^{n'}$ b¢íze. Kĭ wa¢íkega u¢áxig¢a tĕ añgú ctĭ
Now letter you sent back the (ob.) I took it. And you are sick you told of yourself the we too

eáwaga$^{n'}$i. Ga$^{n'}$ níkaci^{n}ga cénujiñ'ga wahéhajĭ'qti bahíqti a^{n}t'aí hă. Wacúce
we are so. And person young man very stout-hearted picked, or gathered we have died . Wacuce

3 t'é, Cúxa-ma$^{n'}$¢i^{n} ctĭ, ʗahé-ʗáʗĕ ctĭ, Heqága-jiñ'ga, He-snáta, ʗéde-gáhi
dead, Cuxa-ma$^{n'}$¢i^{n} too, ʗahe-ʗaʗe too, Heqaga-jiñga, He-snata, ʗede-gahi

ijañ'ge (xa$^{n'}$ze-nañ'ga igáq¢a^{n}), Máca^{n}-skă ijiñ'ge, Cyú-jiñga ijiñ'ge ctĭ,
his daughter (xa$^{n'}$ze-hañga his wife), Maca^{n}-skă his son, Cyu-jiñga his son too,

Waúqtawá¢ĕ igáq¢a^{n} t'é, Gahíge-wadá¢iñge igáq¢a^{n}, Íckadábi iɲúcpa,
Waúqtawa¢ĕ his wife dead, Gahige-wada¢iñge his wife, Ickadabi his grandchild,

6 ciñ'gajiñ'ga-ma jiñgáqtci-ma áhigi t'aí. Kĭ ceta$^{n'}$-hna^{n} edáda^{n} íu¢a e'a$^{n'}$
the children the very small ones many died. And so far what news how

ma^{n}hni$^{n'}$ xĭ, winá'a^{n} ka$^{n'}$b¢ai hă. Kĭ áji uwíb¢a cu¢éa¢ĕ taté ciñgé, Uma$^{n'}$-
you walk if. I hear from you I wish . And different I tell you I send to you shall there is none as to the

ha^{n}qti. Kĭ Paň'ka ¢ańká, níkagáhi ¢ańká, t'é ¢ańká, ijáje wahnáde eté́de.
Omahas themselves. And Ponka the ones who, chief the ones who, dead the ones who, his name you should have called them.

9 U'ágɋa a^{n}¢i$^{n'}$ hă. Wawáqpani. Iɲíga^{n}¢ai ma$^{n'}$zeskă' ctĕ wa'í-bájĭ. Ca$^{n'}$
Suffering we are . We are poor. The grandfather silver even has not given us. Yet

wa¢íta^{n} kĕ'ɲa ca$^{n'}$qtañgáxai éde, ca$^{n'}$hna^{n} wajú-bajĭ, áhigiä'jĭ égа^{n}, áhigiqli
work at the we have done our best, but still we are below the standard, much not as, very much

añgáxa-bájĭ-hna$^{n'}$i. Wa¢íta^{n} tĕ enáqtci wíuwagipí etaí, wéuda^{n} éte eáwa-
we have not done usually. Work the that alone pleasant to us may (be), good for us may (be) we

12 ga$^{n'}$i, a^{n}waň'xig¢íta^{n} tĕ é áwake. Ta$^{n'}$wañg¢a^{n} añgúɲa-ma íe wáspa-bájĭ,
are so, we work for ourselves the that I mean. Gentes our own (pl.) words do not behave,

enáqtci téqi jiñ'ga; níkagáhi íe wánaʻa^{n}-bájĭ. Iɲíga^{n}¢ai eáwawa$^{n'}$i ga$^{n'}$
that alone difficult a little; chief words they do not listen to us. Grandfather he caused it for us so

ta$^{n'}$wañg¢a^{n} amá íe wánaʻa^{n}-bájĭ. Ĭ$^{n'}$ta^{n} iéska aká waa$^{n'}$¢ai, xig¢ízai
gentes the (sub.) words do not listen to us. Now interpreter the (sub.) abandoned them, he took himself back

15 gacíbe. Ta$^{n'}$wañg¢a^{n}-má íe wámaka-bájĭ. Ga$^{n'}$adi iéska cĕ'ɲa Paň'kaɲa
out of. The gentes words he was out of patience with them. Already interpreter yonder at the Ponka (land)

gáxai ¢i$^{n'}$ I$^{n'}$tca^{n} i¢ádi¢ai aká gáxe, añgú añgáxa-bájĭ. Níkagáhi añ'gata^{n}
was made he who now agent the (sub.) made him, we we did not make him. Chief we who stand

aⁿná'aⁿ-bájĭ-cteaⁿ'i, cetaⁿ' iᵭádiᵭai aká uáwagiᵭa-bájĭ. Uáwagiᵭaí tědíhi
we have heard nothing about it, so far agent the (sub.) has not told us. He tells us it arrives at

ꝛĭ, e'aⁿ' tatéiⁿte aⁿᵭaⁿ'baha-bájĭ: wécaⁿ eté ꝛĭ'jĭ, wécaⁿ-bájĭ ꝛĭ, aⁿwaⁿ'watě
when, how it may be we do not know: we agree ought if, we do not agree if, which one of the (two)

tatéiⁿte. Cĭ wiⁿ' giᵭa-gá, ᵭé hníze ꝛĭ. 3
it may be. Again one send back, this you take it when.

NOTES.

This letter was dictated partly by Sanssouci, the ex-interpreter, and partly by Cañge-ska. The interpreter appointed by the agent was Charles P. Morgan, who had been Ponka interpreter before the removal of the latter tribe in 1877.

503, 1. aⁿna'aⁿ-bájĭ-cteaⁿ'i. The ending "cteaⁿi" shows that what was done, or left undone, was against the wishes of the speaker and his friends; but "aⁿna'aⁿ-bajĭ-qtiaⁿi," we have heard *nothing at all*, would convey a different idea.

503, 2. tatéiⁿte, *i. e.*, taté éiⁿte, has a future signification.

TRANSLATION.

I have received the letter which you sent. You told of yourselves that you were sick, and we are so, too. The choicest ones of the most stout-hearted of our young men have died. Waeuce is dead, so is Cuꝺa-maⁿᵭiⁿ, and ꝺabe-ꝺadě, and Heqaga-jiñga, He-snata, ꝺede-gahi's daughter (the wife of ꝛaⁿze-hañga), White-feather's son, Cyu-jiñga's son, Wauqtawaᵭe's wife, Gahige-wadaᵭiñge's wife, and the grandchild of Iekadabi (*i. e.*, of Louis Sanssouci); and in addition to these, many very small children have died. And up to this time have I been wishing to hear the news from you, how you were. There is nothing else for me to tell you about the Omahas. You should have mentioned the names of the deceased Ponka chiefs. We are poor and suffering. The President does not give us even money annuities. And as to work, we have done our best, but we are still below the mark, as it was not much. We have not done very much. Work alone should be pleasant for us, as it is apt to benefit us. I refer to working for ourselves. Our gentes do not behave when they speak; they do not listen to the words of us chiefs. That is the only thing which is a little difficult for us to bear. The President having caused it for us, the gentes do not listen to our words. The interpreter has just abandoned them, by resigning and taking himself out of their company. He got out of patience with the gentes on account of their words. And the agent has just appointed as interpreter the man who was made Ponka interpreter yonder at the old reservation in Dakota. We did not appoint him; in fact, we chiefs have heard nothing about it officially. The agent has not yet told us. We do not know how it will be when he tells us. It will probably be one thing or the other in that case; we may consent or we may not consent. Send back a letter when you receive this.

WAJI$^{n'}$A-GAHÍGA TO MA^{n}TCÚ-ꞖAÑGA.

October 19, 1878.

Níkagáhi úju hmañkáce, Acáwage, Ma^{n}tcú-wáȹihi éȹa^{n}ba, cénujiñga
Chief principal ye who are, Acawage, Ma^{n}tcu-waȹihi he too, young man

ȹiȹíꞖa waꞖa$^{n'}$ba-máji, a^{n}wa$^{n'}$qpani hă. WigíꞖa^{n}be ka$^{n'}$bȹa. ȹé usní ȹé
your own I have not seen them, I am poor . I see you, my own, I wish. This cold this

3 tědíhi Ꞟĭ, cupí taté ebȹégа^{n} hă. Éskana uqȹě'qtci waqi$^{n'}$ha gȹia$^{n'}$ȹakíȹě
it arrives when, I reach at you shall I think . Oh that very soon letter you cause (one) to send it back to me

ka^{n}bȹégа^{n}, nisíha, wisañ'ga, wiꞖúcpa méga^{n}, níkagáhi úju hmañkáce.
I hope, my child, my younger brother, my grandchild likewise, chief principal ye who are.

A^{n}wa$^{n'}$qpani égа^{n}, awágiꞖa$^{n'}$be ka$^{n'}$bȹa, ta$^{n'}$wañgȹa^{n}. Cénujiñ'ga gȹúbaqti
I am poor as, I see them, my own, I wish, nation. Young man all

6 a^{n}ȹa$^{n'}$wa^{n}he ga$^{n'}$ȹai hă. Juáwagȹe cupí taté, ebȹégа^{n}. Ca$^{n'}$ níkagáhi
to follow me desire . I with them I reach you shall, I think. In fact chief

bȹúga a^{n}ȹa$^{n'}$wa^{n}he ga$^{n'}$ȹai, ebȹégа^{n}, nisíha, wisañ'ga, wiꞖúcpa méga^{n},
all to follow me desire, I think, my child, my younger brother, my grandchild likewise,

níkagáhi úju hmañkáce. Cénujiñ'ga wiwíꞖa juágȹěqti i$^{n'}$t'e égа^{n}, năn'de
chief principal ye who are. Young man my own I really was with him dead to me as, heart

9 i$^{n'}$pi-máji égа^{n}, waqi$^{n'}$ha cuȹéwikíȹě. Níkaci^{n}ga bȹúgaqti gípi-báji, waqpáni;
is bad for me as, letter I cause (one) to send it to you. People all are sad, poor;

ĭ$^{n'}$ta^{n} ȹigísiȹai hă. Nisíha, wiꞖa$^{n'}$be ka$^{n'}$bȹa hă. Wanágȹe cañ'ge a^{n}ȹá'i-ma
at present they remember you . My child, I see you I wish . Domestic animal horse those which you gave me

cénawaȹégа^{n}, a^{n}wa$^{n'}$qpani, nisíha. A^{n}wa$^{n'}$qpani égа^{n}, ȹáȹuha iȹát'e. Ukít'ě
they have been destroyed, as, I am poor, my child. I am poor as, nearly I have died from it. Nation

12 ȹé Caa$^{n'}$ amá atíi hă. Cañ'ge wábȹi^{n} éde wañ'giȹe awá'i. Kĭ ě'di pí
this Dakotas the (snh.) came here . Horse I had them but all I gave them. And there I arrived

Ꞟĭ, wi$^{n'}$ecte a^{n}'í-bájī hă, nisíha. Uma$^{n'}$ha^{n} amá, nisíha, ȹida$^{n'}$be ga$^{n'}$ȹai,
when, even one they did not give me , my child. Omahas the (sub.), my child, to see you wish,

kĭ égа^{n} waꞖa$^{n'}$be ka$^{n'}$bȹa. Cupí taté ebȹégа^{n}, nisíha, usní ȹé. E'a$^{n'}$ Ꞟĭ,
and so I see you I wish. I reach you shall I think, my child, cold this. How if,

15 nisíha, ȹúta^{n}qti gȹia$^{n'}$ȹakíȹě te ebȹégа^{n}. Uqȹě'qtci éskana aná'a^{n} te
my child, very straight you cause (one) to send it back to me will I think. Very soon oh that I hear it will

ebȹégа^{n}. Cénujiñ'ga ȹiȹíꞖa, níkagáhi ȹiȹíꞖa edábe, íe ȹiȹíꞖa uqȹě'qti
that I think. Young man your own, chief your own also, words your own very soon

winá'a^{n}i ka$^{n'}$bȹa.
I hear from you I wish.

NOTE.

This Waji^{n}a-gahiga is the head of a part of the Omaha Wajiñga-ɸatajĭ, while the other one is the head of the Ponka Wasabe-it'ajĭ gens. The Omaha bearing this name is an old man, and his letter is a good specimen of the oratorical style, especially the first part, in which Acawage is addressed as "my child," Ma^{n}tcu-waɸihi, as "my younger brother," and Ma^{n}tcu-ɲañga, as "my grandchild."

TRANSLATION.

O ye head-chiefs, Acawage and Ma^{n}tcu-waɸihi, as I do not see your young men, I am poor. I wish to see you, who are my own kindred. I think that I shall reach you by the time that the cold weather arrives. I hope that you will send back a letter very soon, O my child, O my younger brother, O my grandchild, ye who are head-chiefs. As I am poor, I desire to see the tribe who are my kindred. I think that all the young men wish to follow me. I think that I shall bring them to you. Indeed, I think that all the chiefs wish to follow me, O my child, O my younger brother, O my grandchild, ye who are head-chiefs. I send you a letter because I am sad at heart on account of the death of my young man who dwelt with me. All the people are sad; they are poor. Now they think of you. My child, I wish to see you. As all of the stock, the horses that you gave me, are gone, I am poor, my child. As I am poor, I have almost died from that cause. These Dakotas came here. I gave them all the horses which I had. But, my child, when I was there they did not give me even one horse. These Omahas, my child, wish to see you, and so do I wish to see you. I think that I shall reach you, my child, during this cold weather. My child, I hope that you will send back to me and tell me just how it is with you. I hope that I may hear it very soon. I wish to hear very soon the words of your young men, and also those of your chiefs.

JÁBE-SKĂ TO GAHÍGE JIÑ'GA, WÁQA-NÁJI^{N}, AND ACÁWAGE.

Gahíge-jiñ'ga t'éska^{n}i eɸéga^{n} Jábe-skă íwa^{n}xe tíɸai. Wáqa-náji^{n}, Acá-
Gahige-jiñga dead, he might be thinking that Jabe-skă to question begins. Waqa-naji^{n}, Aca-

wage, cé-ɸabɸi^{n}, wi^{n}a$^{n'}$wa ctécte t'éska^{n}i eɸéga^{n} wégɸa^{n}xe tí hă. Giná'a^{n}
wage, those three and no more, which one soever dead, he might be thinking that to ask about them, his kindred has come. To bear about his own

ga$^{n'}$ɸai Jábe-skă. Uqɸĕ'qtci kíɸĕ tá-bi waqi$^{n'}$ha, giná'a^{n} ga^{n}ɸai; uqɸé 3
wishes Jabe-skă. Very soon he says that some one will cause it to reach home letter, to hear about his own he wishes; soon

waqi$^{n'}$ha ɸa^{n} kí te.—Acáwage, waqi$^{n'}$ha cuɸéaɸĕ ɸíze áda^{n} da$^{n'}$be júwagɸá-gă.
letter the will reach home.— O Acawage, letter I send to you take it and seeing it be with them.

Gahíge-jiñ'ga, Wáqa-náji^{n}, Wahé'a^{n}, céna, da$^{n'}$bai-gă Waqi$^{n'}$ha hnízai ɔɸĭ,
Gahige-jiñga, Waqa-naji^{n}, Wahe'a^{n}, enough, look ye at it. Letter you take it when,

wi$^{n'}$ éska^{n} ɸat'á-bájĭ ɔɸĭ, uqɸĕ'qtci waqi$^{n'}$ha ɸa$^{n'}$ kíɸaɸĕ taí. Wahé'a^{n}, Waɸí- 6
one it might be you have not died if, very soon letter the (ob.) you will cause to reach home. Wahe'a^{n}, Waɸi-

daze cé-na^{n}ba, a^{n}wa$^{n'}$wa ctécte t'éska^{n}i giná'a^{n} ga$^{n'}$¢ai. Wíuwa¢ágihná
daze those two, and no more, which one soever dead, he might be to hear of his he wishes. You tell us about our own

kí¢a¢ě tá-bi. Cī ni$^{n'}$ɬa ɻĭ, wáɸuta^{n} giná'a^{n} ga$^{n'}$¢ai.
you will cause it to reach home, he said. Again alive if, straight to hear of his own he wishes.

NOTES.

This letter was written before October 25, 1878.

505, 1. t'eska^{n}i, *i. e.*, t'e eska^{n}i, "Dead, they might be."

505, 3. uq¢ěqtci ki¢ě ta-bi. Frank La Flèche does not understand how "ki¢ě ta-bi" can be used here, and it is a puzzle to the collector, who suggests the substitution of "ti¢a¢e te, you will please send it here," or "g¢i¢a¢ě té, you will please send one back."

506, 1–2. winwa¢agihna ki¢a¢ě ta-bi. Frank La Flèche and the collector have agreed in substituting for this, "wíuwa¢ágihná ɻĭ, i¢a¢ě taí, when you tell us of our own, you will send one here."

TRANSLATION.

Jabe-skă begins to inquire, as he thinks that Gahige-jiũga may be dead. As he thinks that Waqa-naji^{n}, Acawage, or Gahige-jiũga may be dead, he has come to inquire about the deceased one. Jabe-skă desires to hear about his own. He says that some one will cause a letter to reach him at home (*sic*) very soon. He wishes to hear about his own kindred. The letter will please reach home soon (*sic*).—O Acawage, receive the letter which I send you, and look at it with them. O Gahige-jiũga, Waqa-naji^{n}, and Wahe'a^{n}, look ye at it. When you receive the letter, if one of you has not died, please cause the letter to reach home very soon (*sic*). He wishes to hear if either of his relations, Wahe'a^{n} or Wa¢idaze, has died. You will tell us by sending a letter here. And if they be alive, Jabe-skă wishes to hear correctly about them.

JÍDE-TA^{s} TO ACÁWAGE.

October 25, 1878.

3 Wiji$^{n'}$¢e i$^{n'}$t'e, năn'de i$^{n'}$pi-májĭ-hna^{n} ca$^{n'}$ca^{n}. Íɻuhábi t'é ¢aná'a^{n} te,
My elder brother died to me, heart bad for me regularly always. Íɻuhabi dead you hear it will,

Acáwage. Wa'ú wiwíɬa kě cī t'é kě ɻañgě'qtci-hna^{n} hí. Uma$^{n'}$¢iñka ¢é
O Acawage. Woman my own the (recl. one) again dead when lying very near to nausly arrived. Season this

wiɬa$^{n'}$be ka^{n}b¢éde b¢í'a hă; wiji$^{n'}$¢e t'é, wa'ú wiwíɬa t'é ta tě'di hí.
I see you I wished, but I have failed ; my elder brother dead. woman my own die will at it hasarrived.

6 Uma$^{n'}$¢iñka áji ɻĭ, wiɬa$^{n'}$be ka$^{n'}$b¢a ɻĭ, wiɬa$^{n'}$be taté eb¢éga^{n}. Céki,
Season another if, I see you I wish if, I see you shall I think. O Ceki,

¢iɬañ'ge t'é hă, a$^{n'}$ba¢é, Gakíe-ma$^{n'}$¢i^{n} igáq¢a^{n}.
your elder sister dead , to-day, Gakie-ma^{n}¢i^{n} his wife.

NOTE.

506, 5. t'e ta tĕdi hi. T'e ɣañgĕqtci-hna^{n} hi, which Jide-ta^{n} gave as an equivalent, is hardly applicable here, as it refers to several occasions of sickness unto death.

TRANSLATION.

My elder brother is dead, and my heart is constantly sad. O Acawage, you will hear that Ikuhabi is dead. My wife has nearly reached death on several occasions. I wish to see you this year, but I have failed, as my brother died, and my wife is approaching death. If I wish to see you another year, I think that I shall see you. O Ceki, your younger sister, Gakic-ma^{n}¢i$^{n'}$s wife, died to-day.

ɻE-ÚɣA^{n}HA TO MA^{n}TCÚ-SI-TAÑ'GA.

Ca$^{n'}$, nisíha, wisí¢ĕ-hna^{n}-ma$^{n'}$. Ca$^{n'}$ éskana e'a$^{n'}$ ma^{n}hni$^{n'}$ ɣĭ, winá'a^{n}-
Now, my child, I am always thinking of you. Now oh that how you walk if, I have not

maji'-qti-ma$^{n'}$; ca$^{n'}$ e'a$^{n'}$ ma^{n}hni$^{n'}$ ɣĭ, i^{n}wi$^{n'}$¢ahna gí¢a¢ĕ ka^{n}b¢égа^{n}. Wiɻa$^{n'}$-
heard from you at all; yet how you walk if, you tell me you send back I hope. I see you

ba-májĭ a^{n}wa$^{n'}$qpani hégа-májĭ. Kĭ éskana wiɻa$^{n'}$be ka^{n}b¢égа^{n} éde, b¢í'a- 3
I not I am poor I am very. And oh that I see you I hoped, but I have

hna^{n}-ma$^{n'}$. Kĭ ¢ikáge-ma, éskana wañ'gi¢e úwa¢agihná ka^{n}b¢égа^{n}. Kĭ
failed each time. And those who are your friends, oh that all you tell them I hope. And

a^{n}wañ'kega-májĭ, 'a$^{n'}$¢iñgĕ'qti ma^{n}b¢i$^{n'}$; égа^{n}qti ma^{n}hni$^{n'}$ ka^{n}b¢égа^{n}. Wa-
I am not sick, nothing at all is the matter I walk; just so you walk I hope. Let-

báxu wi$^{n'}$ cu¢éwikí¢ĕ. Ca$^{n'}$ uq¢ĕ'qtci g¢í¢a¢ĕ ka^{n}b¢égа^{n}. Wáqe amá 6
ter one I cause him to send it to you. And very soon you send one back I hope. White man the (mv. sub.)

maja$^{n'}$ ¢iñkć 'iáwa¢aí ɣĭ, na^{n}bć t'a$^{n'}$ maja$^{n'}$ wa¢íta^{n} wagáji ag¢aí. Maja$^{n'}$
land the spoke about me when, hand possessing land to work it commanded me went homeward. Land

¢an'di ɣáci a$^{n'}$¢i^{n} taí, eb¢égа^{n}. Cĕ'ɻa cañgáhi-báji taí, eb¢égа^{n}. Gátega$^{n'}$
in the a long time we will be, I think. Yonder we will not reach you, I think. In that manner

uwíb¢a cu¢éa¢ĕ. 9
I tell you I send to you.

NOTES.

507, 5. egą^{n}qti ma^{n}hni^{n} ka^{n}b¢ega^{n}. ɻe-uɣa^{n}ha explained this by another sentence: ¢í ctĭ égą^{n}qti wa¢íkegajĭ'qti winá'a^{n} ka^{n}b¢égа^{n}.
You too just so you are not sick at all I hear from you I hope.

"I hope to hear from you that you, too, have not been sick at all."

507, 6. Wabaxu, used by an Omaha instead of wabag¢eze.

507, 6. Waqe ama; *i. e.*, Inspector J. H. Hammond.

507, 7. maja^{n} ¢iñke, intended for "maja^{n} ¢a^{n}."—Frank La Flèche.

TRANSLATION.

My child, I always think of you. I have not heard at all how you are, though it has been my desire; yet I hope that you will send a letter back, and tell me how you are. As I do not see you, I am very poor. I have hoped to see you, but I have failed each time. I hope that you will tell all your friends. I am not sick; I walk without any trouble at all. I hope that you are just so. I cause some one to send you a letter. I hope that you will send one back very soon. A white man talked with us about the land. He went home after telling us to work the land with our hands. I think that we will be in the land for some time. I think that we will not reach yonder where you are. I send to you to tell you such things.

DÚBA-MA$^{n'}$¢I^{n} TO ꞱANDÉ-NAÑꞱÚGE.

October 25, 1878.

Ca$^{n'}$ wabágɢeze tíɬaɢ̌ě a$^{n'}$baɢé ɬa$^{n'}$be. Níaci^{n}ga i$^{n'}$¢adai ¢éaka. Ca$^{n'}$
Now letter you sent to-day I have seen it. Person read it to me this (sub.). Now

éskana ɬí-ují ¢íɬa úda^{n}qti aná'a^{n} Ʇĭĭ i$^{n'}$uda^{n}. Ca$^{n'}$ éskana Wakan'da aká
oh that household your very good I heard when good for me. Now oh that Deity the

3 u¢íka^{n}i ka^{n}b¢éga^{n}. Kĭ A$^{n'}$pa^{n}-ɬañ'ga t'é tě aná'a^{n} hă, kĭ níkagáhi sátă^{n}
help you I hope. And Big Elk he died the I heard it , and chief five

t'aí tě awána'a^{n} hă. Kĭ níkaci^{n}ga-máce, áhigiqti ¢at'aí tě ca$^{n'}$ gí¢ajĭwáɢ̌ě.
died the I heard of them . And ye people, very many you died the yet grievous.

A$^{n'}$baɢ̌é añgú ctĭ wawákegaí. Níkaci^{n}ga úda^{n}qti sátă^{n} t'aí. Cí ĭ$^{n'}$tca^{n} t'é
To-day we too we are sick. Person very good five died. Again now to die

6 etéga^{n}qti ědí-ma-hna$^{n'}$i, kĭ wa'ú ctĭ t'é-hna^{n}i. Ca$^{n'}$ maja$^{n'}$ kě ca$^{n'}$ ¢é ctĭ
very apt those are usually here, and woman too usually die. Yet land the yet this too

éga^{n}, út'e t'a$^{n'}$ éga^{n} a^{n}t'é-hna^{n}i. Kĭ maja$^{n'}$ céɬaɢ̌ica^{n} kě'ɬa cañgáhi taité
like, death abounds like we are dying. And land towards yonder place at the we reach you shall

na$^{n'}$a^{n}pe héga-bájĭ. Kĭ níkaci^{n}ga amá edáda^{n} íbaha^{n} amá, 'íáwaɢ̌ě-hna$^{n'}$i
we fear it not a little. And people the (sub.) what they know they who. usually talk about us

9 ¢a$^{n'}$ja, añꞱíwacka^{n} héga-bájĭ. Ca$^{n'}$ wáɢ̌iwagázu ga$^{n'}$¢ai. ¢é¢uádi wáɢ̌iwa-
though, we have made efforts in our own behalf not a little. And to make us straight they wish. In this place make us

gázu tá amá tě. Áda^{n} maja$^{n'}$ kě'ɬa, céɬa kě'ɬa, cañgáhi taí añga$^{n'}$¢a-bájĭ
straight they will, doubtless. Therefore land at the, at yonder place at the, we reach you will we do not wish it

éga^{n}i hă. Kĭ e'a$^{n'}$ weágiɢ̌ígɢ̌a^{n} cté eáwaga^{n} tañ'gata^{n}, ca$^{n'}$ cé¢u tě'di
somewhat . And how they decide for us even we are so we who will, yet there in the

12 cañgáɢ̌a-bájĭ tañ'gata^{n} éska^{n}-a^{n}¢a$^{n'}$¢ai. Maja$^{n'}$ ¢a^{n} iɢ̌ádiɢ̌aí ɬíi tě ceta$^{n'}$
we go not to you we who will we think it may be so. Land the agent houses the so far

itáxaɬáɢ̌ica^{n} wakégа-bájĭ. Ca$^{n'}$ a$^{n'}$baɢ̌é wisíɢ̌ai éga^{n}, wabágɢ̌eze cuɢ̌éwikíɢ̌ě.
towards up stream (north) they are not sick. Now to-day I remember you (pl.) as, letter I cause him to send it to you (sing.).

Ca$^{n'}$ ɲí-ují wiwíŋa tĕ úwakega ¢iñgé. Ca$^{n'}$ edáda^{n} maja$^{n'}$ ¢é¢uádi wi^{n}áqtci
And household my own the sickness has none. And what land in this only one

wéteqi éga^{n} uwíb¢ai-hma^{n}-ma$^{n'}$. Húŋañga-má téqi hă. Ca$^{n'}$ wabág¢eze
hard for us somewhat I have told you (pl.) regularly. The Winnebagos hard . Now letter

uq¢ĕ'qtci ¢é, wabáxu ¢é¢u ¢iñké, éskana ¢a'í g¢íɕaɕĕ ka^{n}b¢éga^{n}. 3
very soon goes, writer here he who, oh that you give him yon send back I hope.

NOTES.

508, 1. niaci^{n}ga i^{n}¢adai ¢eaka, another way of expressing, "Níaci^{n}ga ¢éaka i$^{n'}$¢adaí hă."

508, 6. Ca^{n} maja^{n} kĕ ca^{n} ¢e ctĭ ega^{n}. Duba-ma^{n}¢i^{n} gave "¢é¢u ctĭ, here too," as equivalent to "¢e ctĭ." Frank La Flèche reads: Maja$^{n'}$ ¢é ctĭ éga^{n}, omitting "Ca^{n}" and "kĕ ca^{n}."

508, 8. nikaci^{n}ga ama, edada^{n} ibaha^{n} ama, *i. e.*, the white people.

508, 9–10. wá¢iwagázu tá amá tĕ. Frank La Flèche and Duba-ma^{n}¢i^{n} say, "wá¢iwagázu," while Sanssouci says, "wa¢iwagazu." Sanssouci renders "ta ama tĕ" by "they will doubtless," distinguishing it from "taite, they shall." Frank La Flèche says that "wá¢iwagazu taité" is seldom used.

509, 3. wabaxu ¢e¢u ¢iñke, the one who sits here writing.

TRANSLATION.

To-day I saw the letter that you sent. This man read it to me. I am glad to hear that your household is in good health. I hope that Wakanda may help you. I heard that Big Elk and five chiefs had died. And as so many of you have died, it is grievous, O ye people. We, too, are sick to-day. Five very excellent men have died, and now there are those who are very apt to die. The women, too, are dying. As this land, too, as well as yours, is full of death, we have been dying. We are very much afraid of arriving yonder at a land in your neighborhood. Though the people who know something have been talking about us and to us, we have been making great efforts on our own account. They wish to settle our business in a satisfactory manner. They will doubtless make a satisfactory settlement of our business in this place. Therefore we do not wish to reach the land near you, if we can avoid it. Whatever they decide upon for us we shall abide by, yet we hope that we shall not depart from this place. They are not sick in the agent's country (*i. e.*, Indiana) as far south as his city (*i. e.*, Richmond). As I remember you to-day, I send you a letter. My household is without sickness. I have told you again and again of one thing in this land which is somewhat hard for us. The Winnebagos are hard for us to bear. I hope that, as this letter goes very soon, you will give one and send it to the writer who is here.

ƋÁ₵Iˢ-NAˢPÁJĬ TO ꓶAꓶAÑ′GA-NÁJIˢ.

Nisíha, aⁿwaⁿ′qpani héga-májĭ ꓘĭ′jĭ, wigísi₵ĕ-hnaⁿ-maⁿ′. Éskana, nisíha,
My child, I am poor I am very if, I usually remember you, my relation. Oh that, my child

wigíꓶaⁿbe kaⁿb₵égaⁿ-hnaⁿ-maⁿ′ átaⁿhé.—Kagéha, majaⁿ′ ₵₵u caⁿ′caⁿ hniⁿ′
I see you, my own I usually hope I who stand.— My friend, land here always you were

3 ꓘĭ′jĭ, aⁿwaⁿ′qpani-májĭ taté eb₵égaⁿ ₵aⁿ′ja, ihné hă. Hnégaⁿ aⁿwaⁿ′qpani
if, I (am) not poor shall I think though, you have gone . As you went I am poor

héga-májĭ. Caⁿ′ edádaⁿ úckaⁿ maⁿhniⁿ′ ꓘĭ, caⁿ′ e'aⁿ′ maⁿhniⁿ′ ꓘĭ, b₵úga
I am very. Yet what deeds you walk if, in fact how you walk if, all

aná'aⁿ kaⁿb₵a hă. Caⁿ′ íe údaⁿqti wigína'aⁿ kaⁿ′b₵a hă. Nisíha, majaⁿ′
I hear it I wish . In fact words very good I hear of you, my own I wish . My child, land

6 anáji ⁿ ₵an′di wab₵íta ⁿ aⁿ₵aⁿ′cpaha ⁿ hnaí tĕ, iⁿ′tca ⁿ átaca ⁿ b₵é. Wáqe amá
I stood in the I worked you knew me you (pl.) went when, now beyond it I go. White people the (sub.)

edáda ⁿ caⁿ′ wa₵áte b₵úga gáxai gĕ eáwakigaⁿ′qtiaⁿ′i. Cetaⁿ′ aⁿ₵íta ⁿ tĕ
what in fact food all they make the (pl. ob.) we are just alike. So far we work the

añg₵í'aqti, g₵ísai tĕ añg₵í'aqti, má₵e hă. Majaⁿ′ ctaⁿ′be ₵aⁿ′ b₵úga wamúske
we have failed indeed, plucking their own the we have failed indeed, winter . Land you saw the all wheat

9 ugípi. Majaⁿ′ ₵an′di úꓘuhe ₵iñgĕ′qti aⁿnáji ⁿi; sagíqti aⁿ₵iⁿ′. Níkaci ⁿga-má
is full of. Land in the cause of fear having none at all we stand; very firm we are. The people

úna ₵at'aí gĕ ijáje zaníqti aⁿwaⁿ′na'aⁿ añgaⁿ′₵ai. Wacúce ijiñ′ge ₵añká
how many you have died the his name every one we hear them we wish. Wacuce his son the ones

wiⁿ′ t'é. Ĕ′di-á-i-naji ⁿ′ ijáje a₵iⁿ′.
one died. Ĕdi-a-i-naji ⁿ his name he had.

NOTES.

This ꓶaꓶañga-naji ⁿ is sometimes called ꓶaꓶañga-naji ⁿ jiñga (*i. e.*, the younger), to distinguish him from Acawage. He is the brother-in-law of Mi ⁿxa-skă, the elder Frank La Flèche.

510, 2. Kageha, *i. e.*, Ma ⁿteu-wa₵ihi.

TRANSLATION.

My child, I always think of you when I am poor. I am ever hoping to see you. My friend, you have gone, though I thought that I should never be poor if you always remained here in this country. As you went, I am very poor. I wish to hear all, what you are doing, and how you are. I hope to hear very good words from you who are my own relation. My child, when you departed, you knew that I worked the land where I dwell. I have now exceeded what I did then. We are just like the white people in raising all kinds of food. We have not yet finished our work; we are far

from the end. It is winter, and yet we have not been able to finish gathering all of our crops. The land which you saw is full of wheat. We stand in the land with nothing at all to occasion apprehension; we are firmly settled. We wish to hear all the names of your people who have died. One of Wacuce's sons is dead. His name was Ēdi-a-i-najiⁿ.

ICTÁ₵ABI TO MAⁿTCÚ-WÁ₵IHI AND ACÁWAGE.

Waqiⁿ′ha g₵íc₵a₵ě ₵aⁿ′ b₵íze. Majaⁿ′ ₵ag₵iⁿ′ ₵aⁿ′ ₵útaⁿqti iⁿwiⁿ′₵a
Letter you sent back the (ob.) I took it. Land you sit the (ob.) very straight to tell me

gíc₵a-gă. ₵é cu₵éa₵ě. Céama níkaciⁿga d'úba ca₵aí hă. Itízĕ cub₵é
be sending back. This I send to you. Those people some went to you . At the same time I go to you

kaⁿb₵éde waqiⁿ′ha g₵íäjĭ égaⁿ, aⁿ′aⁿ₵a ca₵aí hă. Caⁿ′ uwíkie tĕ ékigaⁿ′- 3
I wished, but letter had not come back as, leaving me they went to you . Now I talk to you the it was just

qtiaⁿ′, waqiⁿ′ha ₵aⁿ′ b₵íze tĕ′di. Caⁿ′, jiⁿ₵éha, aⁿwaⁿ′qpani héga-májĭ. Majaⁿ′
like it, letter the I took it when. Yet, elder brother, I am poor I am very. Land

uhíacka ₵ag₵iⁿ′ eb₵égaⁿ-májĭ ₵aⁿ′ctĭ; wéahidĕ′qti ₵ag₵iⁿ′ eb₵égaⁿ. Caⁿ′
close by you sit I did not think heretofore; at a great distance you sit I thought. Yet

majaⁿ′ mactéaɬa ₵ag₵iⁿ′ ₵aⁿ′ aⁿ′ba úmaⁿ₵iⁿ ána jaⁿ′ ɬĭ-hnaⁿ′i aná'aⁿ kaⁿ′b₵a. 6
land in the warm region you sit the day to walk in how many sleeps if only I hear it I wish.

Wawákegai caⁿ′añgáxai, añgínii.
We were sick we have quit, we have recovered.

NOTE.

511, 6. aⁿba umaⁿ₵iⁿ, etc. Frank La Flèche says that this is not exactly correct. It should be "aⁿ′ba ána jaⁿ′ ɬĭ′jĭ híwa₵ě éiⁿte aná'aⁿ kaⁿ′b₵a."

TRANSLATION.

I have received the letter which you sent home. Send me a letter, and tell me just how you dwell in the land. I send you this in order to make that request. Some of those men (*i. e.*, Omahas) went to you. I desired to go to you when they did, but they went to you without me, as a letter had not come from you. When I received the letter, it was just as if I talked with you. O elder brothers, I am very poor. I did not think, heretofore, that you dwelt in a land near by; I thought that you dwelt at a very great distance. And I wish to hear how many days it takes to walk to the land in the warm region where you dwell. We have brought our sickness to an end; we have recovered.

WAQPÉ-CA TO CÁHIÉΦA.

Negíha, maja$^{n'}$ águdi ma^{n}hni$^{n'}$ wisíφĕ-hma^{n} ca$^{n'}$ca^{n}. Ána ca$^{n'}$ φat'aí
Mother's brother, land in what place you walk I am remembering you always. How many in fact you have died

ći^{n}te winá'a^{n}i ka$^{n'}$bφa. Maja$^{n'}$ águdi φanáji^{n} ꞑĭ, maja$^{n'}$ wágazuájĭ, cubφá-
it may be I hear from you (pl.) I wish. Land in what place you stand if, land not straight, I have not

3 májĭ. Φat'é tĕ ékiga^{n} i$^{n'}$φa-májĭ hégа-májĭ. Núǰiñga, kagé, t'éĕ hă, He-
gone to you. You die the it is like it I am sad I am very. Boy, third son, is dead , He-

qága-jĭñ'ga. Íꞑuhábi ctĭ t'éĕ hă, φiꞑa$^{n'}$cka. Ca$^{n'}$ wabágφeze gia$^{n'}$φakíφĕ
qaga-jĭñga. Iꞑuhabi too is dead , your sister's son. Now letter you cause him to be sending it back to me

ka^{n}bφéga^{n}. Ca$^{n'}$ águdi úda^{n}qti φanáji^{n} tĕ aná'a^{n} ka^{n}bφéga^{n}.
I hope. Now in what place very good you stand the I hear it I hope.

NOTES.

Cahieφa, or Cheyenne, a Yankton Dakota, was adopted by the Ponkas, who have made him the head of one of their sub-gentes. He was enrolled in 1880 as Múxa-náji^{n}, which is a sacred name of his gens.

512, 13. kagé refers to Heqaga-jiñga, whom Waqpe-ca called his younger brother. He is spoken of by his household or ordinal birth-name, being the third son. Waqpe-ca might have said: "Núǰiñga isañ'gaaφéde t'éĕ hă, Heqaga-jiñ'ga: I had a boy for my younger brother, Heqaga-jiñga, but he is dead."

TRANSLATION.

Mother's brother, I always think of you, in whatever land you walk. I wish to hear from you how many of you have died. The land in which you stand is not straight, so I have not gone to you. I am very sad, because it is just as if you were dead. Heqaga-jiñga, the third son in our household, is dead. Iꞑuhabi, your sister's son, too, is dead. I hope that you will send back a letter to me. I wish to hear in what place you do very well.

WANÍꞑA-WÁQE TO GAHÍGE.

6 Ca$^{n'}$ ćwiφĕ'qti wisíφĕ a$^{n'}$baφć. Éskana wiꞑa$^{n'}$be ka^{n}bφéga^{n} éde, a^{n}jú-
Now I have you for a very near relation I remember you to-day. Oh that I see you I hoped, but I am not

mají; ceta$^{u'}$ a^{n}wa$^{n'}$cte agφi$^{n'}$, añgíni-májĭ. Φéφu maja$^{n'}$ hmáji tĕ'di, a^{n}wa$^{n'}$-
well; so far I remain I sit, I have not recovered. Ilero land you did not go when, I was

qpani cta$^{n'}$be tĕ ca$^{n'}$ca^{n} bφi$^{n'}$. Kĭ φí-hma^{n} wisíφa-májĭ; Pañ'ka níkagáhi
poor you saw it the always I am. And you only I do not remember you; Ponka chief

9 zaníqti awásiφĕ; cénujiñ'ga-ma ctĭ awásiφĕ, zaní. Ca$^{n'}$ wisíφai tĕ, méäidi
all I remember them; the young men too I remember them, all. Now I remembered you when, last spring

úcka^{a} wi$^{a'}$ Caa$^{a'}$ amája pí tĕ ćwa$^{a'}$ ć́ga^{a}, ɖí ꭓī, úcka^{a} júajĭ gáxai.
deed one Dakotas to them I arrived when, it being the cause as. I was coming back when. deed wrong they did.

Gañ'ꭓī éega^{a} wisíc̣ai. Hau. Edáda^{a} úṇc̣a nı́kaci^{a}ga-ma t'e-má zaníqti
And that being so I remember you ¶ What news the people the dead ones all

ijáje wái^{a}c̣écpaxú gíc̣ac̣ĕ ka^{a}bc̣éga^{a}, zaníqti awána'a^{a} ka$^{a'}$bc̣a. Ca$^{a'}$ i$^{a'}$c̣a- 3
his name yon write them for me yon send back I hope, all I hear them I wish. Now I am

majĭ'qti-hna^{a}-ma$^{a'}$ wisíc̣ai tĕ'di. Ácka c̣agc̣i$^{a'}$ tĕ'di, wiɪa$^{a'}$be ka$^{a'}$bc̣a éga^{a},
always very sad I remember you when. Near you sat when, I see you I wished as,

cupí-hna^{a}-ma$^{a'}$; éde ĭ$^{a'}$ta^{a} eañ'ga^{a}-májĭ i$^{a'}$c̣a-májĭ. Hau. Gañ'ꭓī Uma$^{a'}$ha^{a}-
I used to reach you; but now I am not so I am sad. ¶ And Omahas

má céma cuhíwac̣ĕ-hna$^{a'}$i wacta$^{a'}$bai ꭓī, cuhíi ꭓī, wabágc̣eze íc̣ac̣ĕ té; 6
the (pl.) those (you see) they have been sent to you you see them when, reach you when, letter you send will;

awána'a^{a} ka$^{a'}$bc̣a. Ca$^{a'}$ éskana úda^{a}qti ma^{a}c̣i$^{a'}$i ka$^{a'}$bc̣a, íe úda^{a}qti awána'a^{a}
I hear about them I wish. Now oh that very good they walk I wish. words very good I hear about them

ka$^{a'}$bc̣a. Hau. Gañ'ꭓī eáwac̣ĕ'qti Uma$^{a'}$ha^{a} céma cuhíi ꭓī, éskana
I wish. ¶ And I have them for near kindred Omahas those (you see) reach you when, oh that

cañ'ge-ma wi$^{a'}$ a^{a}c̣á'i ka^{a}bc̣éga^{a}. i$^{a'}$c̣i^{a} gí wac̣ákic̣ĕ ka^{a}bc̣éga^{a}. Ca$^{a'}$ 9
the horses one you give me I hope, having for me coming back you cause them I hope. Still

c̣ijiñ'ge, Úha^{a}-jiñ'ga, é i$^{a'}$c̣i^{a} gí ka^{a}bc̣éga^{a}. Cañ'ge ja^{a}-ma$^{a'}$c̣i^{a} 'i$^{a'}$ c̣añká
your son, Uha^{a}-jiñga, he having for me coming back I hope. Horse wagon carry it the ones that

wi$^{a'}$ i$^{a'}$t'e, wi^{a}áqtci i^{a}wi$^{a'}$cte. Cañ'ge a^{a}c̣á'i ꭓī, pahañ'ga wabágc̣eze í
one is dead to me, only one remains to me. Horse you give me if, before letter is coming

ka^{a}bc̣éga^{a}. Iañ'kic̣á-gă. Ceta$^{a'}$ taté ebc̣éga^{a}. Maja$^{a'}$ c̣éc̣u cañ'ge c̣iñgaí 12
I hope. Cause it to be coming for me. So far shall I think. Land here horse there are none

éga^{a}, cañ'ge t'a$^{a'}$aɪa c̣anáji^{a}, áda^{a} wína cuc̣éac̣ĕ. Kĭ Úha^{a}-jiñ'ga gíăjĭ ꭓī,
as, horse where they abound you stand, thereforo I beg from you I send to you. And Uha^{a}-jiñga is not coming back if,

Uma$^{a'}$ha^{a} jiñ'ga wi$^{a'}$ i$^{a'}$c̣i^{a} gí wác̣ací ka$^{a'}$bc̣a.
Omaha small one having for me is coming back you ask him I wish.

NOTE.

513, 3. wai^{a}c̣ecpaxu, from "wagíbaxu." See Dictionary.

TRANSLATION.

My near relation, I remember you to-day. I hoped to see you, but I am not in good health; I still have sickness left; I have not recovered. I am still poor in this land, as you saw me before you departed. And I do not remember you only; I remember all the Ponka chiefs, and all the young men. I remembered you last spring, when I went to the Dakotas and was coming back, at which time, owing to one occurrence, they did an unfortunate thing. And as that is the case, I remember you.

I hope that you will send back what news there is, and write for me the names of all the people who have died. I wish to hear about all of them. When I think of you, I am sorely grieved. When you dwelt near, I used to go to you when I wished to see you. But now I am not in that condition, so I am sad.

If you see those Omahas who have been sent to you, please send a letter, as I wish to hear about them. I hope that they are very well: I wish to hear very good words about them.

When those Omahas who are my near kindred reach you, I hope that you will give me one of your horses. I hope that you will cause them to bring it back for me, or else that your son, Uha^{n} jiñga, will bring it to me. As one of my wagon horses is dead, only one is left to me. If you give me a horse, I hope that a letter will come before it. Send it. I think that this letter is long enough. I send to beg of you because this land is without horses, and you are in the land where there are plenty of them. If Uha^{n} jiñga does not come back, please ask one of the young Omahas to bring the horse home to me.

HÉ-WA^{N}JÍᵭA TO GAHÍGE-WADÁᵭIÑGE.

Nia$^{n'}$ᵭiñgĕ'qti agᵭí. Umáha akádi agᵭí. Úcka^{n} ája^{n} kĕ wágazu
I have no pain at all I have come back Omahas to them I have come back. Deed you do that the straight

aná'a^{n} ka$^{n'}$bᵭa. Umáha akádi úda^{n}qti agᵭí, nia$^{n'}$ᵭiñgĕ'qti. Éde Umáha
I hear I wish. Omahas to them very good I have come back, I have no pain at all. But Omahas

3 akádi agᵭá-májĭ tatéska^{n}bᵭéga^{n}, ehé. Éskana ᵭagᵭíi ka^{n}bᵭéga^{n}, ehé. ᵭéama
to them I go not homeward shall, I think, I said. Oh that you have come back I hope, I said. These

Umáha amá úda^{n}qti naji$^{n'}$ amá: níaci^{n}ga dáda^{n} gᵭí etéctewa$^{n'}$ ᵭizé ga$^{n'}$ᵭa
Omahas the (snb.) very good are standing: person what has come back soever to take him wishing

gᵭi$^{n'}$ amá. Ca$^{n'}$ wakéga nié ᵭiᵭiñ'ge éi^{n}te winá'a^{n} ka$^{n'}$bᵭai hã. Ca$^{n'}$ eáwaᵭĕ
they are sitting. Now sick pain you have none it may be I hear of you I wish (pl. ob.) . Indeed I have them as kindred

6 jiñ'ga e'a$^{n'}$ ᵯĭ éctewa$^{n'}$, aná'a^{n} ka$^{n'}$bᵭa. U'ágᵭaqti agᵭí, muᵯáᵭi^{n} agᵭí,
small how if, even that I hear it I wish. Suffering greatly I have come back, bare of outer garments I have come back,

Umáha akádi. Ki ᵭéaka, winégi aká, waĥi^{n} i$^{n'}$ᵭi^{n}wi^{n} Éskana wabáxu ᵭa^{n}
Omahas to them And this one, my mother's brother the (snb.). blanket bought for me. Oh that letter the

cuhí ᵯĭ, nqᵭĕ'qtci wi$^{n'}$ a^{n}ᵭá'i gíᵭaᵭai ka^{n}bᵭéga^{n}. ᵭéaka wiᵯañ'ge aká
reaches you when, very soon one you give me you (pl.) send it back I hope. This one my elder sister the (snb.)

9 éna agᵭé taité ebᵭéga^{n}, Caa$^{n'}$ amáᵯa. Umáha akádi ᵭábᵭi^{n} ja$^{n'}$ cuᵭé
she alone go home ward shall I think, Dakotas to them. Omahas at them three sleep it goes to you

wabáxu ᵭa^{n}.
letter the.

NOTES.

He-wa^{n}jiᵭa is a Ponka of the Nikaᵭaⱥna gens. His name is given as pronounced by the Ponkas, but it is intended for the Dakota, He wa^{n}jina (One Horn), which would be Hé wi^{n}áqtci in ᵭegiha. Gahige-waᵭaᵭiñge is a Ponka of the Hisada gens.

514, 1. Nia^{n}ɸiñgĕqti, contracted from nié a^{n}ɸiñ′gĕqti, "Pain—I have not at all."

514, 3. tatéska^{n}bɸéga^{n}, in full, taté éska^{n}bɸéga^{n}.

514, 3. Omit "ehe" in both sentences.—Frank La Flèche.

514, 7. winegi aka, *i. e.*, the Omaha ⌊e-úɬa^{n}ha, of the Ictasanda gens.

514, 9. Frank La Flèche says that the last sentence should read:

Umáha akádi agɸí tĕ ɸábɸi^{n} ja$^{n′}$ ɬĭ, cuɸé wabáxu ɸa^{n}.
Omahas at them I came back when three sleep when, goes to you letter the.

"Umáha" is the Ponka form of "Uma$^{n′}$ha^{n};" and "wabáxu," letter, book, is equivalent to the Omaha "wabágɸeze."

TRANSLATION.

I have come back to the Omahas without any sickness at all. I desire to know just what thing you are doing. I have come back to the Omahas in very good health, without any sickness at all. But I said that I did not think I would go homeward to the Omahas. I say that I hope you may come back. These Omahas are doing very well. They are desirous of receiving any kind of person whatsoever who comes back. I wish to hear from you that you have no sickness or pain. I desire to hear how my young relations are, no matter what their condition may be. I suffered very much when I came back to the Omahas; I came back without any outer garments. But this one, my mother's brother, bought a blanket for me. I hope that when the letter reaches you, you will give me one very quickly and send it back. I think that my sister will go alone to her home among the Dakotas. The letter goes to you three days after my return to the Omahas.

⌊ÁɸI^{s}–NA^{s}PÁJĬ TO ⌊LA⌊AÑ′GA–NÁJI^{s} JIÑ′GA.

December 16, 1878.

Waqi$^{n′}$ha ɸéɸa^{n} atí bɸízega^{n}, nisíha, wiɬa$^{n′}$be éga^{n}, i$^{n′}$uda^{n}qti-ma$^{n′}$,
Letter this I came here I took it, as, my child, I see you like, it is very good for me,

i$^{n′}$ɸĕ-qti-ma$^{n′}$ hă. Ca$^{n′}$, nisíha, ata$^{n′}$ctĕ waqi$^{n′}$ha cuhíaɸĕ-hma^{n}-ma$^{n′}$ taté. Kĭ
I am very glad . And, my child, whensoever letter I send to you regularly shall. And

ɸisañ′ga céɸu cuhí tĕ, a^{n}wa$^{n′}$qpani éga^{n} cúɸeákiɸĕ hă. ⌊ɸéɸu, nisíha, 3
your younger brother yonder reached you as to it, I am poor as I caused him to go to you . Here, my child,

anáji^{n} tĕ, maja$^{n′}$ ɸéɸu anáji^{n}, wabɸíta^{n} úda^{n}qti bɸúga anáji^{n}. Ca$^{n′}$, nisíha,
I stand when, land here I stand. I work very good all I stand. Yet, my child,

wigísiɸĕ-hma^{n} ɸan′di, edáda^{n} wi$^{n′}$ ahni$^{n′}$ tĕ′di abɸi$^{n′}$ téi^{n}te, ebɸéga^{n}-hma^{n}-ma$^{n′}$
I always remembered you when, in the past, what one you had when I have it will, perhaps, I used to think it

hă. Nisíha, ata$^{n′}$ctĕ ca$^{n′}$ wigíɬa^{n}be tatéska^{n}bɸéga^{n}-hma^{n}-ma$^{n′}$ hă. 6
. My child, whenever still I see you, my own shall I am used to thinking .

NOTE.

515, 3. ɸisañga, *i. e.*, Nidaha^{n}, the real son of ⌊aɸi^{n}-na^{n}pajĭ.

TRANSLATION.

My child, I was very glad when I came to this house and received this letter. It was very good for me, being just as if I saw you. And, my child, I shall send letters to you from time to time. And, as to your younger brother, who has reached you, I sent him to you because I was poor. My child, when I remain here, working the land, I do all the work very well. And, my child, as I am always thinking of you, I think that if you have any one thing I may have it. My child, I am constantly hoping to see you at some time or other.

ᗡÁ₵Iˢ-NAˢPÁJĬ TO HIS SON NÍDAHAˢ.

Waqiⁿ′ha ₵aⁿ′ g₵íe₵ě ₵aⁿ′ b₵íze. Hau. Waqiⁿ′ha cu₵éa₵ě, ᒪaɬañ′ga-
Letter the (ob.) you sent it back the (ob.) I took it. ¶ Letter I send to you, ᒪaɬañga-

náji[n]. Hníze ꓘĭ, gáça[n] Nídaha[n] ₵a′í te Wanáq₵i[n]qti gü-gă hă. Wa₵íta[n]
naji[n]. You take it when, that (ob.) Nidaha[n] you give it to him will Hurrying very much be ye coming home . Work

3 tĕ b₵í′aqti-ma[n′] hă. Ca[n′] úda[n]qtiä′jĭ égą[n] anáji[n]; úcka[n] t′a[n′] anáji[n]. Wanú-
the (ob.) I have failed, indeed, at it . Indeed not very good like I stand; business plenty I stand. Hurry.

q₵i[n] gí-gă. Ca[n′] wiɬa[n′]ba-máji năn′de i[n′]pi-májĭ-hna[n]-ma[n′] hă.
ing he coming home. Still I do not see you heart I always have it bad for me .

NOTES.

Nidaha[n] went to the Ponkas without the consent of his agent, who threatened to punish him if he did not return by a certain time. This was the trouble to which ᗡa₵i[n]-na[n]paji referred in the phrase, "ucka[n] t′a[n] anaji[n]."

The second and third sentences were addressed to ᒪaɬañga-naji[n], but all the rest was intended for Nidaha[n].

TRANSLATION.

I have received the letter which you sent home to me. I send a letter to you, O ᒪaɬañga-naji[n]. When you get it, please give it to Nidaha[n]. O Nidaha[n], come home in a very great hurry. I can make no progress at all with my work. I am not prospering very well; I have plenty of trouble. Come home in a hurry. Now, when I do not see you, my heart is continually sad.

HÉ-WAˣJÍ₵A TO HEQÁGA-NÁJIˣ.

January 22, 1879.

Caⁿ′ ₵é₵u aⁿnájiⁿi tĕ údaⁿqti aⁿnájiⁿi ₵aⁿ′ja, caⁿ′ Cáaⁿáɹa añgá₵e taité,
Now here we stand when very good we stand though, yet to the Dakotas we go shall,

eb₵égaⁿ. Wiɹáhaⁿ aká ₵éaka caŋ′ge ₵ábₒ₵iⁿ wáₒ₵iⁿ, waíiⁿ ctī naⁿ′ba ‘íi,
I think. My sister's husband the (sub.) this one horse three has them, robe also two they have given him.

maⁿ′zepe-jiñ′ga naⁿ′ba ‘íi, niníba-wéawaⁿ ctī ‘íi, wamúske kĕ áhigi ‘íi, 3
sharp iron small two they gave him, calumet also they gave him, wheat the much they gave him,

áda ⁿ u‘ág₵a ctĕwaⁿ′ ₵iñgĕ′qti aⁿnájiⁿi. Céɹa údaⁿqti ₵anájiⁿ ćkigaⁿ′qti éga ⁿ
therefore suffering in the least without any we stand. Yonder very good you stand just alike so

aⁿnájiⁿi. Wamúske kĕ u₵éwiⁿañ′gi₵ĕ aⁿ₵íctaⁿi ₭ĭ, Cáaⁿáɹa añgá₵e taité,
we stand Wheat the we collect ours we finish when, to the Dakotas we go shall,

eb₵égaⁿ. ₵éaka, wiɹañ′ge aká, miⁿ′jiñga wiⁿ′ ídaₒ₵ai. Ⱡadéⁿgaúb₵iⁿ aká 6
I think. This one, my elder sister the (sub.), girl one bore. Ⱡade-gaɹuwiˣxe the (sub.)

Wajiñ′ga sí₵ĕ-hmaⁿ caⁿ′caⁿi. Caⁿ′ e‘aⁿ′ tĕ zaníqti winá‘aⁿi kaⁿ′b₵a, píqti.
Wajiñga remembers him always. Now how it is all I hear of you I wish, anew.

Wa‘újiñgáqtei ₵iñké ctī ₵útaⁿ aná‘aⁿ kaⁿ′b₵a. Ⱡé-wa‘ú ctī ijañ′ge é₵aⁿba
Very old woman the one who (ob.) also straight I hear I wish. Ⱡe-wa‘u too her daughter she too

₵útaⁿ awána‘aⁿ kaⁿ′b₵a. Kĭ ₵útaⁿ awána‘aⁿ ₭ĭ′ctĕ, e‘aⁿ′ Ðáxa-májī tć ₭ĭ, 9
straight I hear from them I wish. And straight I hear from them even if, how I do not will if,

caⁿ′ wisí₵ĕ-hmaⁿ-maⁿ′i. Kĭ ₵í, ₵iúdaⁿ ₵anájiⁿ ₭ĭ′ctĕ wiɹaⁿ′be taí: ₵íteqi
yet I always remember you (pl. ob.). And you, good for you you stand even if I see you (pl. ob.) will; hard for you

₭ĭ′ctĕ aⁿctaⁿ′be taí, ₵í. Wíeqti e‘aⁿ′ maⁿb₵iⁿ′ ₭ĭ, iⁿ′₵e-hmaⁿ caⁿ′caⁿ. Ataⁿ′ctĕ
even if you see me will, you. I my very self how I walk when, I am glad usually always. Whensoever

wisí₵ĕ-hnaⁿ-maⁿ′i. Ce-má núǰiñga ₵ábₒ₵iⁿ jnáwag₵e-hmaⁿ-maⁿ′-de e‘aⁿ′i ₭ĭ, 12
I usually remember you (pl. ob.). Those with you boy three I was with them regularly, and how they are if,

iⁿwin′₵ahna gí₵a₵ĕ kaⁿb₵égaⁿ. Maⁿ′-akíbanaⁿ, kĭ Ⱡahú₵icaⁿ′, Wajiñ′ga-Ɑaⁿ
you tell me you send back I hope. Maⁿ-akibanaⁿ, and Ⱡahu₵icaⁿ, Wajiñga-Ɑaⁿ

ijiñ′ge, kĭ Hañ′ga-ckáde, cćna, wisí₵ĕ-hmaⁿ-maⁿ′i. Kĭ ag₵í tĕ′di aⁿctaⁿ′b
his son, and Hañga-ckade, enough, I always remember you. And I reached home when you see me

‘i₵a₵ai ₵aⁿ′ctī. Úda ⁿqti maⁿhniⁿ′ ctéctewaⁿ′, ₵íteqi ₭ĭ, iⁿwiⁿ′₵a gí₵a-gă. 15
you promised heretofore. Very good you walk even if, hard for you if, to tell me send back.

Kĭ ₵íteqi ctéctewaⁿ′, edáda ⁿ újawaqti ahniⁿ′ ₭ĭ, iⁿwiⁿ′₵a gí₵a-gā. ₵éama
And hard for you even if, what very pleasant you have it if, to tell me send back. These

Umáha ckáde-hmaⁿ′-ma ĕdnćhe-hmaⁿ-maⁿ′-de caⁿ′ wisí₵ĕ-hmaⁿ-maⁿ′i. Iⁿ′₵eqtí
Omahas those who play regularly I usually join but yet I always remember you (pl. ob.). I am very glad

ctĕwaⁿ′, caⁿ′ wisí₵ĕ-hmaⁿ-maⁿ′ ₭ĭ, iⁿ′pi-májī-hmaⁿ-maⁿ′. 18
even if, yet I always remember you when, I am always sad.

NOTES.

517, 2. Wijaha^{n} aka, *i. e.*, Unaji^{n}-skă, son of Cahieᵭa, who had married ⱡé-iᵭe, the sister of He-wa^{n}jiᵭa.

517, 6. ⱡadé-gaúbᵭi^{n}, the Ponka pronunciation of Taté-kahómni, a Dakota name, of which the ᵭegiha equivalent would be "ⱡadé-gaɣúwi^{n}xe." ⱡadé-gaubᵭi^{n} is probably the son of Unaji^{n}-skă, as Wajiñga is the child of Heqaga-naji^{n}.

517, 13. ᶁahuᵭica^{n}, *i. e.*, ᶁahe-nᵭica^{n}, is a son of Bird-head (Wajiñga-ᵭa). Hañgaᵭckade is the son of Ma^{n}teu-sĭnde-ᵭiñge, who was a member of the Omaha Ma^{n}ᵭiñkagaxe gens. Ma^{n}teu-sĭnde-ᵭiñge has resided with the Ponkas for many years, and his son has a name peculiar to the Ponka Wacabe gens.

517, 14–15. a^{n}cta^{n}b 'iᵭaᵭai, in full, a^{n}cta^{n}be 'iᵭaᵭai.

TRANSLATION.

Though we are doing very well while we are here, I think that we shall go to the Dakotas. My sister's husband has three horses, two blankets, two hatchets, a calumet pipe, and plenty of wheat; so we have not suffered at all by staying here. You fare very well yonder where you are, and in like manner are we doing well. When we finish collecting our wheat from those who have given it to us, I think that we shall go to the Dakotas. My sister has given birth to a girl. Tate-kahomni always thinks of Wajiñga. I wish to hear from you again about everything that has occurred. I desire to hear just how the very aged woman is. I wish to hear, too, about ⱡe-wa'u and her daughter. And even when I hear correctly about them, I always remember you, though I may not be able to accomplish anything. As for you, if you prosper, I will go to see you; and if you have a difficult time, you will come to see me. I, my very self, am always glad, whatever may be my condition; yet I always remember you. I hope that you will send me word about those three youths with whom I used to go: Ma^{n}-akibana^{n}, ᶁahuᵭica^{n}, and Hañga-ckade. I always remember you three. You promised me heretofore to visit me when I reached home. Send me word whether you are doing well or are in trouble. And even if you have a hard time, send me word if you have anything which is very pleasant. I always join these Omahas in their games, but still, I always remember you. Even when I am very glad, I always feel sad when I think of you.

CÚDE-GAXE TO WĔ'S'A-ⱡĂÑ'GA.

February 6, 1879.

Níkaci^{n}ga amá ᵭ¢ama i^{n}wiñ'ka^{n}'i bᵭúgaqti. Waᵭáte tĕ ɟí ugíɲiqti
People the (sub.) these have helped me all. Food the tent very full

iñgáxai. Cañ'ge eti wi^{n}' ĕdiñ'gᵭa^{n}'i. Iᵭádiᵭai aká i^{n}wiñ'ka^{n}qtia^{n}'i. Maja^{n}'
(he) has made for me. Horse too one they have bestowed on me. Agent the (sub.) has helped me very much. Land

3 eti iᵭádiᵭai aká a^{n}"fi ha; eᵭáda^{n} náji takĕ' eti wañ'giᵭe a^{n}"fi: ᵭaná'a^{n} tai-
too agent the (sub.) has given to me . what I plant will, the (col. ob.) too all he has given to me; you hear it in or

égaⁿ	waqiⁿ′ha	cuɸéwikíɸĕ.	Aⁿ′baɸć	ɸiɱíjaⁿ	Cáaⁿáɲa	bɸć,	cañ′ge	naⁿ′ba
der that	letter	I cause him to send it to you.	To-day	your sister's daughter	at the Dakotas' land	I go,	pony	two

iⁿɸiⁿ′baⁿ	tíɸai	égaⁿ.	Wabáxu	wiⁿ′	íɸaɸĕ	itízĕ	gáɲa	Bɸć	tĕ	wabáxu	wi′í.
to call me on account of roime	have	as.	Letter	one	you send here	at the same time	to that place.	I go	when	letter	I give you.

														3
Awánaqɸiⁿ′qti	bɸć	hã.	Gañ′ɣi	agɸí	ɣi,	náji	tá	miñke.	Wahaⁿ′-ɸiñgé	iɣaⁿ′
I am in a great hurry	I go	.	And	I come back	when,	I plant	will	I who.	Wahaⁿ-ɸiñge	his grandmother

ć′ɸaⁿba	wáɸiⁿ	gɸí	gaⁿ′ɸa-gă.	C′kaⁿ′hna	ɣi,	wáɸiⁿ	gɸí	gaⁿ′ɸa-gă.
her too	having them	to come back	desire thou.	You wish	if,	having them	to come back	desire thou.

NOTES.

Cúde-gáxe, commonly called "Smoke-maker," was a member of the Ponka ɸixida or Soldier gens, of which Maⁿtcu-waɸihi is the head. In the fall of 1878 he escaped from Ponka Agency, Ind. T., with his immediate family, He-waⁿjiɸa and Unajiⁿ-skă, and arrived at the Omaha Agency in December, 1878.

518, 2. ĕdiñgɸaⁿi, *i. e.*, ĕ′di iñ′gɸaⁿi, from ĕ′di gigɸaⁿ; synonym, i, to give.

519, 1. ɸiɱijaⁿ, *i. e.*, Louis Roy's wife, who was a Yankton woman. Cude-gaxe had married Louis Roy's mother; and Wĕs′ă-ɲañga's wife was Cude-gaxe's daughter by a former wife.

519, 3. Wahaⁿ-ɸiñge sometimes means "an orphan," but here it is, perhaps, a proper name.

TRANSLATION.

All of these Indians have aided me. They have given me a horse, and have filled my tent with food. The agent has given me great assistance. He has given me land, and all the things for me to sow or plant. As I wish you to know this, I cause this letter to be sent to you. I am going to-day to your sister's daughter, who is among the Dakotas at Yankton Agency. They have sent me an invitation, and have promised to give me two horses. I give you a letter as I go. I go in very great haste. When I return, I will plant. Desire to come back with Wahaⁿ-ɸiñge and his grandmother. If you wish it, desire to bring them back.

CAÑ′GE-IIIˢ-ZÍ TO HIS BROTHER, WĔ′SʿĂ-ⱠAÑ′GA.

March, 1879.

Jiⁿɸéha,	*Monday*	tĕ′di	íe	djúba	uwíbɸa	cuɸéaɸĕ.	Edádaⁿ	wiⁿ′,	jiⁿɸéha,
Elder brother,	Monday	on the words	a few	I tell you	I send to you.	What	one,	elder brother,

												6
iⁿ′teqí′qti-maⁿ′	ctĕ	aⁿɸiñ′ge.	Náciⁿga	ukéɸiⁿ	wéɸigɸaⁿ	tĕ	itéɸa-gă;	wáqe
I have it very hard for me even	I have none.	Indian	mind	the	put it down;	white man

wéɸigɸaⁿ	gáxa-gă.	Náciⁿga	wéɸigɸaⁿ	júaji	ɸiⁿ	úkaⁿji-gă.	Ućkaⁿ	ɸínda	
mind	do.	Person	mind	not up to the mark	the one who	do not aid him.	Deed	good for you	

ctć	te	ɣiɸáxa-gă;	háhadaⁿ	ɣiɸáxa-gă.	Ⱨíga	ⁿɸai	aká	úju	aká	wáɸitaⁿ-
apt	the (ob.)	do for yourself;	ready	make yourself.	Grandfather		the	principal	the	did not work

baji qti cañgáhi tĕ, kī qáᑫa añgági taí tĕ, úwawéci gáxe taí tĕ gíteqi;
at all in our case / we reached yonder, where you are, / when, / and / back again / we are coming back / will when, / pay / make / will / the / difficult for him;

áda^{n} ewáji^{n} añgú añgáᴋigᑫáᑫi^{n} añgágᑫi tĕ uíe ᑫiñgé tĕ úda^{n}qtia$^{n'}$ te, aí tĕ.
therefore / of his own accord / we / we having ourselves / we have come back / the / words about it / none / the / very good indeed / will. / he said it.

3 Náci^{n}ga ukéᑫi^{n} kĕ bᑫúgaqti gíᑫa-bájī; wáqe kĕ' etī bᑫúga gíᑫa-báji.
Indians / the / all / are sad; / white people / the / too / all / are sad.

Wéᑫigᑫa^{n} wi^{n} ekáxe ᴋī, Heqága-náji^{n} éᑫa^{n}ba, gáxe-hma$^{n'}$i-gă. Wia$^{n'}$bᑫa
Decision / one / yon make / if. / Heqaga-naji^{n} / he too, / do ye it alone. / I left you

agᑫí tĕ, i$^{n'}$ᑫa-majī'qti Wéᑫigᑫa^{n} đáxe tĕ égа^{n}qti ekáxai ka^{n}bᑫégа^{n}. Waqi$^{n'}$ha
I came back / when. / I was very sad. / Decision / I made / the / just so / you make it / I hope. / Letter

6 hníze ᴋī, uqᑫĕ'qtci waqi$^{n'}$ha ᑫa^{n} a^{n}'í iᑫá-gă. Hau. Kagéha Badíze, iká-
you take / when, / very soon / letter / the (ob.) / give me / send here. / ¶ / Friend / Battiste, / I have

gewíᑫĕ. Náci^{n}ga céᑫañká úcka^{n} ca$^{n'}$ úwakañ'-gă. Wáqe amá t'a$^{n'}$gaqᑫa$^{n'}$
you for a friend. / Person / those by you / deed / at any rate / help them. / White people / the (suh.) / fall hunt

tĕdíhi ᴋī, wáᑫita^{n} 'íᑫai.
it arrives at / when. / to work about us / have promised.

NOTE.

519, 8—520, 2. Iŋiga^{n}ᑫai nju . . . ai tĕ. Cañge-hi^{n}-zi said that when Indian Commissioner Hayt visited the Ponkas, and spoke to them in council, he told them that the Indian Bureau could not send them back to their own land, on account of the expense of the removal; but if any of them went back of their own accord, nothing would be said about it. Such was the interpretation of his speech, according to Cañge-hi^{n}-zi; and perhaps there were others who understood it so.

TRANSLATION.

Elder brother, I send to you on Monday to tell you a few words. Elder brother, I have not even one thing which is very troublesome to me. Put down the mind of an Indian; take up the mind of a white man. Do not help the person whose plans are wrong. Make for yourself a way that tends to your advantage; make yourself ready. The President did no work at all when we reached the place where you are; and should we come back, it would be difficult for him to pay for the expense. Therefore he said that if we, of our own accord, brought ourselves back to this place, there should be no accusations, and it would be a very good thing. All the Indians are sad, and so are all the white people. Should you come to any decision, do you and Heqaga-naji^{n} act upon it. I was very sorry to leave you when I came back. I hope that you will make the very decision that I made. When you receive the letter, give me one very soon.

Friend Battiste, I consider you my friend. Aid those men with their undertaking. The white people promise to take up our case at the time of the fall hunt.

DÚBA-MA$^{n'}$ΦI^{n} TO TENÚGA-NÍKAGAHI (MACDONALD.)

March, 1879.

Kagé, waqi$^{n'}$ha gɸíɸaɸě ɸa^{n} ĭ$^{n'}$tca^{n} agɸí bɸíze hă. Kĭ waqi$^{n'}$ha ɸaná
Younger brother, letter you sent back the (ob.) now I have come home I have taken it . And letter you beg

tě, a$^{n'}$baɸé ᗡáxe hă. Kĭ edáda^{n} íuɸa úda^{n}qti wi$^{n'}$ maja$^{n'}$ ɸéɸuadi ɸiñgé
as, to-day I make it . And what news very good one land at this place there is none

éga^{n}. Maja$^{n'}$ ɸan'di wacka$^{n'}$ tě enáqtci íniaawáɸě tě éě hă. ɣúwi^{n}xe 3
somewhat. Land in the making an effort the that only life-sustaining the that is it . Going around

ma^{n}ɸi$^{n'}$ níajĭ etéga^{n}. Ca$^{n'}$-hna^{n} ga$^{n'}$ waɸíkega uɸágɸa, kĭ, Ciñ'gajiñ'ga ɸañká
walking not living apt. Yet only so you were sick you told of your own, and, Child the ones who

wi$^{n'}$ecte i$^{n'}$t'ajĭ, eɸé tě, năn'de i$^{n'}$uda^{n}. Kĭ enáqtci-bájĭ tá aká hă; cĭ
even one not dead to me, you said when, heart good to me. And that alone not abont to be (?) ; again

a$^{n'}$b áji tědíhi ɣĭ, i$^{n'}$cte ɸaiáđě hnéga^{n}. ɸéama níkaci^{n}ga d'úba gɸíi; 6
day another it arrives at when, for instance you are near it you go, somewhat. These people some have come back ;

ĭ$^{n'}$ta^{n} gɸí; a$^{n'}$ba-waqúbe ɸábɸi^{n} agɸíi. Kĭ maja$^{n'}$ ɸéɸuadi gɸíi tě, waɣí'e
now has come back; sacred day three they have come back. And land in this place they have come back as, to farm for themselves

wé'ga^{n}ɸai. Kĭ ě'be níkaci^{n}ga uta$^{n'}$nadi da$^{n'}$be tě'di, t'é gíga^{n}ɸájiwáɸě, ca$^{n'}$
they wish it for them. And who person in a place between sees him when, to die not to be desired for him, in fact

năn'de-gípějĭwáɸě hégajĭ. Ca$^{n'}$ éskana nié ɸiɸiñ'gěqti ma^{n}ɔni$^{n'}$ ka^{n}bɸéga^{n}, 9
apt to make the heart sad for him not a little. Now oh that pain you have none at all you walk I hope,

Wakan'da ɸiñké ɸigáxe ɣĭ. Hau. Ca$^{n'}$ níkaci^{n}ga ikágeawáɸě ctĭ at'a$^{n'}$,
Deity the one who he makes for you if. ¶ Now people I have them as friends too I have plenty,

ciñ'gajiñ'ga waᗡáxe, a$^{n'}$baɸé wisíɸai. ᒪí-ují wiwíia tě nié ctě waɸiñ'gai.
child I make them, to-day I remember you (pl.). Honschold my own the pain even we have none.

Ceta$^{n'}$ wabɸíta^{n}·máji; a$^{n'}$baɸé wamúske uáji tá miūke hă. Níkaci^{n}ga amá 12
So far I have not worked; to-day wheat I sow will I who . People the

ɸéama bɸúgaqti cka$^{n'}$i, a$^{n'}$baɸé. Kĭ e-hna$^{n'}$ gátě uwíbɸa etéga^{n}, níkaci^{n}ga
these all stirring, to-day. And that only that thing I tell you apt, people

amá cka$^{n'}$ ma^{n}ɸi$^{n'}$i tě e-hna$^{n'}$ uwíbɸa etéga^{n}, e-hna$^{n'}$ íniaawáɸě.
the stirring walk the that only I tell you apt, that only life-sustaining.

TRANSLATION.

Younger brother, I have just come home, and have received the letter which you have sent home. And I make a letter to-day, as you have asked for one. There is, as it were, no very good news in this land. The only thing by means of which a man can make his living is to do his best with the land. He who continues wandering is not apt to improve. When, in telling of your sickness, you said, "Not even one of my children has died," my heart felt good. But that will not be the only thing; on

some other day, you will, as it were, go to sickness when it will be close to you. Some of these Ponkas have come back. They have been home for three weeks. And since they have returned to this land, the Omahas wish them to farm for themselves. Now when a person sees any one unsettled he considers that as undesirable for the other, in fact, as something which must cause him to feel great sorrow for the other. I hope that God may cause you to be without any sickness whatever.

I have many persons among you Ponkas for my friends; I have made them my children, and to-day I remember them. We have had no sickness in my household. I have done no work up to this time; but I will sow my wheat to-day. All of the people are stirring to-day. And that is the only thing which I will be apt to tell you: the people are stirring. That is the only way in which they can get their living.

ƎÁ₵Iˣ-NAˣPÁJĬ TO ⅃A⅃AÑ′GA-NÁJIˣ JIÑ′GA.

March, 1879.

Waqiⁿ′ha g₵íc₵ac₵ĕ ₵aⁿ′ bc₵íze hă. Ciñ′gajiñ′ga wiwíɬa údaⁿqti uhná
Letter you have sent home the (ob.) I have taken it . Child my own very good you told it

tíc₵ac₵ĕ tĕ, năn′de iⁿ₵iⁿ′udaⁿ. Cúde-gáxe amé Caaⁿ′aɬa ac₵aí; cetaⁿ′ ag₵í-bájĭ.
you have sent here as, heart mine is good for me. Cude-gaxe it is he who to the Dakotas went; so far he has not come back.

3 Maⁿtcú-nájiⁿ g₵í tĕ, aⁿ′ba-waqúbe ₵ábₓ₵iⁿ; caⁿ′ údaⁿqti ábaⁿ waxíg₵itaⁿ
Maˣtcu-najiˣ came back when, sacred day three; yet very good ! they will work

tá amá. Caⁿ′ ɬí-ují ₵ic₵íɬa tĕ wiⁿ′ecte ceta ⁿ′ ₵at′ájĭ tĕ năn′de iⁿ₵iⁿ′udaⁿ′qti-
for themselves. Now house-hold your own the even one so far you have not died as heart I have mine very good

maⁿ′. Kĭ wí etī égiunaⁿ; ɬí-ují wiwíɬa údaⁿqti anájiⁿ. ₵éama níkaciⁿga
indeed. And I too I do that household my own very good I stand. These people

6 amá údaⁿqti waxíg₵itaⁿi; údaⁿqtiaⁿ′ tá amá. Gá₵aⁿ waqiⁿ′ha cuhí tĕ′di,
the (sub.) very good work for themselves; very good (they will be. That one letter it reaches you when,

wac₵ítaⁿ níkaⁿ aⁿ₵iñ′gĕqti-maⁿ′; ciñ′gajiñ′ga wiwíɬa wanáq₵iⁿqti gí agáji-gă.
work to help him I have none at all; child my own hurrying very much to be coming back command him.

TRANSLATION.

I have received the letter which you have sent home. I was glad at heart because you sent hither to tell me that my child was very well. Cude-gaxe went to the Dakotas, and he has not yet returned. It has been three weeks since Standing Bear came back. The men of his party will work very well for themselves. I was very glad to learn that not even one of your household had died. And I, too, am so; I and my household continue very well. These people work very well; they will be sure to prosper. When that letter reaches you, I shall still be without any one to assist me with my work. Command my son to be coming home in a very great hurry.

HÚPEΦA[x] TO CÉKI.

March, 1879.

A[n']baΦć wabΦíta[n]-qti-ma[n'] tá miñke. Kĭ wisíΦěga[n] wawíđaxu cuΦćaΦě.
To-day I work very hard will I who. And as I remember you I write to you about several things I send to you.

Φćama Uma[n']ha[n] amá ϕisíΦě-hma[n']i; uΦíkiai égipia[n']i. Ca[n'] Paĩ'ka amá
These Omahas the (sub.) always remember you; they talk with you it is pleasant to them. Now Ponkas the (sub.)

agΦíi gě uΦíϕa-hma[n']i winá'a[n]. A[n']baΦć wiɬa[n']be ka[n]bΦéga[n]. Kĭ ca[n'] 3
have the come back they have told of you I have heard of you. To-day I see you I hope. And in fact

wisíΦě xi, wiɬa[n']be ka[n]bΦéga[n]. Caĩ'ge waΦát'a[n], áda[n] wiɬa[n']be ka[n]bΦéga[n].
I remember her you when, I see you I hope. Horse you have plenty of them, therefore I see you I hope.

Uma[n']ha[n] amá maja[n'] eɬaí ϕa[n] waΦíta[n]-má waeta[n']be ϕa[n] i[n']tca[n] átaca[n]
Omahas the (sub.) land their the those who worked it you saw them in the past now beyond it

waΦíta[n], giΦěqtia[n']; áda[n] uwíbϕa cuΦćaΦě Waxígϕita[n] wégaⁿϕai éga[n], 6
work, are very glad; therefore I tell you I send to you. To work for themselves they wish for us as,

waqtáhi, cé'hi, xan'de, na[n']pa-jiñ'ga, házi, ca[n'] bΦúga wa'í 'íϕai É céna
fruit tree, apple tree, plum tree, cherry, grape, in fact all to give us they promise. That enough

uwíbϕa. Φaná'a[n] téga[n] cuΦćaΦě. Cĭ uma[n']ϕiñka ϕé maja[n'] aϕi[n'] níkaci[n]ga
I tell you. You hear it in order that I send to you. Again season this land having people

bΦúgaqti ɬéska-mi[n']ga ćkina úwagíji tá amá. 9
all cow in equal shares they will put them in.

TRANSLATION.

I shall work very hard to-day. And as I think of you, I write about some things and send the letter to you. These Omahas always think of you; it is pleasant for them to talk with you. I have heard about you, as the Ponkas who have come back have been telling about you. I would like to see you to-day. And when I think of you I hope to see you. You have plenty of horses; therefore I hope to see you. The Omahas are now working much more of their land than when you saw them at work. They are very glad; therefore I send to tell you. As the President wishes them to work for themselves, he has promised to give them fruit trees, apple trees, plum trees, cherry trees, grape vines, in fact, all kinds. That is enough for me to tell you. I send to you that you may hear it. And during this year they will make an equal distribution of cows among the men who have farms.

APPENDIX.

Mr. Frank La Flèche, an Omaha who was referred to in the Introduction, came to Washington in August, 1881, having been appointed to a clerkship in the office of the Commissioner of Indian Affairs. The collector wished to obtain Mr. La Flèche's assistance in revising the proof-sheets of this volume; but he did not meet with much success till over two hundred of the preceding pages were in type. As Mr. La Flèche's corrections and alternative readings are of considerable value, it has been thought best to publish them in this Appendix. The parts of the Appendix for which the collector is responsible are followed by "D."

ERRATA.

The following words occur so frequently in the first two hundred pages of the texts that a general reference to them will suffice:—

25, 3; **80**, 17; *et passim*. For "á¢ita," read "á¢iⱡa."

10, 18; *et passim*. "Aⁿhaⁿ, yes." When it means simple *assent*, read "Aⁿ'haⁿ;" but when it implies *consent*, the Omahas say, "Aⁿhaⁿ'."

107, 13; *et passim*. For "aⁿí¢a-gă," read "aⁿ'í i¢á-gă, hand it to me;" from the verb, "'í í¢ĕ."

9, 7; *et passim*. For "'ábae," read "ábae."

52, 4; *et passim*. Translate "¢é¢a-biamá," by "sent off, they say."

13, 10; **229**, 7; *et passim*. For "¢é te amá," read "¢e té amá."

143, 2; **211**, 16; *et passim*. For "é¢ĕ," *indeed*, read "é¢e."—D.

111, 16; *et passim*. For "éⱡii tĕ'di," read "e ⱡii tĕ'di."

10, 3; *et passim*. For "gañ'ki," read "gañ'ⱡī," from "gaⁿ" and "ⱡī."

9, 2; **10**, 8; *et passim*. Hă, the masculine oral period, is supplied by Mr. La Flèche after many imperatives and other clauses. While the collector is familiar with this usage, he has good reasons for believing that such a usage is optional with the speaker. In like manner, the Dakota oral period "do" is obsolescent.

35, 9; **36**, 1; *et passim*. For "Haú," read "Han." When "Han" is not addressed to a person, it marks the beginning of a paragraph, in which case the following words in the text and interlinear should begin with capitals. See **71**, 15.—D.

16, 1; **16**, 4; *et passim*. For "hégajíqti," read "hégajī'qti."—D.

46, 8; *et passim*. For "i'n," read "in."

57, 9; **210**, 16; *et passim*. For "iⁿ'i¢a-gă" or "iⁿ'ⁱi¢a-gă," read "iⁿ'ⁱi i¢á-gă," from "gíⁱi í¢ĕ."

80, 4; *et passim*. For "Ĭn'dakć," read "Hĭn'dakć."

24, 1; *et passim*. For "kañ'ge," read "ⱡañ'ge;" so for "kañ'gĕqtci," read "ⱡañ'gĕ-qtci."

62, 4; 62, 5; *et passim.* For "kagéhă," read "kagéha."—D.

28, 10; 28, 11; *et passim.* For "nan′de," *heart*, read "năn′de;" but "nan′de" signifies the side of a tent or lodge.

13, 5; *et passim.* For "páha^{n}, to arise," as from sleep, read "ɖaha^{n}."

16, 3; 16, 8; *et passim.* For "tá," a future interrogative, read "tă."

13, 12; 44, 9; *et passim.* For "ta^{n}ɸi^{n}′," read "ɻa^{n}′ɸi^{n}."

24, 3; *et passim.* For "tan′de," *ground*, read "ɻan′de."

102, 2; 102, 4; *et passim.* For "ɻiga^{n}′hă," read "ɻiga^{n}′ha."—D.

17, 16; *et passim.* For "úa^{n}ɸiñ′ge," read "úa^{n}ɸiñ′ge," from "úa^{n}" and "ɸiñgé."

168, 14; *et passim.* For "u‘ábae," read "uábae."

32, 10; *et passim.* For "upé," read "uɖé;" for "upá-biamá," read "uɖá-biamá;" for "upá-bi ega^{n}′," read "uɖá-bi ega^{n}′."

17, 5; *et passim.* For "uqɸúqaha," read "úqɸuqaha."

112, 14; 247, 13; *et passim.* For "ús-u," read "úsu."

24, 6; *et passim.* For "-u," *to wound*, read "u."

26, 17; *et passim.* For "waxá-biamá," read "wáxa-biamá."

15, 12; *et passim.* For "wíuañ′ga," read "wíntañ′ga." This is obsolescent, "úwatañ′ga" having become the common form.

NOTES.

9, 6–7. ɸé égima^{n} ca^{n}′ca^{n}. Supply "hă, á-biamá Mactciñ′ge-i^{n}′ aká."
, said, they say Rabbit the (sub.).

9, 7. Join the two sentences thus: "Égiɸe Usní aká ábae aɸé ‘íɸa-biamá ɻĭ, Negíha, cuhɸé tá miũke hă. á-biamá," etc.

9, 11. Omit "aɸá-biamá ɻĭ;" and change the second "aká," in line 12, to "amá," as the Rabbit was moving. Change "Usní aká," 10, 3, to "Usní amá," for the same reason. Other examples of this use of "amá" after the subject are as follows: After "Mactciñ′ge," 15, 5; 15, 11; 16, 12; 32, 12; and 36, 8. After "wa‘úǰiñga," 17, 10. After "iɻúcpa," 21, 5.

10, 11–12. "Aũgáɸe tai, Let us (all) go," should be changed to the dual, "Aũgáɸe te hă, Mactciñ′ge-i^{n}."

11, 1. After "Mactciñ′ge-i^{n} aká," supply, "Gañ′ɻĭ égа^{n} uné aɸá-biamá ɻĭ,"
And so hunting he went, they say when,

making one sentence with "wi^{n}′ iɸá-b ega^{n}′, t‘éɸa-biamá."

11, 3. Supply the feminine oral period, "hĕ," after "aɸai."

13, 7. For "a^{n}′aqai aɸai te a^{n}′," read "a^{n}áqa aɸai tĕ-na^{n}′."

13, 8. For "Áta^{n} ja^{n}′ tada^{n}′," read "Éata^{n} aja^{n}′ tada^{n}′."

13, 9. Supply "ɸi^{n}" after "níaci^{n}ga," and "aká" after "Mactciñ′ge."

13, 10. For "ukínacke," read "uqínacke;" and for "ha^{n}′ tĕ," read "ha^{n} tĕ."

14, 2. As "Mi^{n}′ ɸa^{n}," which was given at first, could not refer to the Sun-god, but to the sun which we see in the sky, Mr. La Flèche has substituted "Mi^{n}′ aká." The former could not agree with "áiáɸa-biamá." Were it the subject of the verb, the sentence would read, "Mi^{n}′ ɸa^{n} ma^{n}′ciaha iɸé ama."

15, 1. Read: "Mactciñ′ge amá iɻa^{n}′ ɸa^{n}ba edí akáma, ɻígɸe júkigɸe." Or,
they were together.

"Mactciñ′ge aká ésti akama ɻĭ, iɻa^{n}′ ɸiñké ɻigɸe júgigɸe akama."
Rabbit the (sub.) there he was sitting, they say when, his grandmother the (ob.) dwelling in a lodge he was with his, they say

15, 3. "Wasábe níkagáhi ¢iñké" would be followed by "ɟí hĕ"; but as the phrase is "ɟíi hĕ," we must read, "Wasábe níkagáhi aká."

15, 6. For "ⱡijébe ĕ'di," etc., read "ⱡijébe tĕ'di a-ínaji$^{n\prime}$-bi ɟí, xagé gaxa-biamá Mactciñ'ge aká." "Gáxa-biamá, he made it, they say," should be distinguished from "gaxá-biamá," referring to turning grass by hitting it, or by blowing on it, and from "gaqá-biamá," referring to one who outruns another.

15, 10. Read "Égi¢e Mactciñ'ge ¢iñké ĕ'di gi¢i$^{n\prime}$ ¢iñké amá."

15, 11. Supply the classifier "tĕ" after "ɟijebe."

16, 4. "Éde niaci^{n}ga," etc. Read: "Éde níaci^{n}ga bɬúgaqti ugɬá-ʌa-á-biamá."

16, 8–9. "Ⱥqta^{n} t'éwaɬáɬĕ tă. T'ɛ́ɬĕ tĕ píbajĭ hĕ."—Or, "Ⱥqta^{n} t'éwaɬáɬĕ tada$^{n\prime}$. T'ɛ́ɬĕ uɬícii hĕ: How is it possible for you to kill them? They are hard to kill."

16, 10. Supply "aká" after "Wa-újiñga."

16, 15; 18, 4. Supply "amá," *the pl. sub.*, after "Wasábe."

17, 4. Supply "¢i^{n}," *the mr. ob.*, after "Mactciñ'ge."

17, 6. Omit "tĕ'di."

17, 9. Change the end of the line to "te'éɬi¢ai, á-biamá."

17, 14. Supply "aká," *the sub.*, after "Wasábe"; and for "Áta^{n} ja^{n}," read "Eáta^{n} aja$^{n\prime}$ ă."

17, 18. Supply "aká," *the sub.*, after "Mactciñ'ge."

18, 1. For "Wasábe," read "Wasábe-ma, the Black bears."

20, 1. Read: "Mactciñ'ge aká."

20, 2. Or, "wakan'daɟi¢ai égа^{n}, as he makes himself a god."

20, 6. Capitalize the first words in the text and interlinear. For "pai," read "pa-i."

21, 1. Supply "aká," *the sub.*, after "wa-újiñga;" and capitalize "ke" and "come."

21, 8. Supply "ɟí," *when*, after "ga$^{n\prime}$teqti."

21, 9. For "ikágewaɬáɬĕ amá," read "ikágewaɬáɬĕ ama ɬa$^{n\prime}$," referring to a single Pawnee. Corresponding changes should be made in the translation, page 22: "O grandchild! a young Pawnee, your friend, met me and took me to his home. As he made me eat, I did not come home."

21, 11. For "wakéga, á-biamá," read "wakéga amá, she was sick, they say."

23, 2. For "kíde," read "kéde," *the recl. ob.*, *when*.

23, 4. For "égа^{n}i édegа^{n}," read "égа^{n} édégа^{n}."

23, 12. For "ɛ́ɔni^{n}" read "ɔni$^{n\prime}$," *you are*.

23, 19. For "naji$^{n\prime}$i-gă," read "najiñ'-gă," *stand thou*.

24, 4. Omit "aká" after "ⱡáqti-gikidabi."

24, lines 1–6 of translation. Read thus: "And when ⱡaqti-gikidabi thought, 'At last they will be apt to kill them!' he went thither." The last line should read, "They cut it up, and divided it between them."

25, 4. "Unaí" should be rendered, "Were sought."

25, 5. For "íbisande ʌá-qti," read "íbisandeʌá-qti, pressing close against."

26, 3. For "áma amá," read "a$^{n\prime}$ma amá."—Frank La Flèche. I have suspected that there was another form of this word, judging from the Dakota equivalent "u^{n}ma (uŋma);" but I never heard it among the Ponkas. Compare níja and ni$^{n\prime}$ja; búja and buja^{n}; béni and béni^{n}; mácaka and mácа^{n}ka^{n}, etc.—D. For "paháciaʌa," read "paháciaʌata^{n}."

26, 9. Omit "é," and read "áwatĕʌáta^{n}," *whence?*

26, 10. For "¢íadi gaⁿ′ aⁿ′¢izaí," read "¢íadi aⁿ′¢ize hă"; as "aⁿ′¢izaí" requires the classifier "aká" or "amá" after the subject.

26, 19. For "nɕíqpaɕ̌," read "úɕiqpáɕ̌, making them fall by pulling them."

30, 22. For "O elder brother, of what sort is it when you do that?" read: "O elder brother, how is it that you are so"?

32, 1. For "iɕąⁿ′ aká," read "iɕąⁿ′ ¢iūké."

32, 5–6. For "Macteiñ′ge č′di ahí-bi ɕį," read "Macteiñ′ge č′di hí ɕį."

32, 9. For "íba-haⁿ′-bi," read "íbahaⁿ′-bi."

33, 4. Translate "etai ćde" by "should have."

33, 8. For "ɖahé kĕ bɕazáɕa-biamá." read "ɖahé kĕ bɕazáɕĕ amá." For "uɕéwiⁿ-waɕaí." read "nɕéwiⁿɕá-biamá, he collected it, they say."

33, 16. For "cehé," read "céhe," and for "daⁿbá-gă," read "daⁿ′ba-gă."

35, 2. For "wéɕixuxúi," read "wéɕixuxú-hi." (Other Omahas, however, say, "wéɕixúxu-hi."—D.)

36, 1. For "najiⁿ′-gă," read "najiⁿ′i-gă, stand ye."

36, 5. Translate each "tĕ" by "when."

36, 10. As the subject of this sentence is "wamí" instead of "Macteiñ′ge," the sentence should read thus: "Macteiñ′ge wamí má kĕ jíde ké amá, ¢iąaí té." "Jíde ké amáma" would refer to a line of red objects in motion.

38, 2. Omit "á-biamá" after "Uhu+!"

38, 3. Supply "ɕaⁿ′ctí," *heretofore*, after "kaⁿbɕégaⁿ."

38, 5. Omit "á-biamá" after "Kagé."

38, 6. Omit "Kagé, á-biamá." (But we have such a use in English: "My friend," said he, "my friend, I have something to say to you."—D.)

38, 7. Omit "á-biamá" after "Aŭ′kajĭ."

38, 8. For "witeí tee" read "witeí te," the regular pronunciation.

38, 9. Supply "ɕį," *ichen*, after "iɕai"; and omit "á-biamá" after "jiⁿɕéha."

38, 10. Omit "jiⁿɕéha."

38, 11. Omit "aká" after "Ictínike."

38, 14. Omit "amá," after "Macteiñ′ge."

39, 2. Omit "aká."

39, 14; 39, 20. For "Maⁿɕiⁿ′-bagí aɕiⁿ′ máma," read "Maⁿɕiⁿ′-bagí aⁿ′ máma."

39, 18; 40, 3; 40, 7. Omit "amá" after "Ictínike."

40, 20. Supply "ă," before "á-biamá. It is equivalent to "áhaⁿ."

43, 3. Read, "Úhe aⁿwaⁿ′¢a mañgɕiñ′-gă."

44, 16. For "Gaⁿ′-hniñké," read "Gá-niñké, You who are that one out of sight."

44, 16. For "ĕbéctĕ," read "ĕbé ctĕwaⁿ′."

44, 18. For "gɕiⁿ′ miñké," read "agɕiⁿ′ miñké."

45, 6. For "uɕáɻaⁿjĭ ɔniñké," read "uɕáɻaⁿ ɔniñké."

45, 8. For "égaⁿqti" read "égaⁿqti-naⁿ′." (Or, "égaⁿqti-hnaⁿ′."—D.)

46, 2. Omit "á-biamá" after "dúaɕaⁿ."

46, 10. Supply "aká," *the sub.*, after "ijiñ′ge."

50, 3. For "gɕé ¢iūké," read "ɕéɕiñké," *this st. ob.*

50, 3–4. Read: "Gaⁿ′ kida-bi egaⁿ′, kúsandĕ′qti iɕaⁿ′¢a-biamá. Uɻpaɕĕ i amá ɕį, uɻa amá." (The sentences in the text are correct, but Nudaⁿ-axa gave short ones because he was dictating.—D.)

50, 4; 50, 10; *et passim.* For "ʟucpá¢aⁿ" and "ɻúcpa¢aⁿ," read "ʟucpáha" and "ɻucpáha," as the speaker was a male.

50, 7–8. Read: "Wuhu-'a! iⁿc'áge úhe gaⁿ'¢a ínahiⁿ áhaⁿ, á-bi egaⁿ', wá¢aha tĕ g¢íɔnudá-biamá b¢úga."

50, 9. Supply "Gañ'ɻĭ," the introductory "And," before "q¢abé."

51, 5. Supply "ɻĭ," *when*, after "¢é amá."

52, 7. Supply "¢iñké," after "wa'ú."

52, 9; 52, 19. Read: "Hiⁿ+! á-bi egaⁿ', ¢aqúba biamá."

53, 8–9. Read: "Daⁿ'ba-bi ɻĭ, Hiⁿ+! á-bi egaⁿ', ¢aqúba-biamá."

52, 17; 53, 7; 53, 17. Translate "u¢íqpa¢á-bikéama" by "had been caused to fall and lie there, they say."

53, 11. Omit "á-biamá."

54, 1. For "iⁿ'¢iⁿ agí te," read "iⁿ'¢iⁿ iwaki¢ĕ te hă, let him cause them to bring it to me." This should be the reading of **55, 1.**

57, 1; 57, 10. Supply "aká" after "Si¢émakaⁿ."

57, 5. Omit the first "jaⁿ'-biamá."

57, 7. Supply the feminine oral period, "hé," after "t'é kĕ."

58, 3–4. Read: "Hiⁿb¢iñ'ge itégi¢ai gĕ ují-biamá újiha kĕ."

Beans	they piled (scattered)	the theirs	he put in, they say	sack	the.

58, 7. Supply "amá" after "¢ábi¢iⁿ."

58, 8. For "agíi tĕ," read "gí tĕ."

58, 14. Supply "kĕ'di," *in the*, after "Qáde."

59, 2. For "ú¢aza-biamá," read "ú¢aze amá."

59, 35–36. For "collecting the beans he put them in a sack," read "he put in the sack their beans which they had piled up here and there."

60, 2. Read: "Ictínike ĕ'di ¢é amá," or "Ictínike amá ĕ'di a¢á-biamá."

60, 3. Supply "ɻĭ," *if*, after "Eátaⁿ ámaⁿ."

61, 6. "ʟañgáqti ¢á¢iⁿcé," or "ʟañgáqti-máce, Ye who are very large."

62, 1. For "Wab¢átĕ te'ɻa," read "Wab¢áte tádaⁿ, on account of my eating them."

62, 9. For "¢aqtá-biamá, they bit it, they say," read "¢atá-biamá, they ate it, they say."

62, 18. Omit "aká" after "Ictínike."

63, 3. Supply "amá" after "Níkaciⁿga," and "aká" after "Ictínike."

63, 13. For "¢iñgĕ'qtci," read "¢i¢iñgĕ'qtci, you have none at all."

63, 15. For "tabádaⁿ," read "tádaⁿ."

63, 20. Supply "aká" after "Ictínike."

71, 15. For "hau, é gaⁿ'-amá," read "Hau. E gaⁿ' amá, ¶ While moving, some time after that occurrence."

72, 5. Omit the first "á-biamá."

72, 7. Supply "amá," *the sub.*, after "Aⁿ'paⁿ." Read "níaciⁿga-ma," *the men;* so also in line 8.

72, 13. For "¢izá-bi," read "¢izá-biamá."

72, 14. For "jiñ'ga," read "jiñ'ga-ma," *the small ones* (*pl. ob.*).

75, 4. Omit "égihe ¢é¢ĕ."

75, 5. For "maⁿ¢iⁿ'-biamá," read "g¢iⁿ' amá, he sat, they say;" as he could not walk when confined in the tree.

75, 6. Omit "úqɸúᵑa wéɸě ᵑɻĭ," and supply, after "waᵑú amá," "wéɸě ahí-bi ᵑɻĭ," joining this to the next sentence.

75, 7; 75, 10. For "eĭ," *again*, read "ᵑɻĭ," *when*.

75, 7. For "tí-biamá," read "tí amá."

75, 8. For waiⁿ′-biamá," read "wáiⁿiⁿ′-biamá."

75, 10. Supply "kě" after "sĭnⁿ′de."

75, 13. Supply "aká" after "Ictínike."

75, 17. Supply "amá" after "Ictínike."

76, 14. Supply "tě" after "đaqɸúge."

79, 16. Supply "egaⁿ′," *having*, after "aɸiⁿ′-bi."

79, 17. Supply "ctĭ," *too*, after "kě;" and read "aɸiⁿ′-biamá" for "aɸiⁿ′-bi."

80, 14. After "jiũ′gajĭɋti," supply "hé tě gaqáqaɋtí-bi."
horn the (pair) branching very much, they say

80, 17. For "ɸiũké," read "aká."

80, 18. Read: "ĕ′di ahí-bi ᵑɻĭ, ĕ′di gɸiⁿ′-biamá, when he arrived," etc.

81, 8. For "aũgáxai adaⁿ′," read "aũgáxai-daⁿ′," *we do it, when.*

83, 1. For "taⁿ′wañgɸaⁿ e," read "taⁿ′wañgɸaⁿ′-ma," *the villages* or *nations.*

84, 8. For "eɸégaⁿ égaⁿ," read "eɸégaⁿ-bi egaⁿ′."

84, 10. For "úkizá-biamá," read "úkiza amá."

84, 12. For "wáɔu ɸiɔnaⁿ′i kě íkiɸě-hnaⁿ′-biamá," read "wáɔu ɸiɔnaⁿ′i kéde íkiɸa-biamá, they found by accident the awls which had been dropped."

84, 14. "sátăⁿhai," *in five places.*

84, 15–16. Read: "Égiɸe máɸe amá ᵑɻĭ, núǰiñga naⁿ′ba naⁿ′-biamá."
At length writer they say when, boy two grown, they say.

85, 1. For "áɸaskabe áɸa-biamá," read "áɸaskabeɸá-biamá, they made it stick;" and for "áma," *the other*, read "ámaⁿ" or "aⁿ′ma."

85, 15. For "wahútaⁿɸiⁿ," read "manⁿ′dě."

87, 14. Supply "gaⁿ′," *as*, before "pi."

88, 4. "ú'aⁿ′t'aⁿ, there is a cause, blame."

96, 1. For "kě" read "ᵑɻĭ," *when.*

96, 8. For "gaxá-bi egaⁿ′," read "giáxa-bi egaⁿ′, having made it for him, they say."

96, 11. Omit "aká" after "Ictínike."

97, 5; 97, 7; 97, 10. For "gaⁿtégaⁿ," read "gaⁿ′tegaⁿ."

97, 7. For "waɔnize te," read "ɔnize te, you may take it."

97, 14; 97, 17. For "jiũgá-bajĭ," read "jiñ′ga-bájĭ."

97, 18. For "waⁿibagíɋti," read "waⁿ′ibagiⁿ′ɋti."

99, 1. Read: "Iñgɸaⁿ′-siⁿ-snéde Míɸasi cénaⁿba ákikipá-biamá."

99, 7. For "ágɸiⁿ te hă," read "ágɸiⁿ-biamá, he sat on him, they say."

99, 8. "pamákide" or "pamaⁿ′kide."

99, 13. Translate "aká" by "the ones who."

100, 4. For "é wawagiká-biamá," read "é wawagiká-bi egaⁿ′."

100, 7. For "ágigɸiⁿ′-daⁿ," read "ágigɸiⁿ′-bi egaⁿ′."

100, 15. Omit "ɸiũké."

101, 1. For "na'aⁿ′i," read "na'aⁿ′-bi."—D.

102, 13. of translation. Supply "*cum ea*" after "*mane.*"

103, 6. After "ákiag¢á-biamá" insert the following: "Kĭ Míɬasi aká ubáhaɬa
And Coyote the to the side
(sub.) (of the path)
naⁿ/si áiá¢a-biamá. Ádaⁿ biɔnaⁿ/ ákusan'de áiá¢a-biamá ʟenúga amá."
leaping had gone, they say. There- fore missing him in passing far beyoud say had gone, they Buffalo- bull the (sub.).

For "éskaⁿb¢égaⁿ," read "éskaⁿ eb¢égaⁿ, it might be, I think."

103, 13. Supply "amá" after "ʟenúga."

104, 7; 104, 12. Supply "amá" after "ʟenúga jiñ'ga."

104, 10. Supply "ă," the interrogative sign after "ekaⁿ/ɔna."

104, 13. For "jáha-bi," read "jahá-bi-dé, when he thrust at it, they say."

107, 1. Read:—

"Wahaⁿ/¢icige aká iɣaⁿ/ júgig¢e akáma. ɣaⁿhá, ɬii ¢aⁿɬá b¢é te, á-biamá."
Orphan the (sub.) his grand- mother was with his, they say. Grand- mother, vil- lage to the I go will, said he, they say.

107, 2. Supply "á-biamá iɣaⁿ/ aká," after "ʠáji-ă hé;" and "á-biamá Wahaⁿ/¢i-cige aká" after "b¢é ta miñke." Join the next sentences, thus: "È'ɬa a¢á-bi egaⁿ/, ɬii ¢an'di ahí-biamá."

107, 4. After "a¢iⁿ/ ti¢ái-gă" supply "á-biamá," referring to the men. "Mactciñ'ge ¢idaⁿ/be tí hă" was said to the head-chief by his attendants. Then the head-chief gave his orders to the people: "Ké, a¢iⁿ/ gñ gă," etc., ending with "Égaxe i¢aⁿ/¢ai-gă;" after which supply "á-biamá níkagáhi aká."

107, 5. The next words were said to the Rabbit by the chief: "Ké, waʠátcigáxe taté hă, egá-biamá Mactciñ'ge, Come, yon shall dance, said he to the Rabbit."

107, 6. Read: "Ké, iⁿ/quɬáí-gă, á-biamá Mactciñ'ge aká."

107, 7. After "ɔniⁿ/ hă" supply "á-biamá níkaciⁿga amá," as the men said that to the Rabbit.

107, 9. "Égaxe i¢aⁿ/¢ai-gă. Gañ'ɣĭ ánasái-gă hă" is not as good as "Égaxe i¢aⁿ/¢a-báda ánasái-gă hă." See "báda" in the Dictionary.

107, 14. For "¢é¢ĕ ɣĭ," read "i¢é¢a-bi egaⁿ/."

107, 15. For "Úaⁿ¢iñ'ge ¢anájiⁿ," read "Ú'aⁿ¢iñgé ¢anájiⁿi."

108, 1. Frank La Flèche has returned to the regular pronunciation "wajiñ'ga."

108, 4. For "áigá¢a-biamamá," read "áigá¢a amáma, carrying on his arm—was, as he moved, they say."

109, 3. Read: "Kĭ Wahaⁿ/¢icige aká kída-biamá ɣĭ, t'é¢a-biamá."

110, 6. For "wéncii," read "wíncii:" and for "wab¢iⁿ/wiⁿ," read "wáb¢iⁿwiⁿ."

110, 7. Supply "aká" after "Wa'újiñga."

110, 20. Change the first word, "taⁿ," to "¢iñké," to agree with "-bi¢iñké-ama" that follows, implying that she was placed in a sitting attitude.

111, 10. For "nĭú¢icaⁿ," read "néu¢icaⁿ."

111, 18. For "ĕbéi tĕ," read "ĕbé iⁿte."

112, 15. Supply "aká" after "Cínudaⁿ," which he gives as "Cínuda." See note on **26, 3.**

116, 3–4. For "¢é amá ɣĭ," read "a¢á-biamá ɣĭ," to agree with the following "i¢a-biamá." For "¢izé amá," read "¢izá-biamá," having for its subject "núji̇ñga" understood.

117, 1. Supply "¢aⁿ" after "wabág¢eze jiñ'ga."

117, 5. Supply "amá" after "Niaciⁿga," as it refers to all the Indians.

117, 18. Supply "aká" after "núji̇ñga."

118, 1–2. Change "kagá" and "kagé" to "kagéha," *my friend*. (But I have heard two or three say "kagá."—D.)

118, 9. Supply the interrogative "ă" after "wédaxe taté."

118, 11. Read: "ijáje ɸadá-bi ega$^{n\prime}$, Ni-úha-ma$^{n\prime}$ɸi^{n}-á!" etc.

118, 13; **118**, 14; *et passim*. "Akí-biamá" may be translated by "reached there again, they say." This is a secondary meaning.

119, 8. Supply "aká" after "Nújiñga."

120, 1. Supply "ɸiñké" after each "ijañ'ge," and "ɸa^{n}" after "ta$^{n\prime}$waũgɸa^{n}."

120, 16. Supply "ɸa^{n}" after "ta$^{n\prime}$waũgɸa^{n}."

121, 10. Supply "ɻĭ," *when*, after "akí-bi."

122, 15. Joseph La Flèche gave me, "ɸéze ɸa^{n}, the tongues;" but his son Frank says that "ɸéze ɸa^{n}" means "the one tongue," and that we must say "ɸéze gĕ" for "the tongues." According to analogy, Frank is correct.—D.

124, 15. Change "agɸi" to "agɸíi hă."

125, 11. As several soldiers or policemen were addressed, read: "ahni$^{n\prime}$ ckí tai hă," instead of the singular, "ahni$^{n\prime}$ ckí te."

126, 1. Change "gɸi$^{n\prime}$ tĕ" to "gɸi$^{n\prime}$-biamá."

126, 9. Supply "amá" after "wanáce."

131, 1. Read:—

Waha$^{n\prime}$ɸicige aká iha$^{n\prime}$ iɸádi eɸa$^{n\prime}$ba gít'a-biamá ɻĭ, iɻañ'ge ɸiñké júgigɸá-biamá.
Orphan (sub.) the mother his father he too died for him, they say when, his sister the one who he was with her, they say.

131, 3. Supply "aká" after "Waha$^{n\prime}$ɸicige."

132, 14. Supply "aká" after "nújiñga."

132, 16. Change the first part of the line to "máqa^{n}-biamá. Kĭ jégɸa^{n}-biamá."

133, 16. Supply "aká" after "┗e-mi$^{n\prime}$ga."

133, 17. For "iɻía^{n}he," read "iɻí'a^{n}he."

133, 18. Supply "aká" after "wa'ú."

134, 2. Supply "ɸiñké" after "┗e-jiñ'ga."

134, 5. Supply "ta^{n}" after "Ictinike."

134, 11. For "aɸá-biama," read "agɸá-biamá."

134, 12. For "amá aɸaí," read "ɸi^{n} ɸé."

134, 16; **134**, 21; **135**, 5. For "amá" read "ɸi^{n}."

135, 17. Supply "ta^{n}" after "┗e-sa$^{n\prime}$ jiñga."

135, 20. Supply "kĕ," *the recl. ob.*, after "┗e-mi$^{n\prime}$ga."

136, 1. "┗e-mi$^{n\prime}$ga kĕ ɸiepácpa ɸiñgĕ'qti gáxa-biamá," or "┗e-mi$^{n\prime}$ga kĕ ɸiɸiñ'gĕ-qtia$^{n\prime}$-biamá," the latter meaning, "They reduced to nothing at all the body of the female buffalo."

136, 13. Supply "wi^{n}," *one*, after "ékiga^{n}qtă."

136, 17. Change "ɸizaí tĕ" to "ɸizá-biamá."

140, 4. Supply "kĕ," *the long object*, after "Maja$^{n\prime}$," as "áhe" conveys the idea of length.

141, 6. Change "A-ígɸi$^{n\prime}$-biamáma" to "A-ígɸi^{n} amáma."

144, 19. Change "na^{n}péhi^{n}qti-t'é etéga^{n} ɸañká amá" to "na$^{n\prime}$pehi^{n} t'é téga^{n}qtia$^{n\prime}$ ɸañká amá."
"hungry to die very apt
the ones they say."

147, 1. Change "ĕdedí-amáma" to "ĕdedi-ɸa^{n} amá."

147, 4. Change "Nu aké" to "Nu aká."

149, 5. Supply "ɸiⁿ" after "ɸiɳúcka."

149, 12. Supply "amá" after "ijiñ'ge."

149, 16. Change "djúb inahiⁿ' hă" to "djúb inahiⁿ áhaⁿ."

150, 10. Supply "kĕ" after "ɸéde."—D.

151, 2. Supply "ɻĭ," *when*, after "ákaⁿ-bi."

151, 5. Change "qɸáje-hnaⁿ'-bi" to "qɸáje-hnaⁿ'-biamá."

151, 9. Change "ɸéɸai" to "ɸéɸa-biamá."

152, 18. Read: "Cĭ gaⁿ'te amá ɻĭ, Ⱡandé."

152, 19. Change "eɸégaⁿ égaⁿ" to "eɸégaⁿ-bi egaⁿ'."

153, 3. Supply "aká" after "Ⱡé-waꞌujiñ'ga."

154, 2; **154**, 7. Supply "ɻĭ," *when*, after "égasáni."

154, 13. Supply "ɸiⁿ" after "níaciⁿga."

154, 15. Supply "amá" after the second "Waꞌújiñga."

156, 1. Change "atí tĕ" to "atí-bi ɻĭ: he came, they say—when."

156, 5. Supply "ɻĕ" after "hiⁿqpé."

162, 6. Change "snédeqti" to "snédeáqti."

162, 8. Insert "taⁿ," the classifier, after "núji̇ñga."

162, 9. Insert "wiⁿ," *one*, after "ciñ'gajiñ'ga."

163, 5; *et passim*. Change "háajiñga" to "hájiñ'ga."

163, 6. Read: "sásaqtiaⁿ' amá" and "údaⁿqtiaⁿ' amá." Omit "e."

163, 8. Omit the second "égiɸe."

163, 9. Insert the classifier "kĕ" between "hájiñga" in the preceding line and "gaségaⁿ."

163, 10. Omit the "cĭ" before "naⁿ';" and "Naⁿ' amá" in the next line; making the text read thus: "Cĭ núji̇ñga ídaɸaí ɸiñké naⁿ' amá ɻĭ, cĭ agíahí-biamá."

163, 13. Omit "cĭ" at the end of the line.

163, 14. Insert the classifier "taⁿ" after "núji̇ñga" at the beginning of the line. Omit "cĭ núji̇ñga" at the end of the line.

163, 15. Omit the classifier "ɸiⁿ" at the beginning of the line.

163, 16. Insert "wiⁿ," *one*, after "Hiⁿqpé-ágɸe."

163, 18. Insert the classifier "ɸiⁿ" after "núji̇ñga."

163, 19. Insert the classifier "ɸiⁿ" after "nűjiñga," and omit the following "égiɸe."

164, 3. Change "wágiatí ede," to "wágiatíi-dé, they came for them, when."

164, 4. Change "éde," *but*, to "ɻĭ," *when;* and omit the "h" in "t'éwaɸĕ-bnaⁿ'i."

164, 6. "Ke," *Now!*

164, 7–8. Insert the classifier "kĕ" after the first "hiⁿqpé," and omit the second "hiⁿqpé."

164, 11. Insert the classifier "ɸañká." *the ones who*, after "dúba;" and change "ɸiñkĕ'di" at the end of the line to "ɸiñké."

164, 20. Read: "nújiñga taⁿ é waká-bi egaⁿ'."
"boy the (std. ob.) that meant, they say having."

165, 2. Read: "Aű'kaji hă, píájí éde ecéce hă, No, it is bad, but you say it often"—said by the bad men. The text and translation give these as the words of Hiⁿqpé-ágɸe.

165, 14. Change the first clause, so as to read, "cĭ núji̇ñga Hiⁿqpé-ágɸe aká pahañ'ga akí-biamá."

165, 20. Change "Ahí-bají-bi ɻĭ" to "Ádaⁿ," *Therefore.*

166, 3. Insert the interrogative sign "ă," between "ɸaa^{n}/he" and the following comma.

166, 14. Change "ɸi^{n}" to "amá."

166, 20. For "éskana," read "é eska^{n}/, that—it might be."

167, 6. Read:—

"wanăn/deɸagɸáji aɔni^{n}/ hĕ, you keep it because you do not loathe it."
"you do not loath it you have it (fem.)

167, 13. Omit "aká" after "wiwíɲa."

167, 16. Insert the classifier "ɸiñké" after "ija^{n}/ɸe."

167, 18; *et passim*. He writes "na^{n}" instead of "hna^{n}," which latter form is used by Joseph La Flèche and others. The three forms are all used: "ɔna^{n}" being the ancient one; "hna^{n}," a modern equivalent, used by old men of the present day; and "na^{n}," the latest, used by the young men.—D.

168, 1. Omit the second "Akí-biamá."

168, 3. Omit "ĕ/di."

168, 5. Omit "aká" before "t'éɸĕ."

168, 10. Omit "Níaci^{n}ga" at the beginning of the line.

168, 15. Change "Níaci^{n}ga" to "Níaci^{n}ga amá," *The men* (*pl. sub.*).

168, 16. Insert "aká" after "mi^{n}/jiñga."

168, 17. Supply "amá" after "cínuda^{n}."

168, 18. dázĕqtci, "very late in the evening."

168, 19. For "ma^{n}hni^{n}/," read "ma^{n}ɔni^{n}/," the ancient form. See note on **167**, 18.

169, 3. Omit "ĕ/di," as superfluous after "céhiɸetĕ/di."

169, 4. Omit "á-biamá."

169, 6. Supply "tĕ" after "i^{n}/ĕ;" so also in the next line, before "ɸetéĕ hĕ."

169, 20. For "añgáɸe taí," read "añgáɸe te hă/."

170, 3. Supply "wi^{n}," *one*, after the first "níaci^{n}ga;" and "ɸi^{n}" after the second "níaci^{n}ga," which is the object of the following verb.

170, 6. Omit "hi^{n}qpé" at the end of the line.

176, 10. For "waɸáta-bájĭctĕa^{n}/-biamá," read "waɸáta-bájictĕa^{n}/-bi ega^{n}/, when he ate nothing at all, they say."

176, 11. After "Ata^{n}/etĕqtci" supply "-na^{n}/." (Or "-hna^{n}/."—D.)

176, 13. Read: "Edáda^{n} cka^{n}/na tĕ égija^{n} taté hă, á-biamá. Níkana^{n}-jíha wái^{n}ji^{n}/ taté hă, á-biamá."

177, 1. For "Uɸagaca^{n}/jĭ," read "Uɸágaca^{n}/ajĭ."

177, 12. Read: "Ga^{n} ɲi ɸan/di ahí-biamá. Omit "ĕ/di ahí-biamá ɲĭ."

177, 16. He reads "Níkawasá" for "Níkawasa^{n}/;" but the latter is in common use.—D.

177, 17. Omit "égiɸe" at the beginning, and supply "hă" before "á-biamá."

177, 20; **178**, 12; **179**, 5. For "t'éa^{n}ɸa-bájĭ é," read "t'éa^{n}ɸa-bájĭ tá-bi, ai."

178, 2; **179**, 8. For "t'éɸa-bi," read "t'éɸĕ."

178, 18. For "ega^{n}/," read "ɲĭ," *when*.

178, 19. For "ihéɸa-gă," read "ihéɸai-gă," *place ye*.

179, 2. Omit the first "égiɸe," and change "ĕdediɸi^{n}" to "ĕ/diedí-ɸi^{n}."

179, 3. Read thus: "Égiɸe wada^{n}/be aɸá-biamá ɲĭ, ma^{n}tcú wi^{n}/ íɸa-biamá."

179, 19. For "mújiñga aká," read "núji ñga ɸi^{n}."

179, 20. Supply "gaⁿ/," *as*, after "aũgaⁿ/ɸai."

180, 5. Supply "tĕ" after "cúde."

180, 12. Supply "wiⁿ," *one*, after "iⁿcʻágĕqtei."

180, 13. "Naⁿcki" or "nacki." See note on 26, 3. Read "jiñʻga-etĕwaⁿ-bájĭ, by no means small"; and supply "ɸaⁿ" after "najíha."

180, 14. Read:—

"Kĭ nudaⁿ/haũga ɸiⁿ ɻí tĕ úde ɸé tĕʻdi, iⁿcʻáge ɸiñké wébahaⁿ/ajĭ amá."
And war-chief the lodge (mv.) the lodge (ob.) enter-ing went when, old man the (st. one) knew him not they say.

180, 15. Supply "ɻĭ," *when*, after "gaⁿ/ɸiñkĕʻqti."

181, 11. For "eɸégaⁿ," read "eɸégaⁿ-bi."

181, 17. For "hniⁿ," read "ɔniⁿ."

182, 14. For "ɸañké," read "ɸañká."

182, 16. Omit "áhaⁿ" after "ínahiⁿ"; and supply it after "miñké."

182, 17–18. Read: "Wiⁿ/ ɸiñké najíha skãʻqti egaⁿ/, gaⁿ/ wiⁿ/ ɸiñké jidĕqti, kĭ wiⁿ/ ɸiñké ziqti, kĭ wiⁿ/ ɸiñké ɻúqti am áɸa."

183, 5. Supply "ɸañká" after "dúba."

183, 20. Supply "gĕ," *the scattered inanimate objects*, after "najíha."

189, 1. Read: "ɬɸádi aká nikagahi-biamá ɻĭ, gá-biamá," etc.

189, 2. For "Nikaⁿ/hi," read "Nikaⁿ/ahi"; and for "nikaⁿ/hi-májĭ," read "nikaⁿ/ahi-májĭ."

189, 3–4. Read "ádac hã. Ũʻaⁿɸiñʻge aⁿ/qtiañʻgaⁿ-májĭ hã, ádaⁿ égaⁿ wíkaⁿbɸa hã." For "aⁿ/qtiɸiégaⁿ," read "aⁿ/qtiɸiégaⁿ te hã, you will be a great man."

189, 5. For "Nújiñga," read "Kĭ nújiñga aká."

189, 6. For "aká naⁿ/qa," read "taⁿ naⁿ/qa-hi."

189, 6–7. Read: "Égiɸe aⁿ/paⁿ dʻúba wéɸa-biamá ɻĭ, eañʻge," etc.

189, 8–9. Read: "miⁿ/de aⁿ/paⁿ-ma wagɸáde aɸá-biamá. Aⁿ/paⁿ-mádi ahi-biamá
crawling the elk creeping up to them he went, they say. At the elk (pl. ob.) he arrived, they say

ɻĭ, ácekaqtei wakída-biamá. Kĭ wiⁿ/ ú-bi ɸaⁿ/ja," etc.
when, very close he shot at them, they say. And one he wounded, they say though,

189, 11. For "najiⁿ/-biama. Kĭ ewéahidĕʻqti," read "najiⁿ/ amá hã. Kĭ wéahidĕʻqti."

189, 12. For "wakanʻdiɸegaⁿ," read "wakanʻdiɸá-bi egaⁿ/."

189, 14. For "ĕdedí-te amá." read "ĕʻdiedí-te amá." (The former is generally used.—D.)

189, 16. Read: "ɸiéwaⁿjaⁿ/ egaⁿ/, níɲa te," etc.

189, 17–18. Read "Báazá-bi gaⁿ/ aⁿ/ha-biamá."

190, 2. For "eɲáwadaⁿ/be tĕʻdi," read "eɲáwadaⁿ/ba-bi ɻĭ."

190, 3. Read: "cĭ ní tĕ ɸataⁿ ɸé ɻĭ, cĭ Wĕʻsʻã aká éɸaⁿbe atí-biamá. Cĭ aⁿ/he amá." Omit the final "Cĭ."

190, 4. Omit "wéduba^n/ tĕ." For "ádaⁿbe tĕʻdi," read "daⁿ/ba-bi ɻĭ."

190, 12. Read "aⁿwaⁿ/ɸate te hã, ecé te hĕ."

190, 17–18. Read: "Naⁿbúɸiqɸá ɸaⁿ ɸiɔnúda-bi egaⁿ/, ecaⁿ/adi iɸaⁿ/ɸa-biamá. Ké, aⁿwaⁿ/ɸate taté hã, á-bi ɻĭ, égiɸe waʻú," etc.

190, 19. Omit "ɻĭ ɸasniⁿ/-biamá."

190, 20. Supply "aká" after "Wĕʻsʻã-waʻú."

190, 21. Supply "aká" after "nújiñga."

191, 5. Read "iⁿcʻáge amá," and "waʻú watcígaxe-má."

191, 6. For "Ca^{n}'ckaxe tai á-biamá aɸa+!" read "Ca^{n}'ckaxe tai bă."

191, 10. For "ɸiɔnúda-biamá," read "ɸa^{n}," *the curvilinear inanimate object.*

191, 11. Omit "ɸiɔnúd."

191, 12. For "á-bi ega^{n}'," read "á-bi ɣĭ."

191, 21. For "taí," read "tá-bi."

192, 1. Change "wa'ú amá" to "wa'ú-ma," *the women.*

192, 2. Change the plural, "Ca^{n}'ckaxe taí," etc., to "Ca^{n}'ckaxe te, aí aɸa+," omitting "á-biamá."

192, 6; 192, 9; 192, 17; 193, 13. Supply "ɸi^{n}" after "na^{n}búɸiqɸa."

192, 7. Change "ega^{n}'" to "ɣĭ," *when.*

192, 9. Change "ɸiñké" to "aká."

192, 10. Change "na^{n}' ɸi^{n} watcígaxe te" to "na^{n}'-ma watcígaxe taí há." (the grown ones let them dance)

192, 10–11. Change "Cémi^{n}jiñ'ga ɸana^{n}' ɸáɸi^{n}cé waɸátcigaxe taí aɸa+" to "Cémi^{n}-jiñ'ga-máce, waɸátcigaxe te, aí áɸa."

192, 12. Change "amá" to "ɸi^{n}."

192, 14. Change "úha^{n} ágají-biamá" to "úha^{n} wágají-biamá." The former takes a singular object, the latter, a plural.

192, 15. Read "na^{n}pa^{n}'hi" instead of the alternative form, "na^{n}pa^{n}'hi^{n}." See note on 26, 3.

192, 17. Translate "aɸúha" by *again.* (But the meaning is rather, "in addition to," with an idea of finality.—D.)

192, 19–20. Read "Ukíkie-na^{n}'-biama ɣĭ, iɸádi aká na'a^{n}'-biamá." Also, "da^{n}'baigă hă."

193, 2. Read "júgɸe gɸi^{n}' aká bĕ, she is sitting with him."

193, 4. Supply "aká" after "wa'ú."

193, 4–5. Read "Égiɸe nú aká aɸá-biamá ɣĭ, wa'ú úda^{n}qti wi^{n}' íɸa-biamá ɣĭ, gá biamá," etc.

193, 6. Read: "tá miñke hă. ɸiadi ɸiha^{n}' eɸa^{n}'ba úwagiɸá-gă hă, á-biamá. Gañ'ɣi wa'ú aká ugɸá," etc. "Eɸa^{n}'ba," *she too;* "ugɸá," *to tell about her own.*

193, 12. "Éɸi^{n} ahí-bi ega^{n}'." Or, "Éɸi^{n} ahí-bi ɣĭ."

193, 16. Change "bɸé tá miñke, á-biamá," to "bɸé tá miñke hă."

193, 16–17. "Cañ'ge ta^{n} na^{n}'qa cánakagɸe iñ'gɸa^{n}i-gă." This should be changed, either to "Cañ'ge ta^{n}' cánakagɸe iñ'gɸa^{n}i-gă," or to "Cañ'ge ta^{n} na^{n}'qa-hi iñ'gɸa^{n}i-gă." The former means "Put the saddle on the horse for me"; the latter, "Put it on the horse's backbone for me."

193, 17–18. "Wáɸaha - - - - Aɸá-biamá" (the first one). Read: "Wáɸaha úda^{n}qti áɸahá-bi ega^{n}', cañ'ge ta^{n}' ctĭ úda^{n}qti, cánakágɸe ctĭ úda^{n}qtia^{n}' aɸá-biamá."

193, 19. Change "Nihañ'ga tĕ" to "Nihañ'ga tĕ'ɲa"; and omit "Síguɸúgihá-biamá."

193, 21. Change "ɲi tĕ piãjĩqti" to "ɲi piãjĩqti wi^{n}', a very bad lodge." "Síguɸúgihe aɸá-bi" may be changed to "Ĭ'ɸúgihe aɸá-bi: following his own—he went, they say."

194, 2. The first "akáma" may be omitted, if desired. Then read: "wáɸaha tĕ iɸicpacpaqtcia^{n} akáma: clothing—the—torn in shreds as to it—he was, they say."

194, 3. Omit "ahíi ɣĭ." Change "eɲá tĕ" to "eɲaí tĕ."

194, 4. Change "ehnéga^{n}" to the ancient form, "eɔnéga^{n}."

194, 7. "áhnaha hné." Or. "áɔnaha ɔné."

194, 8. Insert "wi^{n}," *one,* after "ctĭ"; and "ctĭ" after "wahíɸage."

194, 9. Change "hné te" to "né te hă"; and "ĕdedíɬaⁿ" to "ĕ'diedíɬaⁿ."

194, 11. Change "gɬiⁿ'" to the plural, "gɬiⁿ'i hă."

194, 13. "Gaⁿ" may be omitted.

194, 14. Supply "kĕ" after "Ní-ąañga." For "gáxai," read "gáxa-bi."

194, 15. Omit "iⁿc'áge aká."

194, 16. Supply "wiⁿ," *one*, after "ąí."

194, 17. For "cúde gaⁿ," read "cúde tĕ," *the smoke.*

194, 20; 195, 6; 196, 2. For "ngíḋadaⁿ-bi," read "ngíḋidaⁿ'-bi," from "ubídaⁿ."

195, 4; 195, 6; 195, 18; 197, 10. Supply "ɬaⁿ" after "waɬáge."

195, 5. Supply "ɬaⁿ" after "niníba." (This must refer to the pipe bowl, without the stem, as the *whole pipe* is "niníba kĕ."—D. See line 16.)

195, 8. Supply "aká" after "Áma"; and change "éwiḋacíbe, ehé te" to "éwiḋacíbe hă." After "cénajĭ" supply either "ă," the interrogative, or "éiⁿte," as in the preceding line.

195, 11. Instead of "Hau! ha+!" the Omahas now use "Wáhu'á!"

195, 12. Read "ajaⁿ'i" at end of line.

195, 14. Change "gɬéwaɬaɬaí" to the objective singular, "gɬéɬaɬaí, you sent him homeward"; and supply "hă" after "Íwit'abɬai."

195, 16. "ɬaná-bi egaⁿ'." Or, "ɬaná-bi ąĭ."

195, 17. Supply "aká" after "Áma."

195, 20. Read: "Íɬae-naⁿ'i hă."

196, 4. Omit "íhusá-biamá cĭ"; and supply "ɬiⁿ" after "níkaciⁿga."

196, 5. Change "gɬéwaɬákiɬé" to "gɬéɬakíɬĕ."

196, 9. Change "atí" to "atíi."

196, 10. Change "júbajĭ" to "júbajíi."

196, 11. "tí tĕ." Or, "tí ąĭ."

196, 18. Read: "t'éɬaɬájĭ" and "kigɬéɬaɬĕ."

196, 19. Change "atí-hnaⁿ" to "tí-naⁿ."

197, 1–2. Change "taí" to "taité hă"; and omit "á-biamá."

197, 2. Change "atí" to "tí." And in lines 3 and 4 change "t'éwaɬáɬa-bájĭ" to "t'éɬaɬa-bájĭ."

197, 5. Omit the second "á-biamá."

197, 9. Change "wenáca-biamá, íbistá-biamá," to "wénacá-biamá ąĭ, íbistá-biamá, when he snatched it from them," etc.

198, 6. Change "Caⁿ'ckaxe taité" to "Caⁿ'ckaxe taité ă, Will you really stop it?"

198, 15. Insert "amá" after "Wĕ'sʻă-waʻú."

199, 1. Read: "Égiɬe Wĕ'sʻă-waʻú ígiɬá-biamá; nú wiⁿ áɬixe akáma."

199, 2. Change "ít'aɬá-biamá" to "ít'aɬá-bi egaⁿ': he hated him, they say—having."

199, 3; 199, 18. Supply "ɬaⁿ" after "taⁿ'wañgɬaⁿ."

199, 4. At the end of the line read: "gaqɬí-biamá ąĭ, agɬá-biamá: he killed her, they say—when—went homeward, they say."

199, 7. Read: "ehé ɬaⁿ'ctĭ," and "ọné taité hă."

199, 8. Read: "maⁿniⁿ'" and "wániⁿ."

199, 9. Change "gaⁿ - - - á-biamá" to "égaⁿ maⁿ'ci né taité hă, á-biamá," and "maⁿ'ci hné ąĭ" to "maⁿ'ci naí ąĭ."—Frank La Flèche. But "nai" is the plural of "na," *to beg*, and means "they beg"; hence I prefer writing "maⁿ'ci hnaí ąĭ," *when ye go on*

high, to avoid confusion: though, perhaps, the context would determine which verb was intended.—D.

199, 12; 199, 14. "ahí-biamá" should be "akí-biamá," as in line 15, "he reached there again, they say."

199, 13. Supply "kĕ" after "ni."

199, 14. For "ɸékiɸa-biamá," read "gɸékiɸa-biamá, he sent him back, they say."

200, 2. For "Cañ'ge wahiɸageqtia$^{n\prime}$i," read "Cañ'ge ɸi^{n} wahiɸagĕqtia$^{n\prime}$."

200, 3. For "bɸabɸázĕqti," read "bɸabɸázaɸĕ'qti, torn very much accidentally or of its own accord."

200, 5. Read: "Niaci^{n}ga wi$^{n\prime}$ waqpáni tcábe tí hă, á-biamá."

200, 6. "E'di" is superfluous.

200, 8. Read: "ca$^{n\prime}$ hă, ɸagɸi tĕ, it is enough, since you have come home."

200, 12. Omit the first "á-biamá"; and read: "wa'ú gátĕdi ɸi^{n} qtáaɸĕ hă, I love the woman who is in that place (out of sight)."

200, 13. For "ɸéwakiɸá-gă," read "ɸéwakiɸá-gă hă, á-biamá."

207, 1–2. If we retain "ɸiñké," we must change the verb to "watézugɸa$^{n\prime}$ amá"; but if we retain "watézugɸa$^{n\prime}$-biamá," we must change the classifier "ɸiñké" to "aká."

207, 3. Change the line so as to read thus:

"nú aká ɣúha-bi ega$^{n\prime}$, gá-biamá: Égiɸe, etc."
man the feared, they having, said as follows, Beware.
(sub.) say they say:

Supply "wi^{n}," *one*, after "níkaci^{n}ga."

207, 4. "Názugáqɸe: Facing the back of the lodge".—D.

207, 4–5. Read: "Égiɸe nú ɸiñké é ɸé amá ɣĭ, níkaci^{n}ga wi$^{n\prime}$ a-í-biamá."

207, 6. Change "ubáha íja^{n}" to "ubáha^{n} a-íja^{n}."

207, 7–8. Read: "Égiɸe nú ɸi^{n} ábae tĕ gí amá ɣĭ, agɸá-biamá i^{n}cáge ahí aká."

207, 8; 207, 13. "'A$^{n\prime}$ ă." Or, "E'a$^{n\prime}$ ă."

207, 9. "Ecé te ɸéga^{n}." Change to "Ecé te ɸa$^{n\prime}$ éga^{n} hĕ: i^{n}cáge," etc.
What you said so it : old man.
in the past was

207, 12–13. Read:—

"Cí nú ɸi^{n} ábae tĕ gí amá ɣĭ, cí agɸá-biamá i^{n}cáge aká."
Again man the hunting the was coming when, again went homeward, old man the.
(mv.) back, they say they say

Change "atí hĕ" to "atíi hĕ."

207, 15. Change "Da^{n}bá-bi ega$^{n\prime}$" to "Da$^{n\prime}$ba-bi ɣĭ."

207, 17. Supply "kĕ" after "wa'ú."

208, 2. Read: "égihe iɸéɸa-biamá" at the end of the line.

208, 3–4. Read: "Nú ɸi$^{n\prime}$ kí amá ɣĭ, égiɸe wa'ú kĕ t'éɸĕ ákiágɸa-bitéama, níxa kĕ mábɸaza-bikéama." Change "ɟan'de kĕ" to "ɟan'de kĕ'di." Or else, omit the phrase.

208, 5. Read either "akí biamá nú aká" or "kí amá nú ɸiñké." Supply "wi^{n}," *one*, after "ciñ'gajiñ'ga."

208, 8–9. Read: "Ma^{n}ɸída^{n} wakan'dagiqtia$^{n\prime}$-biamá ɣĭ, Dadíha, man'dĕ jiñ'ga iñgáxa-gă hă, á-biamá."

208, 9–10. Read: "Wajiñ'ga ga$^{n\prime}$ wakíde-lma$^{n\prime}$-biamá ɣĭ, iɸáli aká ábae aɸé
Bird so shooting at them regularly, they say when, his father the (sub.) hunting to go

tá-bi éga^{n} gia$^{n\prime}$ze-lma$^{n\prime}$-biamá."
in order that, they say taught him regularly, they say.

208, 10. Read: "jógɸa^{n}-bi ɣĭ," or else, "jógɸa^{n}-bi ega$^{n\prime}$."

208, 12–13. Frank La Flèche changes "Wa'a^{n} gáxe a-í-biamá" to "Wa'a$^{n\prime}$ a-í-biamá: singing—he was coming, they say."

208, 18. He translates "kagéha" by "friend"; though in this case it means, "younger brother," in my opinion.—D.

208, 19. Change the plural, "aⁿɸáte taí," to the dual, "aⁿɸáte té hă."

209, 4. Change "ɔnásniⁿ áhaⁿ" to "ɔnásniⁿ-naⁿ áhaⁿ."

209, 5. Read: "dadíha, é amá ɻĭ, gisiɸajĭ amá íe tĕ." Change the last part of the next line so as to read: "É ɸé amá ɻĭ, cĭ núǰiñga amá."
He went they say when, again boy the (mv. sub.).

209, 8; 209, 15. Omit "núǰiñga ɸiñké."

209, 9. Read: "Kagé, ɸíadi cugí, á-biamá gaⁿ′, agɸá-biamá cĭ."

209, 11. Read: "é amá ɻĭ. gisíɸajĭ amá." For "giáxa-biamá," read thus:—
he made for him, they say.

"giáxa-bi egaⁿ′, cĭ aⁿ′ɸa aɸá-biamá."
he made for him, they say having, again leaving him he went, they say.

209, 13. Read: "Cĭ núǰiñga amá a-í-bi egaⁿ′, ɸíadi iɸé ă, á-biamá."

210, 6. Supply "kĕ" after "ásku."

210, 7. Read: "ɸijiⁿ′ɸe ɸietaⁿ′ăjĭ-gă, á-biamá gaⁿ′, đáhaⁿ átiáɸa-biamá iɸádi aká."
Your elder brother do not let him go, said, they say as, arising he started, they say his father the (sub.).

210, 7–8. Read: "Núǰiñga ɸiñké gɸé gaⁿ′ɸaqtiaⁿ′ ɻĭ, égiɸe ckaⁿ′ăjĭ iɸaⁿ′-biamá."
Boy the one who to go back wished very much when, at length motionless became suddenly, they say.

210, 9. Read: "ɸijiⁿ′ɸe ɱégaⁿ uɸákikíjii hă, á-biamá."

210, 10. For "uɸíhi," read "uɸíhii hă."

210, 11. Put a period after "wegáxai-gă"; and omit "á-biamá."

210, 13. Omit "égiɸe ĕdi."

210, 15; 211, 7. Supply "ɸaⁿ′etĭ," *heretofore*, after "wágaji."

210, 15; 211, 7; 212, 10; 214, 8. For "Égıɸe," read "Égaⁿ," *If so.*

210, 16; 211, 8. After "Hĭn′degaⁿ′" supply "añgáɸe te hă, let us two go."

210, 19. At the end of the line read thus: "ubétaⁿ aɸiⁿ′."

211, 1; 221, 20; 231, 10. Supply "tĕ" after "ɻijébe."

211, 2. Supply "kĕ" after "ɻáqti."

211, 3; 212, 2. Change "ckaxe" to the plural, "ckáxai." (The dual, ckáxe, would answer just as well. See the above note on 210, 16.—D.)

211, 4–5. Read:—

"Cĭ iɸádi aká ábae aɸé tá-bi tĕ′di, Égiɸe ɻíqĭnde gátĕdi hne tai hă, á-biamá."
Again his father the (sub.) hunting was about to go when, Beware gorge to that you go lest . said he, they say.

211, 6. Supply "te hă" after "añgáɸe," instead of "tai."

211, 9. Supply "wiⁿ," *one*, after "waʻújiñgaqtci."

211, 10. Read: "ɸéɸiñké é ɸiñké: this one who is sitting—she—is the one who."

211, 16. Change "á-bi egaⁿ′" to "á-biamá." Change "epaɸaⁿ′" to "epaɸaⁿ′hĕ," and "Ʌⁿ" to "Eʻaⁿ′."

211, 17. Change "wábɸaskábe éɸĕ" to "wábɸaskábe-naⁿ-maⁿ′ éɸe."

211, 18. Change "ɸiʻiɸa ctéctewaⁿ′" to "ɸiʻiɸa-bi caⁿ′ gaⁿ′."

211, 19. Supply "ɸaⁿ" after "sĭndéhi" and "sĭndé-ɻɸuʻa." So in 212, 5.

212, 1. Change "añgágɸi" to "añgágɸii hă."

212, 4. Read: "ɱaⁿhá, tiɸá-gă, á-biamá. Añ′kajĭ éɸe, epaɸaⁿ′ hĕ."

212, 5. Change "wábɸaskábe éɸĕ" to "wábɸaskábe-naⁿ-maⁿ′ éɸe."

212, 6. Read: "ugáqpaɸĕ iɸéɸa-biamá."

212, 7. Change "kĕ'di" to "ɸan'di."

212, 18. Supply the interrogative sign, "ă," after "ahni$^{n'}$."

213, 16. Supply "ɸañká," *they who*, after "lũgɸa$^{n'}$ jiñ'ga."

214, 2. Omit "ɸa^{n}"; and change "ckáxe" to "ckáxai hă."

214, 5. Omit "ĕ'di" after "keɸan'di."

214, 6. Change "añgáɸe taí" to the dual, "añgáɸe te hă."

214, 14. Supply "amá" after "nújiñga"; also in line 15 after "iɸádi." Omit "sí tĕ."

219, 1. Read: "Ukikiji dubá-biamá ᵹĭ, enáqtci ɂigɸa-biamá. Iha$^{n'}$ iɂañ'ge ctĕwa$^{n'}$" —"ᵹĭ." *when;* "ctĕwà$^{n'}$" or "ctĭwa^{n}," *even*, instead of "ctĭ wi$^{n'}$."

219, 2–3. Read: "ábae aɸa-biamá ᵹĭ, isañ'ga aká ɂíaɂa gɸi$^{n'}$-biamá." Supply "kĕ" after "ja$^{n'}$jiñga."

219, 4. Supply "ᵹĭ," *when*, after "iheɸa-biama."

219, 5. Change "ijĭ$^{n'}$ɸe" to "iji$^{n'}$ɸe-má," *his elder brothers* (*the ob.*).

219, 9. Change "Akí-bi" to "Kí-bi." (The former is generally used.—D.)

220, 4. Supply "ɸiñké," *she who*, after "wa'n"; and "amá," *the plural sub.*, after "dúba."

220, 8. Read: "wañ'giɸe akí-biamá ᵹĭ, égiɸe," etc., "when all her brothers reached home, behold," etc.

221, 6. Supply "ɸiñké," *she who*, after "Mi$^{n'}$jiñga."

221, 7. Supply "ɸiñké" after "wa'ú"; and change "edáda^{n}" to "dáda^{n}."

221, 11. After "á-biamá" supply "wa'ú aká."

221, 12; 221, 19. Supply "amá," *the mv. sub.*, after "nújiñga."

221, 13. Read: "ahí-biamá ᵹĭ, Niaci^{n}ga dúba," etc.

221, 17. Read: "amá," *the mv. sub.*, instead of "ni," which is superfluous.

222, 1. Read: "waqpáni ctĕwa$^{n'}$-bájĭ akáma hă, wa'ú aká égɸañge eɸa$^{n'}$ba."

222, 2. Change "giɂa$^{n'}$be ᵹĭ," to "giɂa$^{n'}$ba-bi ᵹĭ, when he saw his, they say."

222, 3. Supply "aká" after "iɂañ'ge."

222, 8. Change "jiñgáqtci-hma^{n}i" to "jiñgáqtci-na^{n}." Read: "Ⱡaha$^{n'}$ha, O wife's brother," instead of "Ⱡaha$^{n'}$." Omit the second "Ⱡaha$^{n'}$."

222, 9. Change "áha^{n}" to "hă."

222, 11. Supply the classifier "tĕ" after "mandé jiñ'ga," as there were several small boats.

222, 15. Omit "gañ'ki."

222, 17. Change "ɸiñké" to "aká"; and supply "kĕ" after "mandé."

223, 3. Supply "aká" after "nu."

226, 1. Supply "aká" after "Háxige." Read: "Kĭ ijiñ'ɸe aká," etc.

226, 2. Read: "aɸé-na$^{n'}$-biamá ᵹĭ, ɂáqti wakíde-na$^{n'}$-biamá."

226, 4. Read: "Kĭ iji$^{n'}$ɸe aká," etc.

227, 2. Supply "kĕ" after "ɂáqti;" "ɸiñké" after "Isañ'ga"; and "amá hă" after "céɸectĕwa$^{n'}$jĭ."

227, 3. Supply "ɸa^{n}" after "ɂijébe."

227, 4. Change "ega$^{n'}$" to "ᵹĭ," *when.*

227, 6. Change "ahí ᵹĭ'ji" to "ahí-bi ᵹĭ'jĭ"; supply "ɸi^{n}" after "isañ'ga;" and read: "sigɸé ɸe té amá hă," instead of "sigɸé ɸé te amá."

227, 15. Prefix, "Kĭ a$^{n'}$ma^{n}," *And the one*, to "gá-biamá."

227, 17. Supply "tĕ na$^{n'}$-qtci: the ob.—alone," after "na^{n}bćhiujiñ'ga."

227, 19. Read: "Háxige aká jaⁿ/'abe gáxa-bi egaⁿ/, ní kĕ'di uqpá¢a-bi egaⁿ/," etc.

227, 20. Frank La Flèche reads, "utánaⁿ" instead of "utaⁿ/na."

228, 1. Read: "Miⁿ/xa-jiũ'ga ma." *the Ducks* (*pl. ob.*): and change "edéce ¢á¢iⁿcé" to "edéce-máce, what say you?"

228, 3. Period at the end of line; and omit the following "á-biamá."

228, 5. Change "a¢iⁿ/ akí" to "a¢iⁿ/ akíi hă."

228, 6. Read: "biamá ɣĭ, ímaxá-biamá: E'aⁿ/ ɣĭ-naⁿ/ é¢aⁿbaí ă, á-biamá ɣĭ, Miⁿ/-¢umaⁿci cúdemahaⁿ."

228, 7. After "á-biamá" supply the following: "Gaũ'ɣĭ Háxige aká Miⁿ/xa-jiũ'ga
And Haxige the (sub.) Duck

¢iñké iⁿ/cta-¢éde tĕ saũ'ki¢á-bi egaⁿ/, áhiⁿ hidé tĕ' ctĭ ɻúki¢á-bi egaⁿ/, ¢ictaⁿ/ ¢é¢a-
the (ob.) corner of eye tho (ob.) made white for him, they say having, wing base the too made blue for him, they say having, let him go suddenly

biamá hă. Ke! maⁿ¢iũ'-gă ha. Miⁿ/xa-wag¢aⁿ/xe e¢íge tabáce, á-biamá hă Háxige
they say . Come! walk . Duck conjurer they call you must, said, they say . Haxige

áka." Then read: "Aⁿ/ba tĕ égaⁿ amá ɣĭ, qí¢a gáxe éde a¢á-biamá,"—
the (sub.). Day the so they say when, eagle made but he went, they say.

in place of the text in lines 8 and 9.

228, 9. Read: "Égi¢e ɹehúq¢abe maⁿ/a¢a nádĭndiñgí¢ĕ jaⁿ/ akáma hă."

228, 10. Supply "Kĭ," *And*, before "Eɹátaⁿ" and "Háxige."

228, 15; **228**, 19. Omit "amá" after "Háxige." If "amá" be retained, we must change the preceding "g¢é amá" to "ag¢á-biamá."

228, 19. Change "ĕdíhi" to "tĕdíhi.

229, 6; **229**, 8; **229**, 9. Supply "wiⁿ," *one*, after "níaciⁿga."

229, 16. For "t'éwa¢ai. Zéawa¢ĕ pí átaⁿhé, á-biamá," read "waúi egaⁿ/, zéawá¢ĕ-naⁿ pí átaⁿhé hă, á-biamá."

230, 10. Change "nía¢ĕ" to "níawá¢ĕ," *I heal them.*

230, 11. Read: "Wéduba kĕ."

230, 12. Change "aⁿ/¢iⁿ ¢é-hnaⁿi" to "aⁿ/¢iⁿ a¢é-hnaⁿi."

230, 18. Read: "ujíiñgai áhaⁿ, á-bi egaⁿ/, gaqíqixá-biamá, t'é¢a-biamá." Supply "gĕ" after "wá¢aha."

230, 19. Supply "¢aⁿ" after "ɖéxe."

231, 8. After "ɻijébe ágaha," supply "¢aⁿ."

231, 11. Supply "taⁿ," *the standing inanimate object*, after "Isaũ'ga."

231, 14. For "Kagé, iⁿc'áge-hnaⁿ," read "Kagéha, iⁿc'áge amá."

231, 15. For "kagé" read "kagéha."

231, 16. For "ɸé" read "ɸĕ," *This is it.*

232, 2. Read: "atí-hnaⁿ-maⁿ/ kĕ ɣihá guá¢icaⁿ/aɹa;" "kĕ" referring to line of bluffs.

232, 2–3. "ɻí-ují ¢añká waĩ'gi¢ĕqti ¢éwaki¢á-biamá, He sent away all of the families."

232, 4. For "u¢úwidávaⁿ" read "u¢úwidáxaⁿi."

232, 5. For "taté" read "taité"; and for "te" read "tai."

232, 19–20. Read: "Háxige aká é akédegaⁿ, ɣáciqti Wakaũ'dagi ¢añká náɹube-
Haxige the (sub.) that was he, but, very long ago Water-monster the ones who he has

wá¢ĕ aká hă, ecé cí té ha, u¢á mañg¢iñ'-gă."
cooked them to pieces , you say you reach there will . to tell it begone.

232, 20. Omit "aká" after "Wĕ′s-ä-nídeka."

233, 11. Or, "Ní égihe akiág¢a-biamá."

233, 12. Read: "Ga^{n}′ wawénaxí¢a-ma wá¢i^{a}a g¢á-biamá."

233, 15; 247, 1; 247, 12; 247, 15. Omit "gañ′ki." (Intended for "ga^{n}′ ɣĭ."—D.)

233, 16; 235, 1. Supply "¢iñkĕ" after "isañ′ga."

234, 9. Frank La Flèche reads "b¢é ta" for "b¢é te;" and in 234, 10, "đaxe ta" for "đáxe te."

234, 17. Supply "aká" after "I^{n}′ĕ."

235, 6. Supply "wi^{n}," *one*, after "Jábe-wá′ŋjiñ′ga."

235, 16. Change "¢izaí-de" to "wá¢izaí-de, when he takes them."

236, 16. Change "ágimakají-biamá" to "ágimáka-baji-biamá." The former is incorrect, as we must say, "ágimakájĭ amá" when the subject is used without the classifier "aká" or "amá;" and "ágimáka-baji-biamá" when such classifiers are expressed.

236, 19. Change "snédĕqti" to "snédeáqti."

244, 8. Omit commas at end of line.

244, 10. Supply "amá" after the second "Háxige."

244, 11. Supply "kĕ" after "Ictábé."

244, 13. Supply the interrogative sign, "ă," after "¸né."

245, 4. Change "wé′ni" to "wéni"; and "zewa¢ĕ" to "zéwa¢ĕ-na^{n}."

245, 11. For "áwategija^{n}′ te," read "áwategija^{n}′ taté ă."

245, 16. For "wa′úi," read "waúi."

246, 2. Omit "e."

246, 3–4. Read: "Huhú! ¢éɣa amá Héga wazé¢ĕ amá áiáma hă, á-biamá, Háxige é¢a^{n}be hí ɣĭ."

246, 6. Read: "Kĭ Héga é e¢éga^{n}-bi ega^{n}′, agía¢aí tĕ." (The last clause may be changed to "agía¢á-biamá."—D.) Omit "¢iñkĕ′di" in the next line.

246, 13. For "ɣí^{a}n," read "ɣíu." So also in Note on page 250.

246, 15. Read "aká ɣijébeg¢a^{n} ¢ikiáha^{n}i tĕ′di isañ′ga ¢iñkĕ igiđaha^{n}′-biamá, há ¢a^{n}."

246, 16. Omit "gá-biamá," and read: "Gañ′ɣĭ ¢ikiáha^{n}i ɣĭ, He!" etc.

246, 17. For "égi¢a^{n}i," read "égi¢a^{n}′-biamá."

246, 18. Or, "ɣijébeg¢a^{n} ¢a^{n} ¢ikiáha^{n}i ɣĭ, He! wisa^{n}′/ji^{n}qtci¢é! ai hă."

246, 19. For "Égi¢a^{n}-bájĭ-gă," read "Égi¢a^{n}-bajii-gă."

247, 1. For "¸né te," read "¸né tai."

247, 3. Read: "¢é¢añka zéawá¢ĕ b¢icta^{n} ɣĭ, ihi¢áawákiɣĕ tá miñke hă."

247, 7. Read "Ma^{n}′ze kĕ nájidĕ′qti gáxa-bi ɣĭ, ú tĕ níbaxa^{n}′-biamá." "Uíbaxa^{n}-biama" means "he thrust it into the wound for him, they say."

247, 8. Omit all as far as "ɣĭ," inclusive, the rest of the line being changed to "Ha^{n}+! ha^{n}+! é amá ɣĭ, Ca^{n}′ q¢iäjĭ."

247, 10–11. Omit "Gañki amá," and join the two lines, thus: "ja^{n}t'éqti i¢é hă, á-biamá ɣĭ, el éga^{n} gira^{n}′-biamá." For "Gañ′ki jiñ′ga kĕ," read "Ga^{n}′-ke jiñ′ga ɣĭ: a little while he lay—when."

247, 13. For "na^{n}′ba," read "na^{n}bá ¢añká." For "akíwa" (the Ponka form), read "aki¢a."

247, 14. For "wáxai ɣĭ," read "wáxa-bi ɣĭ."

247, 16. Omit "gig¢á-ba," "á-biamá," and "KĬ."

247, 18. For "etí," read "¢a^{n}′etĭ," *heretofore*. Omit "e."

248, 4. Read "G¢é ga$^{n'}$/¢a ɣĭ, na$^{n'}$/wape amá hă Wĕ'/s'ă-nídeka."

248, 7. Supply "¢añká" after "Wakan'dagi."

248, 9. For "s'ń-biamá," read "sú-biamá."

248, 12. For "ag¢aí Háxige," read "ag¢á-biamá Haxige amá."

248, 14. For "hna$^{n'}$-biamá," read "-na$^{n'}$ amá." (Or, "hna$^{n'}$ amá."—D.)

248, 17. For "ukí¢ataqtia$^{n'}$ ¢i^{n}," read "ukí¢ataqtia$^{n'}$ ¢i^{n} hă, it is sticking very tight in his throat as he moves."

248, 19. Supply "wi^{n}," *one*, after "Jábe-wá'ujiñga."

249, 1. For "aká," read "¢añká."

249, 3. For "mand úg¢i^{n}," read "mandé ug¢i$^{n'}$."

249, 7–8. Omit "ng¢i$^{n'}$ tá aká hă, Uq¢úqa"; and for "ng¢i$^{n'}$-de," read "ng¢i$^{n'}$i-de."

249, 10. Read "Háxige aká ɣéha ɳa$^{n'}$i-de wĕ'/s'a-má dă," etc.

249, 11. Omit "gĕ" and "gañ'ki."

249, 18. Supply "¢iñké" after the first "isañga"; change "Ni$^{n'}$ɟa" to "Ni$^{n'}$ɟa-biamá"; and "giáxa-biamá" to "giɟáxa-biamá," *he made his*.

254, 5. For "ugácke tĕdi hidé tĕ," read "ngácke hidé tĕ'di."

254, 7. Read "wé'a^{n}-na$^{n'}$i hă, níkawasa$^{n'}$."

256, 3. For "ahíi," read "ahí-biamá."

256, 9. For "úha^{n}i," read "úha^{n}-biamá." (Then we should read: "Nuda$^{n'}$/hañgá-biamá; neté amá wagáq¢a^{n}-biamá."—D.)

256, 11. Supply "aká" after "ɣéɟañga;" so in line 14, after "I$^{n'}$/¢apa."

257, 7–8. Read: "¢akúɸa-gă. E'a$^{n'}$ ma^{n}hni$^{n'}$ éi^{n}te, á-biamá." Make a similar change on page **258**, lines 6 and 7.

257, 15; **258**, 12–13; **259**, 6; **260**, 10. "Edáda^{n} náa^{n}xi¢a í¢ai ɣĭ, if any difficulties are found," *or* "if anything is found that gives me trouble."

258, 9. For "taté," read "te hă."

258, 16. Omit "á-biamá" after "ba-gă."

258, 18; **259**, 18. For "cĭ atí wi^{n}," read "cĭ wi^{n} í hă."

259, 8–9. Read "wada$^{n'}$/ba gă." Omit "á-biamá."

259, 12. For "Qe-í!" read "He-i!"

259, 15. Omit "aká" before "ágajade."

260, 5. Supply "ctĭ," *too*, after "Sí tĕ."

260, 9. Read "wawénaxi¢á a¢á-bi ega$^{n'}$, ɟáqti wi^{n}," etc.

260, 15. Supply "amá" after "ɣéɟañga."

260, 16. Read: "Égaⁿqti ɣĭ i^{n}wi$^{n'}$/¢a-gă hă."

260, 18. Supply "aká" after the second "ɣéɟañga."

261, 7. Supply "tĕ" after "na^{n}bé."

261, 12. Read: "Kĭ wa'ń wi$^{n'}$ áci a¢á-biamá ɣĭ, Miɟáhe kĕ i¢a-biamá."

261, 19. Supply "aká" after "ɣéɟañga."

262, 6. Supply "úda^{n}," *good*, after the second "wáɟu." The following word, ínahi^{n}, shows that the adjective was omitted from the text.

262, 8–9. Read: "Hi^{n}hé i¢ágidáte té, á-bi ega$^{n'}$, íbatá-biamá ɣĭ, na^{n}bchi tĕ
Moccasin I sew mine with it will, said, they say having, she sewed with it, they say when hand-stock the

íbaqapí-biamá, baɟna$^{n'}$ ¢é¢a-bi ega$^{n'}$."
she thrust it through, they say, missing in punching she sent it suddenly, they say having.

262, 12. Supply "kĕ" after "Man′dehi."

262, 13. Read: "agɸáɸi^{n}-bi ega$^{n\prime}$, ꓘéɻañga ɸiñkĕ′di akí-biamá."—D.

263, 2. Supply "ɸa^{n}" after "Cinan′dĕqti"; and after "cínande" in the next line.

263, 19–20. Read: "ꓘáci agɸi-majĭ ꓘĭ. égiɸe ɸagɸé tai hă, á-biamá ꓘéɻañga aká."

264, 1–2. Read: "Maqúde d′úba áhigi gaqta$^{n\prime}$-bitéama ꓘĭ, náji té amá."

264, 11. Omit "Gá-biamá."

264, 14. Supply "ꓘĭ," *if*, after "ana$^{n\prime}$bixa^{n}."

264, 15. Omit the second "á-biamá."

265, 1. Change the last sentence, thus: "Cĭ ꓘéɻañga aká, Hi^{n}+!" etc. "And the Big turtle said, 'Hi^{n}+' again." This makes the Big turtle cry out twice. (But I prefer the text as dictated, which refers this sentence to one of the men as speaker.—D.)

265, 3. Omit "aká" after "ꓘéɻañga."

265, 13. Change "weáqaqá" to "weáqaqái hă."

265, 15. Change "ɸéɸandi" to "ɸéɸandíi hă."

265, 18. Change "enáqtei éɸa^{n}be amá" to "enáqtei éɸa^{n}be gɸi$^{n\prime}$-biamá: alone—in sight—he sat, they say."

266, 3. For "ɸané?" read "ɸané ă."

266, 7. Supply the interrogative, "ă," after "taté."

266, 8. Insert "'iɸe," *he promises*, between "a$^{n\prime}$ɸacta^{n}" and "áɸa."

266, 9. Read: "ɸaqtá-bi é hă, á-biamá. Hí-uta$^{n\prime}$na ɸaqtá-bi é hă, á-biamá."

267, 7; 267, 14. Change "akí-biamá" to "kí amá, it reached there again, they say."

267, 9. The Swans sewed up the pouches of the Pelicans.

267, 13. Insert "gĕ" between "núde" and the verb.

267, 17. Supply "aká" after "ꓘéɻañga."

268, 1–2. Read: "Úɸica^{n} ma^{n}ɸi$^{n\prime}$-biamá, déxe ɸa^{n} gigɸásaɸu ma^{n}ɸi$^{n\prime}$-biamá."

268, 13. Supply "amá" after "Níkaei^{n}ga."

268, 15. Supply "tĕ′eti" after "ictá ɸiñgaí."

268, 17. Change "wáqɸi" to "awáqɸi, I killed them"; and "ɸiáqɸi-hna$^{n\prime}$i" to "ɸiáqɸi-na$^{n\prime}$i-ma, those who killed you regularly."

277, 1. Change the first sentence, thus:—

"Ta^{n}wañgɸa^{n} wi$^{n\prime}$ ĕdi-ɸa^{n} amá; béga-bají-biamá."
Nation one it was there, they say; not a few, they say.

279, 7. Change "baxú č′di" to "baxú kĕ′di," *at the peak.*

279, 17. Omit "Hi^{n}bé ɸa^{n};" and read: "Níaci^{n}ga pahañ′ga ta$^{n\prime}$ hi^{n}bé wa′í ɸa^{n} ɸiɔnúda-bi ega$^{n\prime}$," etc.

280, 1. Supply "ɸa^{n}" after "Hi^{n}bé."

287, 1. Change the first sentence to "Níkaci^{n}ga d′úba ꓘí amáma."
People some camped, they say.

287, 4. Supply "aká" after "mi$^{n\prime}$jiñga." So in 288, 5.

288, 6. Change "wékináqɸi^{n} tĕ" to "wékinaqɸi$^{n\prime}$-bi ega$^{n\prime}$, having hurried to get ahead of her."

288, 8. "Eɸa+!" The women say this when their husbands die.

289, 17. "Égiɸe" is of doubtful use here. Omit it.

290, 3. Supply "amá" after "mi$^{n\prime}$jiñga."

298, 10. Omit "Wa′ú" and "mi$^{n\prime}$jiñga."

298, 16–17. Read: "Usá-biamá ꓘĭ, cúde tĕ sábĕ amá." So in 299, 1–2: "Cĭ usá-biamá ꓘĭ, cúde tĕ qũqti amá."

310, Title. For "Crabs" read "Crawfish." So on 313, *et passim*.

318, 3; *et passim*. For "wahutaⁿϕiⁿ" read "wahutaⁿϕĕ."

370, first line of notes. Insert "suede" after "Wacuce" and in the seventh line change "juangce" to "juañgϕe."

372, 14. For "Nañge-tiϕa" read "Nañge-tiϕe." This battle is that which is referred to by Sanssouci in the notes on the next text, at the bottom of p. 381.

375, note on 374, 2, Change "Úhaⁿ/-naⁿba" to "Úhaⁿ-naⁿ/ba."

378 and 381. For "Ámaha" read "Ámaⁿhe."

381, note on 378. For "amahe" read "amaⁿhe," and for "wamahe" read "wamaⁿhe."

381, note at bottom of page. This is the battle described by Nudaⁿ-axa, 372–5. Four Omaha messengers were with the Pawnees at the time of the battle, *fide* J. La Flèche and Two Crows (1882).

381, notes, *et passim*. For "waiiⁿ" read "waiⁿ."

382, first line. For "Miɟa qega" read "Nañka hega."

402, 13. "$_{L}$ü ϕaⁿ" should be "ɟü kĕ," as the Pawnees pitched their tents (and built their earth-lodges) in the form of a parallelogram.

409–412. This text is full of mistakes, *fide* J. La Flèche, who was present with the Pawnees when they killed Paris Dorion. Two distinct fights have been treated in this text as one by Big Elk.

421, 4. W. objected to the use of "ukigϕiⁿ" in this connection, substituting "ugϕiⁿ", *sitting in*.

433, 2–3. úma akáꝺagahaⁿi, etc. J. La Flèche and Two Crows never heard of this. They doubt it.

435, 15. $_{L}$e-saⁿ was not there, *fide* J. La Flèche and Two Crows.

438, 12. Omit "buɟa," *fide* same authorities.

439, 18. For "Unaⁿsude" read "Unásude," *bare spots were made on burnt ground*.

442, 13. weɔnaⁿaⁿϕagiϕe, you cause *me* to be thankful.

444, 20. For "hide keɟa" (though good Omaha) read "hídeáɟa," *at* or *towards the mouth*, *down-stream*, *south* (*fide* J. La Flèche and Two Crows).

445, first note. The same authorities denied that these white people were Mormons. They confirmed Sanssouci's statement in the notes on 444, 8, on p. 446.

449. The same authorities say that the sacred bag there mentioned was carried only when there was a large war party, and that such a party did not steal off one by one, as stated in the next sentence, which refers only to a small war party.

450, eleventh line from the bottom. Read: "and tied them around the horses' jaws."

458, note on 454, 6. "The four war-chiefs," etc., read "the two war-chiefs or captains were Two Crows and Wanace jiũga, the two lieutenants being $_{L}$aϕiⁿ naⁿpaji and Sinde xaⁿxaⁿ."

463, 1. Insert "amá," between "Wakidepi" and "aɟigϕajii."
the pl. sub.

466, 7. Read "akā."

468, 3. For "nikagahi" read "nikaciⁿga," and for "nazi" read "taɔnañge;" omit "edabe."
chief people cedar ash

469, 1–2. Le-ma uɸagɸi-hna^{n}i, etc. Denied by J. La Flèche and Two Crows.

470, 17–20. Not exactly correct, *fide* same authorities.

471, 11. Supply "úda^{n}" (good) before "te-hna^{n}i."

471, 15. For "ujii-de" read "ujiäjī" (not filled).

471, 16. Quǫa aka, *i. e.*, Iñke-sabĕ men.

472, note on 471, 15–16. Omit first sentence, *fide* J. La Flèche and Two Crows.

472, translation, l. For "chiefs" read "people," and for "cedar" read "ash," to conform to changes in the text.

474, translation, V, near the end. Read: "They had one or two drums." Omit "the young men of" before "the Iñke-sabĕ." Change the "members of the Quǫa section, who were the professional singers," to "The Iñke-sabĕ singers."

481, translation, line 8. After "eccentric" insert "(*or*, are not progressive)."

487, 16. For "ɸagɸi^{n}" read "ɸagɸi^{n}i" (2d pl.), and change "i^{n}wi^{n}ɸagā" to "i^{n}wi^{n}ɸa-gā."

488, 8. For "weđaha^{n} amá" read "wéđaha^{n}-ma," (those (pl. ob.) whom I know) as they did not die *willingly*.

488, 9. For "ɸka^{n}hna" read "cka^{n}hna."

490, 1 and 2. Change "ma^{n}hni^{n}" (you walk) to "ma^{n}ɸi^{n}i." (they walk)

499 and 500, titles. For "Wata-naji^{n}", read "Wata^{n}-naji^{n}."

510, first note. For "brother-in-law" read "son-in-law."

515, note, *et passim*. Read "Ni^{n}daha^{n}."

523, title, *et passim*: *Dele* "^{n}."

523, 1. "gĕ" used for "gĕdi." Compare the use of "tĕ" for "tĕdi" *when*, referring to a single occasion. But "gĕ" and "gĕdi" refer to different occasions, as the Ponkas returned in separate parties.

THE ŒGIHA LANGUAGE.

PART II.

ADDITIONAL MYTHS, STORIES, AND LETTERS.

MYTHS AND STORIES.

ICTINIKE AND THE CHIPMUNK.

Told by Frank La Flèche.

Ictínike amá aɸá-bi ɤĭ, a-íja^{n}-biamá, miɤáha wai$^{n'}$ gii$^{n'}$ ja$^{n'}$bi ega$^{n'}$.
Ictinike the (inv. sub.) went, they say when came and slept, they say, raccoon skin robe wearing his he reclined, they say having.

Ha$^{n'}$ega$^{n'}$tce íɤiɸa-bájĭ tĕdi, jedi$^{n'}$i tĕ hă. Kĭ 'jé aká dĭn'di^{n} aɸaí tĕ'di
Morning he woke not when, *membrum virile riguit* . And *membrum virile* (sub.) the rigid was going when

wai$^{n'}$ ɸa^{n} uɸáha aɸaí tĕ hă ma$^{n'}$ci. Kĭ ma$^{n'}$ciaɤáqti gahíhiɸa gɸi$^{n'}$ tĕ hă. 3
robe the (garment) with it went . high in the air. And far up on high waving to and fro sat .

Gañ'ɤĭ Ictínike aká íɤiɸá-biamá. Kĭ wai$^{n'}$ ɸa^{n} da$^{n'}$ba-bi ɤĭ, úciki-
And then Ictinike the (sub.) awoke, they say. And robe the saw, they say when it gave him need-

ɸá-biamá. Kĭ, "Ci+cte! Héga ɸéta^{n}. Áqta^{n} éga^{n} i^{n}ɸe'ʻa^{n} táda^{n}? Iɸáɤiɸe
less trouble, they say. And Fie! buzzard this (std. ub.) How possible. you do so to me should! I awoke

aja$^{n'}$ hā," é amá ɤĭ, wai$^{n'}$ aká íɸapiɸi$^{n'}$qtci ɤihá agí-biamá. Kĭ íɡiɗaha$^{n'}$- 6
I recline . he was saying, when, robe the (sub.) very slowly downward was returning, they say. And he knew his, they

biamá. "Qē!" á-biamá. "Wai$^{n'}$ wiɸá é ɸa^{n} éda^{n} úciáɤiɸĕ áha^{n}." Ga^{n} jé
say. Bother! said he, they say. Robe my that (aforesaid) the (cv. ob.) (expresses surprise!) I deceived myself ! And *membrum virile*

kĕ giɗéta^{n}-bi ega$^{n'}$, aɸá-biamá. Aɸá-biamá ɤĭ, ʟaɔniñ'ge wi^{n} nhé éɸa-biamá.
the wrapped up (lg. ob.) his, having they say went, they say. Went, they say when Streaked chipmunk one traveling the path he came to him suddenly, they say.

ʟaɔniñ'geaká, "Tsí-tsi-tsí!" á-biamá. "Qa-í! ɸé-na^{n} égiɸañ'-gă." Cí égiɸa$^{n'}$- 9
Streaked chipmunk the (sub.) Tsi-tsi-tsi! said, they say. Whew! only this say it! Again said it (to him),

biamá ʟaɔniñ'ge aká. "Qa! a$^{n'}$ɸajiñ'ga ínahi^{n} áha^{n}," á-bi ega$^{n'}$, č'di
they say Striped chipmunk the (sub.) Whew! he underrates me truly ! said, they say having there

aɸá-biamá. ʟaɔniñ'ge aká ma^{n}táha áiáɸa-biamá, ma^{n}can'de ugíɗe. Kĭ
went, they say. Striped chipmunk the (sub.) within had gone, they say, den entered his. And

Ictínike aká jé kĕ gɸígɸa-biamá. Kĭ ma^{n}can'de tĕ uɸúbahi$^{n'}$-biamá. Kĭ 12
Ictinike the (sub.) *membrum* the (lg. ob.) unwrapped his, they say. And den the (ob.) thrust it into, they say. And

ʟaɔniñ'ge íta-biamá. Kĭ ʟaɔniñ'ge aká jé kĕ hébe ɸasá-biamá. "A^{n}ɸá-
Striped chipmunk touched they say. And Striped chipmunk the (sub.) *membrum virile* the (lg. ob.) part bit off, they say. Pierre my

qɸaqɸáđja-gā! Iⁿɸéni taté. ɸíúdaⁿ taté hă," á-biamá Ictínike aká. Cī
flesh often with your teeth! You escape from me shall. It shall be good for you . said, they say Ictínike the (sub.) Again

eɹába ɸéɸa-biamá jé kĕ. Ci hébe ɸasá-biamá. Caⁿ′ égaⁿ-hnaⁿ ɸasé aɸi′
further sent, they say *menbrum virile* the (lg. ob.) Again part bit off, they say. Still so only biting off having it

3 aɸá-biamá. Kī, "Tsí-tsi-tsí!" á-biamá ʟaɹniñ′ge aká. "A′haⁿ, Tcí-tci-tcí,
he went, they say. And Tsi-tsi-tsi! said, they say Streaked chipmunk. the (sub.) Yes, Tci-tci-tci,

á-gā ha. ɸíúdaⁿ taté há," á-biamá Ictínike aká. "Eátaⁿ éđaⁿ" eɸégaⁿ-bi
say ' It shall be good for you said, they say Ictínike the (sub.) What can be the matter ? he thought,

egaⁿ′, Ictínike aká jé kĕ gɸíza-biamá. Kī égiɸe tcéckaqtei uɸácta-
having Ictinike the (sub.) *menbrum virile* the (lg. ob.) took his back, they say. And behold very short it remained of a (lg. ob.)

6 bikéamá. "He+-i-ei! a′ɸijuáji ínahiⁿ áhaⁿ," á-bi egaⁿ′, gɸí'uda-biamá.
after biting, they say. Alas! he has made me suffer truly ! said, they say having took his ont of the hole, they say.

Caⁿ′ hébe gɸíza-bi tĕ uátaⁿ a′ɸa ɸéɸa-bi-dé, "Gániñke házi ɸíɸade taí,"
Then part took his, they say when next threw it away, they say, when (as) You who are that (unseen) grapes they call you shall

á-biamá. Kī edítaⁿ majaⁿ′ ɸaⁿ házihi éɸaⁿbá-biamá. Kī′ cī hébe gɸíza-bi
said, they say And from that land the grape-vines came out of, they say. And again part took his, they say

9 egaⁿ′, cī a′ɸa ɸéɸa-biamá. "Gániñke ɹan′de ɸíɸade taí," á-biamá. Kī
having again threw it away, they say. You who are that (unseen) plums they call you shall, said, they say. And

edítaⁿ ɹan′dehi éɸaⁿbá-biamá. Caⁿ′ égaⁿ waqtá kĕ bɸúga ugácibá-biamá.
from that plum-trees came in sight, they say. Then so fruit the all he accomplished (the making of) all, they say.

NOTES.

This myth should follow that of Ictinike and the Buzzard. (See pp. 74–77.) It should precede that of Ictinike and the Four Creators.

552. 3. Tci-tci-tci! Could this have been intended as the explanation of the origin of the verb, tci, *coi ?*

Ie đa uɸiqaga told part of this myth, as follows: ɸétĕdedí-biamá ʟaɹniñ′ge.
There was here they say Striped chipmunk.

"Ieti-ni-ké ɸá-ɸiⁿ-ee! Caⁿ′-te-ɸá ɸá-gi-ɸiⁿ′ ɸá ɸiⁿ-eé, ɸáɸiⁿ-eé! Hé-eka-ɸa-ɸá!
Ictinike you who move Letting it alone you carry yours on your back you who move you who move

Te!te!te!te!te!" á-biama. "Wĕ! nikaeiⁿga ietá ɹañ′ga pĕ′jĭ," á biama Ictínike aká.
Ah! person eye big bad said they say Ictinike the (sub.)

[It is said that there was a striped chipmunk. And they sang thus: "O Ictinike, you who move! You who move, you who move carrying your own on your back though you do not disturb it! He-eka-ɸa-ɸa! Te!te!te!te!te!" "Ah! the bad person with big eyes!" said Ictinike.] Then Ictinike took four sticks (*sic*), one being part of a đaⁿqĕ (artichoke?), one part of a potato plant, the third a turnip or a part of that plant, and the fourth part of a plum tree. He threw them among the "ja" (vegetation resembling and including sunflowers), saying to the first, Haú, gá-niñke đaⁿ′qe
Ho! you who are that unseen one artichoke

ɕ́ɟige taí. Níkacíⁿga ukéɕ́iⁿ í ɨ́ɕ́ickaⁿ/ɕ́č̃ tai, ɕ́iɕ́ate tai, *i. e.* "Ho, you who are out
they call shall Indian mouth made to shall they eat shall
you move by you you

of sight! You shall be called 'ɖaⁿqč̃!' Indians shall move their mouths on account of you! they shall eat you!"

ɟaɕ́iⁿ naⁿpají's version follows: The striped chipmunk ridiculed Ictinike and ran into his den. Ictinike took sticks, which he thrust into the den in order to reach the striped chipmunk. But the latter bit off the ends again and again (ɕ́adaⁿdaⁿ/pa) till each stick was not more than four inches long. Ictinike threw the ɖaⁿqč̃ stick among the ja (sunflowers, etc.). Uspáspa, níhaⁿga áɕ́aábe égaⁿ (hollow places, resembling those seen where there is a spring on a hillside?) refers to the place where he threw the piece of the potato vine. He threw the piece of the turnip on the hill and the plum stick among the "ɟandebi cugaqti" (very dense plum trees).

It is evident that the last informant modified his language, not caring to tell the myth exactly as he had heard it.

TRANSLATION.

After punishing the Buzzard, Ictinike resumed his wanderings. He stopped somewhere for the night, wrapped himself in his robe of raccoon skins, and lay down. Before he woke in the morning, *membrum virile riguit*, carrying the robe up into the air. And the robe continued waving to and fro far above the head of Ictinike. At length Ictinike awoke, and when he beheld the robe it gave him needless trouble. Just as he said, "Fie! this is the Buzzard! How can you possibly take your revenge on me? I am awake," the robe was coming down again very slowly. Then he recognized it. "Bother! how could I have been deceived by my own robe!" So he wrapped up the *membrum virile* and journeyed on till he came suddenly upon a striped chipmunk. The latter said, "Tsi-tsi-tsi!" "Do not say that again," said Ictinike, but the chipmunk repeated the cry. "Whew! he really underrates me," said Ictinike, enraged at the chipmunk, whom he chased into his retreat in the side of a bank. *Tum* Ictinike *membrum virile explicuit, et in foramen id trusit donec Tamiam vario colore distinctum tetegit. Hic partem membri quod longissimum erat, praemordit. Itaque membrum ulterius intrusit. Iterum Tamias vario colore distinctus partem praemordit, et sic facere non intermisit. Tum dixit,* "Tsi-tsi-tsi." "*Sane,*" *inquit* Ictinike "*die,* 'Tci, tci, tci!'" *Tum membrum ex foramine extraxit. Miratus est id tam saepe praemorsum esse ut modo curtissima pars remaneret. Itaque in foramen manum trusit et membri partem extraxit.* As he threw it far to one side he exclaimed, "You shall be called, Hazi (?ha, *skin ;* zi, *yellow*)." And grape-vines came out of the place where it had fallen. Again he thrust his hand in and took out another piece, which he hurled aside, saying, "You shall be called, ɟande." And plum bushes (ɟande hi) sprang up from the ground where the piece had fallen. In like manner he accomplished the creation of all kinds of fruits and vegetables.

ICTINIKE AND THE FOUR CREATORS.

Told by Frank La Flèche.

A ɸá-biamá ꭓī, ꭗígɸa-biamá, mi$^{n'}$gɸā^{n}-bi ega$^{n'}$. "Níniúǰiha cɸa^{n} i$^{n'}$ʻi
He went, they say when he dwelt in a lodge they say he took a wife they say as. Tobacco-pouch that visible (ev. ob.) give back to me

íɸa-gā. ɸiuíga^{n} Jábe ɸiñkĕʻdi bɸé táce," á-biamá. Ga^{n} čʻdi aɸá-biamá.
send it hither. Your grandfather Beaver to the (st. ob.) I go must, said he, they say. And there he went they say.

3 Ubáha^{n} hí amá ꭓī, "Hau, gɸ́ica^{n} tiɸá-gā," á-biamá Jábe aká. I$^{n'}$beli^{n}
Part of the lodge opposite the entrance he was reaching there, they say when Ho, in that direction pass along, said he, they say Beaver the (sub.). Pillow

kĕʻdi ágɸiñkiɸá-biamá. "Waɸáte ctĕwa$^{n'}$ ɸiñgé ɸa$^{n'}$eti ɸiuíga^{n} ǐndáda^{n}qti
by the he caused him to sit on it, they say. Food soever there was none heretofore. Your grandfather what indeed

ɸaté teda^{n}+," á-biamá Jábe igáqɸa^{n} aká. Gañʻꭓī Jábe aká jábe jiñʻga dúba
he eat shall? said, they say Beaver his wife the (sub.). And Beaver the (sub.) beaver young four

6 watʻa$^{n'}$-biamá Jiñʻgaqtci aká, gá-biamá, "Dadíha, wíc-bɸi^{n} tá miñke, waɸáte
he had them, they say. Very small the (sub.), said as follows, they say O father, I am that I who will, food

tĕ," á-biamá. Iɸádi aká gigɸáqɸi-biamá. Ugíha^{n}-bi ega$^{n'}$, Ictínike ɸiñ-
the, said he, they say. His father the (sub.) he killed his own by hitting, they say. He boiled his own they say as. Ictínike the st.

ké ɸatékiɸá-biamá. Ictínike aká ɸatá-bajī tĕʻdi, Jábe aká gá-biamá:
one they caused him to eat it, they say. Ictínike the (sub.) he ate it not when, Beaver the (sub.) said as follows, they say:

9 "Êgiɸe wahí wi^{n}ćtĕwa^{n} náqa^{n} te hăʻ! ɸaqa$^{n'}$jī-gā ha!" á-biamá. ɸa$^{n'}$ja
Beware bone even one you break by biting lest ! Do not break it by biting ! said he, they say. Yet

Ictínike aká siɗáhi wi$^{n'}$ ɸaqa$^{n'}$-biamá. Wénandá-bi-dé, wahí gĕ giɗáhi-
Ictínike the (sub.) toes one he broke it by biting, they say. Felt full after eating they when, bone the (pl. ob.) he gathered his own,

biamá. Há núǰi-bi-dé, niáha ɸéɸa-biamá. Ga^{n}égan^{n}tĕctĕwa$^{n'}$ji jábe
they say. Skin he filled for him they when, say into the water he plunged it, they say. Not even a little while (had elapsed) beaver

12 jiñʻgaqtci aká ćɸa^{n}be akí-biamá, gimí. Iɸádi aká, "Eʻa$^{n'}$ ă," egá-biamá ꭓī,
very small the (sub.) emerging came thither again, they say. he revived. His father the (sub.). How is it ? he said the preceding, they say when.

ǰjiñʻge aká, "Dadíha, siɗáhi wi^{n} a$^{n'}$ɸaqa$^{n'}$i hā," á-biamá. Áda^{n} edíta^{n} jábe
his son the (sub.). O father toes one he broke mine by biting said he, they say. Therefore since then beaver

amá bɸúga siɗáhi wi$^{n'}$, siɗáhi ujiñʻga íbiski tĕ, uɸásna-bitéama. Níni-
the (pl. ob.) all toes one, little toe next to the, has been split by biting, they say Tobacco-

15 úǰiha ɸa^{n} gisíɸa-bāǰi gáxe agɸá-biamá (Ictínike amá). Ki ciñʻgajiñʻga ć
co pouch the (ev. ob.) he did not remember it pretending he started homeward, they say Ictínike the (my sub.). And child that (aforesaid)

wawágiká-bi ega$^{n'}$, "Céϕa^{n} iϕéϕi^{n} ma^{n}ϕiñ'-gă. Qa^{n}xáɬa ígia^{n}ϕa ɕéϕa-gă.
he meant them, his own they say as, That visible (ev. ob.) having for him, the owner walk thou. At a great distance throw it back to him, the owner.

Décteáa-na$^{n'}$," á-biamá. Kĭ ciñ'gajiñ'ga amá iϕéϕi^{n} aϕá-biamá. Qa^{n}xáɬa
he talks incessantly nsually, said he, they say. And child the (mv. sub.) having it for the owner went, they say. At a great distance

ígia$^{n'}$$\phi$a ɕé$\phi$ĕ tábi ɤĭ, "Dúdiha! dúdiha!" á-biamá Ictínike aká. Eɬáha 3
to throw it back to him, the owner about, they say when, This way! this way! said, they say Ictinike the (sub.). Further

wéagáϕi^{n} hí amá ɤĭ'ji, "Φíadi a$^{n'}$da^{n}be hí te, níϕa-gă," á-biamá. "Dadíha,
having them for the owners he was reaching there, they say when, Your father to see me he shall reach there tell him, said, they say. O father,

wacta$^{n'}$be cí te, aí," á-biamá núǰiñga aká. "Gé wiañ'ɤuhaí éga^{n}, Qa^{n}xáɬa
you see them you shall reach there he said, said, they say boy the (sub.). That we apprehended it as, At a great distance

wégia$^{n'}$$\phi$a ɕé$\phi$a-gă, a^{n}$\phi$a$^{n'}$i ϕa$^{n'}$eti," á-biamá Jábe aká. Ictínike ǰúde 6
throw it back to them, the owners, we said heretofore, said, they say Beaver the (sub.). Ictinike to enter the lodge (=visit)

aϕá-biamá Jábe amá. Kĭ ĕ'ɬa ahí-bĭ ɤĭ, Ictínike aká ciñ'gajiñ'ga-ma wi^{n}
went, they say Beaver the (mv. sub.). And there arrived they say when, Ictinike the (sub.) the children one

t'égikíϕĕ ga$^{n'}$$\phi$a-biamá, gaq$\phi$áje a$\phi$i$^{n'}$-biamá. Éde Jábe aká uí$\phi$i'agá-
to kill him, his own wished, they say, making him cry out by hitting him he had him, they say. But Beaver the (sub.) was unwilling for him,

biamá. "Ca^{n}ϕiñkéϕa-gă! 'Ágϕaϕáϕĕ hă," á-biamá. Gañ'ɤĭ Jábe amá niáɬa 9
they say. Let the (st. ob.) alone! You make him suffer . said he, they say. And then Beaver the (mv. sub.) to the water

aϕá-bi ega$^{n'}$, jábe jiñ'ga wi$^{n'}$ aϕi$^{n'}$ akí'-bi-dé, wañ'giϕe ϕatá-biamá.
went they say as, beaver young one he brought back thither they say when, all they ate, they say.

Kĭ cí' a^{n}b áǰi ɤĭ, "Níniújiha céϕa^{n} i$^{n'}$i íϕa-gă. Φiɲíga^{n} Si$^{n'}$hmedewá-
And again day another when Tobacco-pouch that visible (ev. ob.) give back to me send it hither Your grandfather Musk-

giϕe ϕiñkĕ'di bϕé tácc," á-biamá. Ga$^{n'}$ ĕ'di aϕá-biamá. Ubáha^{n} hí amá 12
rat to the (st. ob.) I go must said he, they say. And there he went, they say. Part of the lodge opposite the entrance he was reaching there, they say

ɤĭ, "Haú, géϕica^{n} tiϕá-gă," á-biamá Si$^{n'}$hmedewágiϕe aká. I$^{n'}$behi^{n} kĕ'di
who n Ho! in that direction pass along said he, they say Muskrat the (sub.). Pillow by the

ággϕiñkiϕá-biamá. "Waϕáte etĕwa$^{n'}$ ϕiñgé ϕa$^{n'}$eti. Φiɲíga^{n} ĭnḍáda^{n}qti
he caused him to sit on it, they say. Food soever there was none heretofore. Your grandfather what indeed

ϕaté teda^{n}+, á-biamá Si$^{n'}$hmedewágiϕe igáqϕa^{n} aká. Kĭ Si^{n}hmedewá- 15
he eat shall ! said, they say Muskrat his wife the (sub.). And Musk-

giϕe aká, "Ní agíma^{n}ϕiñ'-gă," á-biamá. Wa'ú amá agíaϕá-bi ega$^{n'}$, aϕi$^{n'}$
rat the (sub.), Water fetch thou said he, they say. Woman the (mv. sub.) she went after it they say as, she

aki-biamá ní tĕ. Ugácke ágají-biamá. Kĭ wa'ú aká ugácka-biamá, ní
took it home, they say. water the (ob.) To hang the kettle over the fire he told her, they say. And woman the (sub.) hung up the kettle over the fire, they say, water

tĕ. Ábixĕ₵tia^{n} amá ₵ī, baca$^{n'}$₵a-biamá ú akáⁿ. Baca$^{n'}$₵a-bí ₵ī, sí$^{n'}$
the (ob.). It was boiling very fast they say when pushed over kettle, they say man the (sub.). He pushed over the kettle they say when wild rice

baca^{n} ₵a-biamá. Ga$^{n'}$ Ictínike akáⁿ ₵atá-biamá sí^{n} tĕ. Ńmiújiha ₵a^{n}
he pushed over the ket tle and poured out, they say And Ictinike the (sub.) he eats, they say wild rice the (ob.). Tobacco-pouch the (ev. ob.

3 gisí ₵a-bájī gáxe ag₵a-biamá (Ictínike amá). Kī ciñ'gajiñ'ga ₵aŋkáⁿ ć
not remember ing it he pre tended he started homeward, they say. Ictinike the (nv. sub.). And child the (pl that ob.)

wawágiká-bi ega$^{n'}$, "Cé₵a^{n} i₵é₵i^{n} ma^{n}₵iñ'-gă! Qa^{n}xáɬa ígia$^{n'}$₵a ₵é₵a-gā
he meant them they say as, That seen (ev. ob.) having it for the owner walk thou. At a great distance throw it back to him, the owner

Déćteáa- na$^{n'}$," á-biamá. Kī ciñ'gajiñ'ga amá i₵é₵i^{n} a₵á-biamá. Qa^{n}xáɬa
He talks in cessantly usually said he, they say. And child the (nv. sub.) having it for the owner went they say. At a great distance

6 ígia^{n} ₵a ₵é₵ē tábi ₵ī, "Dúdiha! dúdiha!" á-biamá Ictínike akáⁿ. Eɬáha
he was about to throw it back to him, the owner they say when This way! this way! said, they say Ictinike the (sub.). Further

wéagá₵i^{n} hí amá ₵ī'jĭ, "₵íadi a$^{n'}$da^{n}be hí te, uí₵a-gā," á-biamá. "Dadíha,
having them for the owners he was reaching there, they say when Your father to see me he reach there shall tell him said, they say O father,

wacta$^{n'}$be cí te, aí," á-biamá núji̇ñga akáⁿ. "Gé wiañ'₵ulrii éga^{n}, Qa^{n}xáɬa
you see them you shall reach there he said, they said, they say buy the (sub.). That we apprehended it as At a great distance

9 wégia^{n} ₵a ₵é₵a-gă, a^{n}₵a^{n}i' ₵a$^{n'}$cti," á-biamá Si$^{n'}$hmedewági₵e akáⁿ. Ictínike
throw it back to them, the owners. we said heretofore said, they say Muskrat the (sub.). Ictinike

ńúde a₵á-biamá Si$^{n'}$hmedewági₵e amá. Kī eɬáha ahí-bi ₵ī, Ictínike
to enter the lodge (a visit) went, they say Muskrat the (nv. sub.). And further arrived there they say when Ictinike

akáⁿ, igáq₵a^{n} ₵iñké é wagiká-bi ega$^{n'}$, "Ni agíma^{n}₵iñ'-gā," á-biamá.
the (sub.) his wife the (st ob.) that (aforesaid) he meant his own, they say, as, Water fetch thou said he, they say.

12 Igáq₵a^{n} amá ní agía₵á-biamá. Ugácka-bi ega$^{n'}$, ábixĕ'qti ₵ī, baca$^{n'}$₵a-bi
His wife the (nv. sub.) water she went after it they say. She hung the Kettle over the fire, they say as, it boiled very fast when, he pushed it over, they say,

₵ī, ní sía^{n}₵ĕ'qti baca$^{n'}$₵a amá. Si$^{n'}$hmedewági₵e gáxe tĕ égaⁿ gáxe ga$^{n'}$₵a
when, water alone he was pushing it over, they say. Muskrat he did the (act) so to do he wished

tĕ ₵iá amá Ictínike akáⁿ. Si$^{n'}$hmedewági₵e akáⁿ cí égaⁿ gáxa-bi ega$^{n'}$
the he was failing to do it they say Ictinike the (sub.). Muskrat the again (sub.) so he did, they say as

15 sí$^{n'}$ ábegi gia^{n}₵a ag₵á-biamá. Kí' cí gá-biamá a^{n}b áji ₵ī, "₵íiíga^{n}
wild rice a great quantity he left for him he started home, they say And again said as follows, they say day another when Your grandfather

Naxíde-cka^{n} ni ₵iñkĕ di h₵é tá miñke," a-biamá. Kī ĕ'di a₵á-biamá. Ĕ'di
Blue Kingfisher (?) to the (st ob.) I go I who will said he, they say. And there he went, they say. There

hí amá ₵ī, Naxídecka$^{n'}$ni akáⁿ ₵ixnepa^{n} ágaɗamúqti kódega^{n} áta^{n}-bi ega$^{n'}$,
he was arriving they say when Blue Kingfisher (?) the (sub.) large white willow as it lay bent down so far that it was horizontal (?) he stepped on it, they say as,

edítaⁿ ní kĕ gɸañ′ge aɸá-biamá. Huhú wiⁿ ćɸaⁿbe aɸiⁿ′ akí-biamá. Kĭ
thence wa- ter the (lg. ob.) diving he went, they say. Fish one emerging he brought it back, they say. And

Ictínike ɸiñkć ɸatćkiɸá-biamá. Kĭ Ictínike gɸć amá xpí′jĭ, naⁿbúɸiciⁿ
Ictinike the (st. ob.) he caused to eat it, they say. And Ictinike was starting home, they say, when glove

masániha gisíɸajĭ gáxe gɸć amá. Kĭ núǰiñga taⁿ′ ć wagiká-bi egaⁿ′, 3
on one side not remembering it pretending he was starting home, they say. And boy the (std. ob.) that he meant his own, they say as

“Cćɸaⁿ iɸćɸiⁿ maⁿɸíñ′-gă! Qaⁿxáꞁa íǧiaⁿ′ɸa ɸćɸa-gă! Dćteáa- naⁿ′,”
That seen (ev. nb.) having it for the owner. walk thou! At a great distance throw it back to him, the owner! He talks incessantly. usually

á-biamá. Kĭ ciñ′gajiñ′ga amá iɸćɸiⁿ aɸá-biamá. Qaⁿxáꞁa íǧiaⁿ′ɸa ɸćɸć tábi
said he, they say. And child the (mv. sub.) having it for the owner went, they say. At a great distance he was about to throw it back to the owner, they say,

xpĭ, “Dúdiha! dúdiha!” á-biamá Ictínike aká. Eáha wćagáɸiⁿ hí amá 6
when, This way! this way! said, they say Ictinike the (snb.). Further having them for the owners he was reaching there, they say

xpĭ′jĭ, “ɸíadi aⁿ′daⁿbe hí te, núɸa-gă,” á-biamá, “Dadíha, wactaⁿ′be cí te,
when Your father to see me he shall reach there tell him said, they say. O father you see them you shall reach there

aí,” á-biamá núǰiñga aká. “Gć wiañ′xuhai égaⁿ, Qaⁿxáꞁa wćgiaⁿ′ɸa ɸćɸa-gă,
he said, said they say boy the (sub.). That we apprehended it as, At a great distance throw it back to them, the owners,

aⁿɸaⁿ′i ɸaⁿ′cti,” á-biamá Naxídeckaⁿ′ni aká. Gaⁿ′ ĕ′di aɸá-biamá 9
we said heretofore said, they say Blue Kingfisher (?) the (sub.). And there went, they say

Naxídeckaⁿ′ni amá, Ictínike ɻíñde. Ĕ′di hí amá xpĭ. Ictínike aká ɸíxuepaⁿ′
Blue Kingfisher (?) the (mv. sub.), Ictinike to enter his lodge (= to visit) There he was arriving, they say when Ictinike the (sub.) large white willow

ágaɗamúqti kćdegaⁿ áne aɸá-biamá. Kĭ edítaⁿ ní kĕ uꞌaⁿ′si égihe
as it lay bent down so far that it was horizontal (?) climbing it went, they say. And from it stream the (lg. ob.) leaping in beneath the surface

áiáɸa-biamá. Kĭ naⁿ′jiᵒckĕ′qtei Naxídeckaⁿ′ni aká ɸizá-biamá. Ní 12
had gone, they say. And scarcely Blue Kingfisher (?) the (sub.) seized him, they say. Water

ínandĕ′qti Ictínike ɸizá-biamá. Gaⁿ′ huhú wiⁿ ɸizá-bi egaⁿ′, Ictínike gíaⁿɸa
having his fill of it Ictinike he seized him, they say And fish one he took, they say as Ictinike he left for him

agɸá-biamá.
he started home, they say.

Kí cĭ′ aⁿb áǰi xpĭ, “ɸiníga Siñ′ga ɸiñkĕ′di bɸć tá miñke,” á-biamá. Kĭ 15
And again day another when, Your grandfather Flying squirrel to the (st. ob.) I go I who will said he, they say. And

ĕ′di aɸá-biamá. Ĕ′di hí amá xpĭ, Siñ′ga aká, igáqɸaⁿ ɸiñkć ć wagiká-bi
there he went, they say. There he was arriving, they say when, Flying squirrel the (sub.), his wife the (st. ob.) that he meant his own, they say

egaⁿ′, “Wákpu ćkĕ íɸa-gă,” á-biamá. Wákpu ɸizá-bi egaⁿ′, ɻí tĕ ágine aɸá-
as Awl that seen (lg. ob.) hand hither said he, they say. Awl he took, they say as, lodge the (std. ob.) climbing his own went,

biamá. Paháciaꞁáqti ahí-bi xpĭ, candć ɸaⁿ jáxilá-biamá. J̌áge uqpáɸĕ 18
they say. At the very top he reached, they say when *scrotum* the part he stabbed himself, they say Black walnuts to fall from a height

gáxa-biamá, hégajī. ᒪáge ¢atéki¢á-biamá Ietínike. Kī ag¢á-bi ᴚī,
he made, they say, not a few. Black walnuts he caused to eat, they say Ietínike. And he started home, they say when,

na^{n}búᑫici^{n} masániha gisí¢ajī gáxe g¢é amá. Kī núǰiñga ta^{n} é wagiká-bi
glove on one side not to remember pretending he was starting home, they say. And boy the (std. ob.) (aforesaid) that he meant his own, they say

3 ega$^{n'}$, "Cé¢a^{n} i¢é¢i^{n} ma^{n}¢iñ'-gā! Qa^{n}xáᒪa ígia$^{n'}$¢a ¢é¢a-gā! Décteáa-na$^{n'}$,"
as, That seen (ev. ob.) having it for the owner walk thou! At a great distance throw it back to him, the owner! He talks incessantly nasally,

á-biamá (Siñ'ga akā). Kī ciñ'gajiñ'ga amá i¢é¢i^{n} a¢á-biamá. Qa^{n}xáᒪa
said, they say (Flying-squirrel) the (sub.). And child the (mv. sub.) having it for the owner went, they say. At a great distance

ígia$^{n'}$¢a ¢é¢ĕ tábi ᴚī, "Dúdiha! dúdiha!" a-biamá Ietínike aká. Eáha
he was about to throw it back to the owner, they say when, This way! this way! said, they say Ietínike the (sub.). Further

6 wéagá¢i^{n} hí amá ᴚī'jī, "Ḳ'íadi a$^{n'}$da^{n}be hí te, ní¢a-gā," á-biamá. "Dadíha,
having them for the owners he was reaching there, they say when, Your father to see me he reach there shall, tell him, said he, they say. O father

wacta$^{n'}$he cí te, aí," á-biamá núǰiñga aká. "Gé wiañ'ᴚuhai éga^{n}, Qa^{n}xáᒪa
you see them you reach there shall, be said, said, they say boy the (sub.). That we apprehended as, At a great distance

wégia$^{n'}$¢a ¢é¢a-gā, a^{n}¢a$^{n'}$i ¢a$^{n'}$éti," á-biamá Siñ'ga aká. Ga$^{n'}$ ĕ'di da$^{n'}$be
throw it back to them, the owners. we said heretofore, said, they say Flying-squirrel the (sub.). And there to see him

9 a¢á-biamá Siñ ga amá, Ietínike. Ĕ'di hí amá ᴚī, Ietínike aká wáᴚu ¢izá-bi
went, they say Flying-squirrel the (mv. sub.), Ietínike. There he was reaching there, they say when, Ietínike the (sub.) awl took it, they say

ega$^{n'}$, í tē ágine a¢á-biamá. Paháciaᒪa écteiamá¢a^{n}qti ahí-bi ᴚī'jī, candé ¢a^{n}
as, lodge the (std. ob.) climbing his own went, they say. At the top he barely reached there, they say when scrotum the part

ǰáᴚihá-biamá. Kī wamí sábĕqti badúja-biamá. "Qé! niéǰiqtei ᴚiᴚáxeáha^{n},"
stabbed himself, they say. And blood very black he forced out by stabbing, they say. Why! not paining at all he made for himself,

12 á-biamá Siñ'ga aká. Siñ'ga aká wáᴚu ¢izá-bi ega$^{n'}$, í tē áne a¢á-biamá.
said, they say Flying-squirrel the (sub.). Flying-squirrel the (sub.) awl he took, they say as lodge the (std. ob.) climbing he went, they say.

Kī ᒪáge hégajī'qti giáxa-biamá Siñ'ga aká Ietínike.
And Black walnuts an exceedingly great number made for him, they say Flying-squirrel the (sub.) Ietínike.

NOTES.

Ietínike married after his adventure with the ᒪaᴑniñge, as told in the preceding part of the myth. The order of his adventures is as follows: 1. With the Buzzard (see pp. 74–77). 2. With ᒪaᴑniñge. 3. With the Beaver. 4. With the Muskrat. 5. With the Kingfisher. 6. With the Flying squirrel.

The four Creators were the Beaver, whose deeds are told in the myth; the Muskrat, who made rice out of water, roots of trees, and men; the Flying-squirrel, who made nuts of his "canoe"; and the Kingfisher, who made all the fishes.

551, 16. Naxidecka^{n}ni (O.), eq. to Nida^{n}-b¢eᴑa (P.). *the blue kingfisher.* - F. La Flèche.

Samuel Fremont (Wadjepa) said in 1889 that the nida^{n} bɸeɸa and the naxíde ckúni were different birds, resembling in plumage, beak, and fondness for fish, the naxíde ckúni being slightly larger than the other fisher. Frank La Flèche insists that they are two names for the same bird.

TRANSLATION.

Ictinike married and dwelt in a lodge. One day he said to his wife, "Hand me that tobacco-pouch. I must go to visit your grandfather, the Beaver." So he departed. As he was entering the Beaver's lodge the latter person exclaimed, "Ho, pass around to one side." And they seated Ictinike on a pillow. The wife of the Beaver said, "We have been without food. How can we give your grandfather anything to eat?" Now, the Beaver had four young beavers. The youngest one said, "Father, let me be the one who shall serve as food." So the father killed him. After boiling her son, the Beaver's wife gave the meat to Ictinike, who ate it. But before Ictinike ate it the Beaver said to him, "Beware lest you break even a single bone by biting! Do not break a bone!" Yet Ictinike broke the bone of one of the toes. When Ictinike felt full, after eating, the Beaver gathered the bones and put them in a skin, which he plunged beneath the water. In a moment the youngest beaver came up alive out of the water. When the father said, "Is all right?" the son said, "Father, he broke one of my toes by biting." Therefore from that time every beaver has had one toe, that next to the little one, which has seemingly been split by biting. When Ictinike was about to go home, he pretended that he had forgotten about his tobacco-pouch, which he left behind. So the Beaver said to one of his children, "Take that to him! Do not go near him, but throw it to him when you are at a great distance from him, as he is always very talkative." Then the child took the tobacco-pouch and started after Ictinike. After getting in sight of the latter, the young beaver was about to throw the pouch to Ictinike when standing at a great distance from him; but Ictinike called to him, "Come closer! come closer!" And when the young beaver took the pouch closer Ictinike said, "Tell your father that he is to visit me." When the young beaver reached home he said, "O father, he said that you were to visit him." The Beaver replied, "As I apprehended that very thing, I said to you, 'Throw it to him while standing at a great distance from him.'" Then the Beaver went to see Ictinike. When he arrived there Ictinike wished to kill one of his own children (in imitation of what he had seen the Beaver do), and was making him cry by hitting him often. But the Beaver was unwilling for him to act thus, so he said, "Let him alone! You are making him suffer." And then the Beaver went to the stream where he found a young beaver that he took back to the lodge, and they ate it.

On another day Ictinike said to his wife, "Hand me that tobacco-pouch. I must go to call on your grandfather, the Muskrat." So he departed. As he was entering the Muskrat's lodge the latter exclaimed, "Ho, pass around to one side." And Ictinike was seated on a pillow. The Muskrat's wife said, "We have been without food. How can we give your grandfather anything to eat?" Then, said the Muskrat, "Fetch some water." And the woman brought the water. He told her to put it in the kettle and hang the kettle over the fire. When the water was boiling very fast the husband upset the kettle, and instead of water out came wild rice! So Ictinike ate the wild rice. When Ictinike departed he left his tobacco-pouch, as before. Then the Muskrat called

one of his children, to whom he said, "Take that to him! Do not go near him, but throw it to him when you are at a great distance from him, as he is always very talkative." So his child took the tobacco-pouch to return it to Ictinike. But when he was about to throw it to Ictinike the latter said, "Come closer! come closer." And when he took the pouch closer Ictinike said, "Tell your father that he is to visit me." When the young muskrat reached home he said, "O father, he said that you were to visit him." The Muskrat replied, "As I apprehended that very thing, I said to you, 'Throw it to him while standing at a great distance from him.'" Then the Muskrat went to see Ictinike. And Ictinike said to his wife, "Fetch water." Ictinike's wife went after water. She filled the kettle and hung it over the fire till it boiled. When Ictinike upset the kettle, only water came out. Ictinike wished to do just as the Muskrat had done, but he was unable. Then the Muskrat had the kettle refilled, and when the water boiled he upset it, and an abundance of wild rice was there, which he gave to Ictinike. And thereupon the Muskrat departed, leaving plenty of wild rice.

On another day Ictinike said to his wife, "I am going to see your grandfather, the Kingfisher." When he arrived there the Kingfisher stepped on a bough of the large white willow, bending it down so far that it was horizontal; and he dived from it into the water. He came up with a fish, which he gave Ictinike to eat. And as Ictinike was starting home, he left one of his gloves, pretending that he had forgotten it. So the Kingfisher directed one of his boys to take the glove and restore it to the owner; but he charged him not to go near him, as Ictinike was very talkative and might detain him too long. Just as the boy was about to throw the glove to Ictinike the latter said, "Come closer! come closer!" So the boy carried the glove closer. And Ictinike said, "Tell your father that he is to visit me." And the boy said to his father, "O father, he said that you were to visit him." The Kingfisher replied, "As I apprehended that very thing, I said, 'Throw it to him while you stand at a great distance from him.'" Then the Kingfisher went to see Ictinike. When he arrived there Ictinike climbed upon a bough of a large white willow, bending it till it was horizontal; he leaped from it and plunged beneath the water. And it was with difficulty that the Kingfisher seized him and brought him to land. Ictinike had swallowed more of the water than he liked. Then the Kingfisher plunged into the stream, brought up a fish, which he gave to Ictinike. But the Kingfisher departed without eating any portion of it.

On another day Ictinike said to his wife, "I am going to see your grandfather, the Flying-squirrel." So he departed. When Ictinike arrived the Flying-squirrel said to his wife, "Hand me that awl." He took the awl and climbed up on his lodge. When he reached the very top *per testes subulam impulit*, causing a great many black walnuts to fall to the ground. Thus he provided black walnuts, which Ictinike ate. And when Ictinike departed he left one of his gloves, as before, pretending that he had forgotten it. In like manner did the Flying squirrel send the glove to Ictinike by one of his sons. And Ictinike sent by the son an invitation to the Flying-squirrel to visit him. When the Flying squirrel reached the lodge of Ictinike, the latter took an awl and climbed to the top of his lodge. He had barely reached the top of the lodge when *per testes subulam impulit*. And he forced out very dark blood. "Why," said the Flying-squirrel, "he has surely hurt himself severely!" So the Flying-squirrel took the awl and climbed up on the lodge. And the Flying-squirrel made a large quantity of black walnuts for Ictinike.

ICTINIKE, THE WOMEN, AND CHILD—AN OMAHA MYTH.

Told by George Miller.

Égiᵩe Ictínike amá aᵩé amáma. Égiᵩe ɻí wiⁿ gaⁿ′ te amá. Ni-ɻaⁿ′ha
At length Ictinike the (inv. sub.) was going, they say. At length lodge one of some sort was std., they say. bank of stream

kĕ′ɻa aᵩá-bi aⁿ′, ní kĕ uhá-biamá. Ní kĕ maⁿ′taɻa ɻan′de čdedí ke amá,
to the (lg. ob.) having gone, they say, stream the (lg. ob.) followed, they say. Stream the (lg. ob.) beneath plum were there in abundance, they say

jíde ké amá. "Wuhu+!" eᵩégaⁿ-biamá. ɻigᵩíɔmudá-bi egaⁿ′, nɨkáha 3
red lay (*or* in abundance *?*) they say. Oh! he thought, they say. Having stripped off his clothing, they say, raccoon skin

pĕ′ji gĕ itéᵩa-bi aⁿ′, ɻan′de tĕ ágᵩañge áiáᵩa-biamá. Maⁿᵩiñ′ka kĕ ᵩiqᵩaⁿ′-
bad the many (in. ob.) having put them down, they say, plum the (col. ob.) diving on account of had gone, they say. Soil the (lg. ob.) seizing a large hand-

qti ᵩizá-biamá. Agᵩí-bi ɻī, daⁿ′ba-bi ɻī, maⁿᵩiñ′ka té amá. "Wuhu+!"
ful took it, they say. Had come back (to land), they say when, looked at it, they say when, soil a mass they say. Oh!

á-biamá. Cī ní kĕ′ɻa daⁿ′ba-bi ɻī cī ɻan′de tĕ égaⁿqti daⁿ′ba-biamá. Cī 6
said, they say. Again stream at the (ig. ob.) looked at it, they say when again plum the (col. ob.) just so saw, they say. Again

égaⁿqti áiáᵩa-biamá. Cī égaⁿ-biamá, maⁿᵩiñ′ka-naⁿ aᵩiⁿ′ agᵩí-biamá. Cī
just so had gone, they say. Again was so, they say, soil only having it he returned (to land), they say. Again

daⁿ′ba-bi ɻī, ní kĕ′ɻa, "Wáhua+!" á-biamá. Cī ɻan′de kĕ jíde ké amá,
looked at it, they say when, stream at the (lg. ob.), Really! said he, they say. Again plum the (lg.) line red in abundance they say

ní kĕ′ɻa. Cī égaⁿqti áiáᵩa-biamá. Cī égaⁿqti maⁿᵩiñ′ka ᵩizá-biamá. 9
stream at the. Again just so had gone, they say. Again just so soil took, they say.

"Qa-í!" á-biamá. Cī égaⁿqti áiáᵩa-bi aⁿ′, agᵩí-bi ɻī, maⁿá kĕ′ɻa úᵩixidá-
Whew! said, they say. Again just so having gone thither, they say had come back (to land), they say when, cliff to the gazed,

bi ɻī, égiᵩe ɻan′dehi aká maⁿá kĕ′ɻa ágaᵭámuqti íᵩistáqti naji⁽ⁿ′⁾ akáma.
they say when, behold plum trees the (sub.) cliff at the having very heavy weight (of fruit) that bore down their branches adhering to in bunches or clusters were std., they say.

Kī é ní kĕ′ɻa níuwaᵩíkilaⁿ′ ke-naⁿ′ ágᵩañgá-biamá. Wáᵩaha pĕ′ji tĕ 12
And that stream at the reflection in the water the (lg. ob.) only dived on account of that, they say. Clothing bad the (col. ob.)

ágᵩahá-bi aⁿ′, ĕ′di aᵩá-bi aⁿ′, ɻan′de gĕ ᵩisé amá, áᵩiciⁿ′-bi aⁿ′. Aᵩé amá
having put on his own, they say there having gone, they say plum the (pl. ob.) was pulling off, they say, having put them into a blanket "pocket" made by curving the left arm, they say. Was going, they say

ɻí tĕ′di. ɣaⁿ′de tĕ jeɳɸi$^{n'}$ íbiɳɸí-bi a$^{n'}$, ɻíhuɳɸa^{n} tĕ ɸgíha-na^{n} a^{n}ɸ′ iɸéɸa-biamá.
tent to the (std. ob.). Plum the (col. ob.) *women* having rubbed on them, they say. smoke-hole the (std. ob.) through in each case threw it forcibly thither, they say.

Kĭ wa′ú na^{n}bá akáma. "Hi$^{n'}$, ciɳa$^{n'}$, ɣaⁿ′de wi^{n} iɸáɳiɸe da^{n}+," á-biamá.
And woman two sat, they say. Oh! sister-in-law, plum one I have found for myself . (fem.) said, they say.

3 Íɳine-na$^{n'}$ amá. Ĕ′di ahí-bi a$^{n'}$, "Qa-í! icíɳa^{n} méga^{n} ɸéɸuqti i$^{n'}$gɸi ɸañkáⁿ-na,"
They were scrambling now and then for (the plums), they say There having arrived they say, Whew her sister-in-law likewise just here my relations have come here and sit!

á-biamá. "Tĕnā′! gákĕ ɣaⁿ′de kĕ a$^{n'}$ta etĕwa$^{n'}$jí ɸi, núsa-bají′qtia^{n}, ɸicíɳa^{n}
said he, they say. Why! that line plum the (lg.) line very abundant when, you have not picked them at all, your sister-in-law

méga^{n}," á-biamá (Ietínike aká). "Hi$^{n'}$, ɻígaⁿhá, añgúgaca^{n}-bají′qtia$^{n'}$ eda^{n}+!
likewise, said, they say (Ietínike) the (sub.) Oh! grandfather (f. sp.), we have not traveled at all alas (fem. intj.)!

6 Uhíack égaⁿ etć, ɻígaⁿhá, añɳígɸise taí ei^{n}té." "Han, ɸisé maⁿɸi$^{n'}$i-gă,"
Near somewhat if, grandfather (fem. sp.), we may pick them for ourselves. Ho, to pick them walk ye,

á-biamá. Ciñ′gajiñ′ga áma aká u′a$^{n'}$he aɸi$^{n'}$ akáma, kĭ uɸúhe uɸáha áka^{n}
said he, they say. Child other one the (sub.) put into the cradle and wrapped the coverings around it was keeping it, they say, and Indian cradle-board with it leaning

itéɸa-bi ta$^{n'}$ amá. Kĭ ja$^{n'}$t′e ta$^{n'}$ amá ciñ′gajiñ′ga. Kĭ gá-biamá Ietínike
was set up std., they say. And sound asleep was std., they say child. And said as follows, they say Ietínike

9 aká, "Ućta^{n} i^{n}ɸi$^{n'}$a^{n}ɸa maⁿɸi$^{n'}$i-gă u′a$^{n'}$he ta^{n}. Égiɸe ɣaⁿ′dehi da$^{n'}$etć
the (subj.), That (std. an. ob.) leave for me, its relation walk ye the std. one put into the cradle Beware plum tree perhaps

i^{n}ɸi$^{n'}$ní′ɸĕ te!." "Hi$^{n'}$, ɻígaⁿhá, égaⁿ te da^{n}+," á-biamá. Ga$^{n'}$ "Ágikída
hurt it, my relation lest! Oh! grandfather (f. sp.), so will . (fem.) said, they say. And I attend to my own

agɸi$^{n'}$ tá miñke," á-biamá. Gañ′ɸi ɸá-biamá wa′ú-ma. Gañ′ɸi Ietínike
I sit will I who, said he, they say. And then went, they say the women And then Ietínike

12 aká hi$^{n'}$ɸićkiɸĕ′qti naji$^{n'}$-bi a$^{n'}$, núxe ní ují itéɸa-bi tć′ amé′de ɸizá-bi a$^{n'}$,
the (sub.) bestirring himself at once having arisen to his feet, they say, kettle water filled the std. in. ob. had been put down, they say having taken it, they say,

ugácka-biamá. Ciñ′gajiñ′ga kĕ t′éɸa-bi a$^{n'}$, úsu gáxa-biamá. Uha$^{n'}$-biamá
hung it over the fire, they say. Child the (recl. ob.) having killed it, they say, strips made it, they say. Boiled it, they say

ciñ′gajiñ′ga kĕ Ɗá ɸa^{n} ɸizá-bi ega$^{n'}$, u′a$^{n'}$he kĕ′di Ɗaqɸúqaha ɸan′di
child the (recl. ob.). Head the (ev. ob.) taken, they say having, entire Indian cradle in the (lg. ob.) head covering in the part

15 ugígɸa^{n}-biamá. níɲa naji$^{n'}$ tĕ′di égaⁿqti gáxa-biamá Hi$^{n'}$ɸićkiɸĕ′qti Ɗéde
put his own relation, they say, alive stood when just so did, they say. Bestirring himself at once fire

áhi^{n}ɸi^{n}ɸá-bi a$^{n'}$, ácí etī wada$^{n'}$he ahí-na^{n}-biamá. Égiɸe nin′deɸá-biamá.
having put wood on it they say, out of doors too to look went often, they say At length was cooked, they say.

Ɓizá-bi ega$^{n'}$, ɸaté aɸañká-ma. Gɸí-bají ɸasni$^{n'}$-bi ega$^{n'}$, aɸá-biamá.
Having taken it, they say, he sat eating it, they say Not having returned he having swallowed it, they say, went, they say.

18 Wa′ú-ma kí-bi ɻí, ɸiñgá-bi té amá Ietínike amá. "Ciɳa$^{n'}$, i^{n}e′áge
The women reached here (the s sav.) he was missing, they say Ietínike the (my sub.). Sister-in-law, old man

amá ¢iñgaí tĕ hé," á-biamá. "Nă! i^{n}'ja^{n} tĕ ca^{n}ca$^{n'}$qtci ja$^{n'}$ eha^{n}+!"
the (mv. sub.) is missing (?) (fem.), said. Why! he lay for me the past act without intermission lies ! (fem. in soliloquy)

á-bi ega$^{n'}$, g¢íze agí-bi ɴĭ, đá ¢a^{n} uqpá¢ĕ amá. "Hi$^{n'}$, síji^{n}qtci¢a^{n}+!"
having said, they say, seized her own was returning, they say when, head the part was falling from a height, they say. Oh! dear little child!

é amá. Xagá-biamá wa'ú akí¢a. Ga$^{n'}$ xagé g¢i$^{n'}$ ¢añ'ka tĕ, Ictínike amá 3
was saying, they say. Cried, they say woman both. And crying were st. when. Ictinike the (mv. sub.)

ɴi'a$^{n'}$-bi a$^{n'}$, ma^{n}¢iñ'ka íɴi'a$^{n'}$-bi a$^{n'}$, ájĭqti ɴiɴáxa-bi a$^{n'}$, ĕ'di ahí-biamá.
having painted his face, they say, earth having painted his face with it, they say, very different having made himself, they say. there arrived, they say.

"Tĕnă'! eáta^{n}qti ¢axágai ă, ¢icíɴa^{n} méga^{n}," á-biamá. "Hi$^{n'}$, ɻigá^{n}há,
Why! for what possible reason you (pl.) cry ? your sister-in-law likewise, said he, they say, Oh, grandfather (f. sp.)

Ictínike amá ¢é¢u atíi édega^{n}, ɴan'de u¢á ega$^{n'}$ a^{n}¢ísĕ añgáhi. ₵ékĕ u'a$^{n'}$he 6
Ictinike the (mv. sub.) here came having (past), plum having told about we pick (them) we two reached there. This (lg. ob.) (entire) Indian cradle

kĕ a^{n}a$^{n'}$¢a añgáhi éde, ¢asni$^{n'}$ áiá¢ai tĕ. đá ¢a^{n} u'a$^{n'}$he kĕ đaq¢úqaha
the (lg. ob.) we left it we two reached there but, swallowing (the child) he had gone. Head the part entire Indian cradle the (lg. ob.) head covering

¢an'di ugíg¢a^{n} áiá¢ai teda^{n}+." "Wáhuá!" á-biamá. "Hĭndá, ma$^{n'}$zepe
in the part put his own relation had gone (fem.) Really! said he, they say. Let me see, ax

íc¢ai-gă. B¢íqe táce," á-biamá. Ma$^{n'}$zepé-de 'íi-bi ega$^{n'}$, a¢á-biamá ɻa$^{n'}$¢i^{n}qti 9
send ye hither. I chase him must, said he, they say. Ax when (?) they having given it to him, they say, he went, they say running fast

ma^{n}¢i$^{n'}$ amá. Ja$^{n'}$¢i^{n}qti a¢á-bi ega$^{n'}$, q¢abé cugáqti édega^{n} ahí-bi ega$^{n'}$,
he was walking, they say. Running fast having gone, they say, tree very thick being, in the past having reached there, they say,

i^{n}tcañ'ga-na$^{n'}$ úne ma^{n}¢i$^{n'}$ amá. Ja$^{n'}$ ɻí'a kĕ' uhá, ma$^{n'}$zepe đahíde ¢a^{n}
mice (or some other rodents only seeking them was walking, they say. Wood decayed the (lg. ob.) passed along. ax butt-end of the ax-head the part

i^{n}tcañ'ga-na^{n} wégaq¢iq¢i-bi ega$^{n'}$ wamí á¢ahaháqti gáxa-bi a$^{n'}$, ag¢é amá. 12
mice only having killed them one by one with it, they say blood streaming from various parts of it having made it, they say. was returning, they say.

Han. Aki-bi a$^{n'}$, ɻí tĕ'di, "Áq¢i ag¢í hă, ¢icíɴa^{n} mégă^{n}," á-biamá.
Having reached there again, they say, lodge at the (std. ob), I killed him I have come back your sister-in-law likewise, said he, they say.

"Hi^{n}+! ɻígă^{n}há, uhí ackéga^{n} éi^{n}te." "Añ'kajĭqtia$^{n'}$ hă, wa¢úde ctéwa$^{n'}$jĭ.
Oh! grandfather (f. sp.), place of reaching somewhat near perhaps (indirect question). Not at all by no means near.

Hi^{n} ¢ié-de náq¢e hă," á-bi a$^{n'}$, ma$^{n'}$zepe wamí á¢ahaháqti a¢i$^{n'}$ akí-biamá. 15
Hurrying, when I overtook him . having said, they say ax blood streaming from various parts of it having it he reached there, again, they say.

Kĭ é amá hă, ɴan'de nin'de ɴĭ ágaha qúde á¢aha ¢i^{n} éwa^{n} amá Ictínike
And that was it, they say . plum ripe when on it gray adheres the (class) he caused it, they say Ictínike

amá gáxa-biamá.
the (mv. sub.) did it, they say.

NOTES.

560, 1. jeqɸi^{n} ibiꝺa-bi a^{n}. This is referred to in the last sentence of the myth containing the Omaha explanation of the gray down (?) on ripe plums. All fruits and vegetables were thought to be of phallic origin.

560, 6. Uhiack ega^{n} ete, ꝺiga^{n}ha, *or* ⅄iga^{n}ha, uhiack ega^{n} ete. Both used.

560, 11. ɸa-biama wa'u-ma, instead of aɸa-biama wa'u ama, as the women were *requested* to go.

560, 12. iteɸa-bi te amede, the women were *absent* then; perhaps this explains the use of such a form.

561, 2. gɸize agi-bi ꝺi, implies that the mother went to the cradle, took it up, and was returning to the other woman when the severed head fell to the ground (?).

TRANSLATION.

Once upon a time Ictinike was going somewhere. Near the place was a lodge in which dwelt two women. Ictinike traveled till he reached the bank of a stream, and then he went along the bank. Beneath the water there appeared to be a great many plums, and they were red. "Oh!" said he, as he undressed; and, putting aside his miserable attire of raccoon skins, he dived down after the plums. But he seized a large handful of dirt. On returning to land and viewing what he had behold it was a lot of dirt! Again he looked at the water and there were the plums. So he dived again and with a similar result. Having returned the fourth time with nothing but dirt, he chanced to raise his eyes to a cliff above the stream, and there were many plum trees filled with fruit, which caused the branches to hang down over the stream. It was the reflection of these in the water that had deceived him. Then he put on his clothing, ascended the cliff, and gathered the plums, with which he filled one corner of his robe.

Then he went to the lodge. He rubbed semen over the plums, and threw them one by one down through the smoke-hole of the lodge. On seeing the first plum one of the women said, "Oh, sister-in-law! I have found a plum!" They scrambled for the plums. On entering the lodge, Ictinike observed, "Whew! my relations, my grandchild, and her sister-in-law have returned here! Why! those plums are very abundant, and yet you two have not picked any of them?" "Oh! grandfather, we have not gone anywhere. If they are near here, we may pick them for ourselves," exclaimed one of the women. "Ho, go and pick them," said he. The child of one of the women was still in the cradle, and the mother had set it up in the cradle against the side of the lodge. So Ictinike said, "When you go leave the child in the cradle with me, as it might get hurt if you took it among the plum trees." "Oh, grandfather! it shall be as you say," said the mother. Ictinike promised to watch over it as over a relation. So the women departed.

Presently Ictinike started to his feet in great haste, seized the kettle that had been placed there full of water, and hung it over the fire. Then he killed the child, and cut the flesh in narrow strips, which he boiled. But he put the head back in the cradle, wrapping it in the head covering, and arranged it just as if it was alive. He put

wood on the fire without delay, and went out of the lodge from time to time to see whether the women were coming. At last the meat was cooked, and he sat eating it. Having devoured all of it before the women returned, he departed. When the women got home Ictinike was missing. "O sister-in-law," said one, "the old man is not here. Why! my child is still sleeping just as he was when I left him!" As she took up the cradle and was returning with it to the other woman the head of the child fell to the ground. "Oh! dear little child!" said she. Both the women wept.

And while they sat crying Ictinike, who had painted his face with clay, disguising himself, entered the lodge. "Strange! what cause have you for crying?" "Oh, grandfather! Ictinike came and told us about plums, and when we went to pick them we left the child here in the cradle; but he ate it and departed, after putting the head back in the cradle and wrapping the head-covering around it." "Really!" said he, "let me see; hand me the ax, I must pursue him." They gave him the ax and he departed, running very rapidly. He ran till he reached a very dense forest, where he sought for some wood mice. Passing the butt-end of the ax along a decayed log in which were some wood mice, he killed the mice and covered the ax with blood. He took the ax streaming with blood back to the lodge, and when he entered he said, "I killed him and I have now returned." "Oh! grandfather," said the women, "was not the place where you found him near here?" "Not at all! it is very far, but I overtook him by going very rapidly." This myth explains the cause of the gray down (?) on ripe plums: Ictinike was the cause of it.

ICTINIKE AND THE TURTLE—AN OMAHA MYTH.

Told by George Miller.

Ictínike amá aɸé amáma. Égiɸe watícka bacaⁿ′i tĕ cɸaⁿbe ahí-bi ɣí,
Ictinike the (mv. sub.) was going, they say. At length creek it bends the (place where) in sight arrived, when, they say

égiɸe ɣé ɮaⁿga gaⁿ′ ɸiⁿkĕ amá, iɸánaqídeadi atígɸiⁿ égaⁿ. ɣigɸíza-bi
at length Big turtle was (st.) there awhile, they say, At a sheltered place warmed by the sun having come there and sat. Having drawn (himself) back,

egaⁿ′, bispáspa agí-bi egaⁿ, ɮaⁿ′ɸiⁿqti aɸá-bi aⁿ′, ɖamú tĕ ĕ′di ahí-bi 3
they say crouching at intervals having been coming back, they say, running fast having gone, they say, downhill the there arrived, they say

aⁿ′, gá-biamá: "Tĕnă′! éataⁿ cénaji′qti ɸagɸiⁿ′ ă. Ní gákĕ bíze te aí
having said as follows, they say: Why! wherefore paying no attention whatever you sit ? Water that (lg. ob.) dry will said

egaⁿ′, waníta ní ugɸiⁿ′ amá bɸúgaqti ní uɸúhai hā. Kí á-biamá ɣé
having, quadruped those dwelling in the water all water follow immediately after it . And said, they say Turtle

ɮaⁿga aká, "Nă′! ɸé átiágɸiⁿ-naⁿ-maⁿ′ ɸaⁿ′ja, eláda ctēwaⁿ′ amá′aⁿ-máji. 6
big the (sub.), Why! this I often come and sit though, what soever I have not heard.

Ga$^{n'}$ mi^{n} ɸétа^{n} hí ɣī, ɸé átiágɸi^{n}-na^{n}-ma$^{n'}$ hā." "Wana$^{n'}$qɸiñ-gă há,"
And sun this far reaches when, this I usually come and sit . Hurry !

á-biamá Ictínike aká, "ɣáciqti cónujiñ'ga d'úba t'á-biamá íbizĕ, nuɔna$^{n'}$
said, they say Ictinike the (sub.), very long ago (see note) young men some have died, they say from thirst, otter

3 jiñ'ga ctī t'é amá, sīn'de jiñ'ga ctī t'é amá, sīn'de bɸáska ctī t'é ama, miɣá
young too is dead, they say, tail small too is dead, they say, tail flat too is dead, they say, raccoon

jiñ'ga ctī t'é amá."
small too is dead, they say.

Hau. "Ké, añgáɸe te hā'," á-biamá ɣé ɪañga aká. Júgɸe aɸá-
¶ Come, let us two go . said, they say Big turtle the (sub). With him went,

6 biamá Ictínike amá. Wáhi qéga-na^{n} unć júgɸe amá. Wáhi wéti^{n}
they say Ictinike the (mv. sub.). Bone dried only seeking was with him, they say. Bone striking weapon

úda^{n}qti íɸa-bi a$^{n'}$, "Kagécha, ma^{n}ɸiñ'-gă há. Anćje tá miñke," á-biamá
very good having found it, they say Friend, walk ! *Mingo* [*mingam*] will I who, said, they say

Ictínike aká. ɸékĕ wahí kĕ ɸizá-bi a$^{n'}$, aɸé améde sakíbaqti júgɸe
Ictinike the (sub.). This (lg. ob.) bone the (lg. ob.) having taken it, they say, when he (the Big turtle) was going right beside him with him

9 ma^{n}ɸi$^{n'}$-bi a$^{n'}$, "Kagécha, níkaci$^{n'}$ga ma^{n}ɸi$^{n'}$i ɣī, ɖáhi gazízi égа^{n} ma^{n}ɸi$^{n'}$-
having walked, they say, Friend, person walks when, neck stretching often so he usu-

na^{n}i." ɣé ɪañga ɖahí kĕ gázič'qti-na^{n} ma^{n}ɸi$^{n'}$ ɸi^{n}, jíbe kĕ' ctī na^{n}jágĕqti
ally walks. Big turtle neck the (lg. ob.) stretching it far, usually was walking, leg the (lg. ob.) too sticking them out much bent

ma^{n}ɸi$^{n'}$ ɸi^{n}, égа^{n}-na$^{n'}$ ɸi^{n} ɣī'jĭ, ɖáhiqti kĕ ehéɸa-bi a$^{n'}$, gaza$^{n'}$qti
was walking, was doing so regularly when, right on the neck the (lg. ob.) having put the horizontal ob. on it (another horizontal ob.), having knocked him down

12 ihéɸa-bi a$^{n'}$, gacta$^{n'}$-bají-bi a^{n} ɣī, ga$^{n'}$ gaqɸí-bi a$^{n'}$, "Haha ! Haha ! a$^{n'}$ba
and stunned him, they say, not having stopped him, they say hitting when, so having killed him, they say, day

wi$^{n'}$ctī gáaɣi'a$^{n'}$-ɔna^{n}," á-biamá, aɸé amá aɸi$^{n'}$-bi a^{n}. Néɸĕ aká, ɣé
some (pl.) I do that for myself usually, said he they say, was going having kept it, they say. He was kindling a fire. Turtle

ɪañga ɸiñké jégɸa^{n} aká. Ca$^{n'}$qti ja$^{n'}$tiɸiñgá-bi a$^{n'}$, "Hau, aja$^{n'}$ tá miñke
big the (st. ob.) he was roasting the animal as he sat. In spite (of his hunger !) having become sleepy, they say, Ho, I will sleep

15 ɸa$^{n'}$ja, íja^{n}xe ɸaja$^{n'}$ăjĭ te hă'. Hau, ɸinin'de ɣī, ɣé ɪañga, 'P!' ecé te hā."
though, O Ija^{n}xe you sleep not shall . Ho, you cooked when, O Big turtle, 'Puff!' you say shall .

Ga$^{n'}$ ja^{n} ké. Míɣasi amá na^{n}stápiqtci áiánna. ɣé ɸiñké ɸizá-bi a$^{n'}$,
And he lay sleeping. Coyote the (mv. sub.) walking very softly over the leaves, etc. was coming. Turtle the (st. ob.) having taken it, they say,

jegá gĕ wi$^{n'}$ ɸɔnúda-bi a$^{n'}$, ɸajú aɸañká. Je-ánita tĕ waň'giɸe ɸasni$^{n'}$-
leg the (pl. ob.) one having pulled out (*or* off), they say. sat biting off the meat. Animal limb the (ob.) all having devoured,

18 bi a$^{n'}$, wahí gĕ ĕ'di ngíɖada$^{n'}$-bi a$^{n'}$, eī ɖéde tĕ'di iɸa$^{n'}$ɸa-bi a$^{n'}$, Ictínike
they say, bone the (pl. ob.) there having pushed them back into their places (?), they say, again fire in the (ob.) have placed it (the turtle), they say, Ictinike

e'a$^{n'}$ gáxe tĕ égа^{n}qti gáxe iɸa$^{n'}$ɸa-bi a$^{n'}$, aɸá-biamá. Égiɸe Ictínike
how he made it the just so made it having placed the animal, they say, went, they say. At length Ictinike

aká íꭓi¢á-biamá. ꭓé ¢íñké ba'ú-bi a$^{n'}$, ¢izá-bi a$^{n'}$, ꝺe-ánita tĕ wi$^{n'}$ u¢a$^{n'}$i
the (sub.) awoke, they say. Turtle the (st. ob.) having pushed into the ashes to find the turtle, they say. having taken it, they say, animal limbs the one grasped it

ega$^{n'}$, ¢ida$^{n'}$ ꭓĭ sí'a^{n}¢ĕ'qti ¢izé gi. "Sa!" (á-biamá Ictínike aká) Cĭ wi$^{n'}$
having, pulled it when only that and nothing else he took it was coming back Pshaw! (said, they say Ictinike the (sub.) Again one

tĕ éga^{n} ꭓĭ cĭ éga^{n}qti sí'a^{n}¢é ¢izé amá. "Qa!" é ga^{n}, cĭ wi$^{n'}$ tĕ ¢izé 3
the so when again just so only that he was taking, they say. Bshaw! said as, again one the took it

ꭓĭ cĭ sí'a^{n}¢ĕ'qti égaⁿ ¢izé amá. "Qa+!" é ga^{n}, cĭ wi$^{n'}$ tĕ ¢izé ꭓĭ,
when again only that so he was taking, they say. Pshaw! said as again one the took when,

cĭ éga^{n} sí'a^{n}¢ĕ'qtci ¢izé amá. "Qá-i-na+! íja^{n}xe-ă', ¢aja$^{n'}$ăjĭ te ehé ¢a$^{n'}$cti."
again so only that was taking it, they say. Surprising! O Ija^{n}xe, you sleep not shall I said formerly.

Ija$^{n'}$xe ꭓigɸíꝉubá-bi a$^{n'}$, a$^{n'}$he-na$^{n'}$-bi ꭓĭ, "A$^{n'}$hajĭ-gă," é-na^{n}-biamá. "Qá- 6
Ija^{n}xe having scratched his own, they say, fled often, they say when, Do not flee, said often, they say. Sur-

i-na+! A$^{n'}$ha^{n}, agɸásni^{n} ¢a$^{n'}$cti," á-biamá.
prising! Yes, I devoured it, my own formerly, said he, they say.

NOTES.

Another version is given on pp. 60–69. George Miller did not know any more of the version just given, so it ends rather abruptly. See White Eagle's Ponka version on p. 66. **563**,3, *et passim*. a^{n}, *having* (not *they say*), same as ega$^{n'}$.

564, 18. ngiꝺada^{n} used instead of ubada^{n} or nibada^{n} because the Coyote had already eaten all the flesh of the turtle, so it was inside of him and part of him, his own property, so the bones, too, had become his. In the myth of Ictinike, the women, and child, ngig¢a^{n} is used instead of ug¢a^{n} or nig¢a^{n}, to describe Ictinike's act, though he had not yet eaten the child.

TRANSLATION.

Ictinike was journeying. When he came in sight at a bend of a stream, a Big Turtle was sitting there in a sheltered place warmed by the sun. Ictinike drew himself back out of sight, crouching at intervals as he retraced his steps, and ran down the hill to the place where the Big Turtle was. "Why! how is that you continue to pay no attention to what is going on? It has been said that yonder stream is to dry up, so all the quadrupeds that frequent the water have kept close to the (deep?) water," said Ictinike. And the Big Turtle said, "Why! I have been coming here regularly, but I have not heard anything at all. I usually come and sit in this place when the sun gets as high as it is at present." "Hurry!" said Ictinike, "for some of the young men died very soon for want of water. The young otters died, so did the young muskrats, the young beavers, and the young raccoons."

"Come, let us go," said the Big Turtle. So Ictinike departed with him. As he accompanied him, Ictinike sought for a dry bone. Having found one that would be good as a club, Ictinike said, "Friend, go on. *Mingam*." When he was alone, Ictinike seized the bone, and soon overtook the Big Turtle, walking beside him.

"Friend," said he, "when a person walks, he stretches his neck often." So the Big Turtle began to stretch his neck very far, and he was walking with his legs bent exceedingly. As he was going thus, Ictinike gave him a hard blow on the neck, knocking him senseless, and he did not stop beating him until he killed him. "Ha! ha!" said Ictinike, as he carried the body away, "there are some days when I act thus for myself." He kindled a fire and began to roast the Big Turtle. Notwithstanding his desire to feast on the Big Turtle, he became sleepy, and said, "Ho! I will sleep, but you, O 'Ija^{n}xe,' must keep awake. When you are cooked, O, Big Turtle, you must say 'Puff!'" So he went to sleep. Then the Coyote was coming very cautiously. He seized the Turtle, pulled one of the legs out of the coals, and sat there biting off the meat. When he had devoured the meat on all the limbs, he pushed the bones back into their former places, arranged the fire over them, and departed after putting every thing just as he had found it. At length Ictinike awoke. He pushed into the ashes to find the Turtle, took hold of one limb and pulled it, when to his surprise only that limb came forth. "Pshaw!" said he. Then he tried another limb, with a like result, and still another, but only the bones appeared. When he had pulled out the fourth leg he was astonished. "Surprising! O 'Ija^{n}xe,' I said to you, 'do not sleep,' but you have disobeyed me." Thereupon he scratched "Ija^{n}xe," but the latter fled often. "Do not flee," said Ictinike. All at once he exclaimed, "Surprising! I had eaten the Turtle, but I had forgotten it!"

THE COYOTE AND THE SNAKE—AN OMAHA MYTH.

Told by Frank La Flèche.

Míⱪasi amá ⱥan′de áɸiⱥáqti aɸá-biamá. Dáda^{n} uné′ga^{n} ma^{n}ɸi$^{n′}$-bi
Coyote the (nv. sub.) ground crossing by the nearest way went, they say. Something as he sought it walked, they say,

ⱪī, sabájiqti níkaci^{o}ga wi$^{n′}$, "Na^{n}etañ′gă há," á-biamá. "Wi^{n}a$^{n′}$wa
when very suddenly person one O stop walking ! said, they say. Which one

3 etéda^{n}," eɸé-ga^{n}-bi ega$^{n′}$, uɸixidá-bi ⱪī, íɸa-bají-biamá Ci eɑ́ha aɸa-
can it be? he thought, they say as (=having) he looked around, when, they say he did not find him, they say. Again further went,

biamá. Kĭ "A^{n}ɸa$^{n′}$betañ′-gă há," á-biamá. Kĭ Míⱪasi aká íɸa-biamá
they say. And Pass to one side of me ! said, they say. And Coyote the (sub.) found him, they say.

Wĕ′sta. "Ci+ete! ɸé ma^{n}bɸi$^{n′}$ ɸa$^{n′}$ja, čbé-etĕwa^{n} íđeta^{n} ka$^{n′}$bɸa-máji. ɸí
Snake. Fie! this I walk though, who at all I pass to one side of him I wish I not. You

6 gaqé tiɸá-gă! Uhé kĕ i$^{n′}$ɸiⱥañ′-gă!" "ɸé ma^{n}bɸi$^{n′}$ ɸa$^{n′}$ja, ĕ′be wi$^{n′}$
to one side pass! Path the (lg. nb.) give me room! This I walk though who one

ébɸiⱥa^{n} té áha^{n}, ebɸéga^{o}-etĕwa$^{n′}$-máji hă," á-biamá Wĕ′sta aká. "Éga^{n}
I give him room will 'in so-liloquy) I think at all I not . said, they say Snake the (sub.). So

ⱪi′eté áwinañ′ge tá miñke hă," á-biamá Míⱪasi aká. "Éga^{n} ⱪi′ji, ɸat′é
even if I run on you I who will . said, they say Coyote the (sub.). So if you die

taté," á-biamá Wĕ′s'ă aká. "Áqtaⁿ at'é tádaⁿ. Út'e aⁿ¢iñ′ge," á-biamá
shall surely | said, they say | Snake | the (sub.) | How possible | I die | shall? | Cause of death | me—none | said, they say

Míⱪasi aká. "Ké, añ′gajáda-gă! Já¢iⁿañkí¢a-gă," á-biamá Wĕ′s'ă aká.
Coyote | the (sub.). | Come | step over me! | Do it in spite of me! | said, they say | Snake | the (sub.).

Kī Míⱪasi aká ágajáda-biamá. Kī Wĕ′s'ă aká ¢aqtá-biama. Kī Míⱪasi 3
And | Coyote | the (sub.) | stepped over him, they say. | And | Snake | the (sub.) | bit him, they say. | And | Coyote

aká nié-ctĕwaⁿ-báji-biamá. "Áwatée ā. Áwigajáde ⱪī at'é taté, ecé
the (sub.) | pained at all | not | they say. | Where is it | ? | I stepped over you | if | I die | shall | you said

¢aⁿ′cti. Áwatĕ at'é," á-biamá Míⱪasi aká. Gaⁿ′ íc¢aⁿba⁰′ ía-bají-bi egaⁿ′,
heretofore. | Where is it | I die | said, they say. | Coyote | the (sub.). | And | a second time | he spoke not, they say, | as (=having)

a¢á-biamá Míⱪasi amá, ɹan′de á¢iɹáqti. Gaⁿté-gaⁿ ⱪi. watecícka wi⁰′ ahí- 6
went, they say | Coyote | the (nr. (sub.) | ground | across by the nearest way. | After sometime | when | stream | one | he

biamá. Kī ni¢átaⁿ tá-bi egaⁿ′, ní kĕ daⁿ′ba-bi ⱪī, niúwa¢eⱪíe ⱪiɹa⁰′ba-
reached, they say. | And | to take a drink | was about, they say, | as (=having), | water | the (lg. ob). | he looked at they say | when | reflection in the water | he saw himself.

biamá. Kī ciⁿ′qti ⱪiɹaⁿ′ba-biamá. "Qa-é! égimaⁿ-máji-naⁿ-maⁿ′ ¢aⁿ′cti.
they say. | And | very fat | he saw himself, they say. | Whew! | I never was so | heretofore.

Aⁿci⁰′ i¢ánahi⁰′ ā" á-bi egaⁿ′, ⱪiɹ¢íc'aⁿ-ctĕaⁿ-naⁿ-biamá. Kī ¢ataⁿ′-bi egaⁿ′, 9
Me fat | I truly | ! | said, they say | as, | he felt himself all over | even (?) | often, | they say. | And | he drank, they say, | as (=having)

caⁿ′ a¢á-biamá. Gaⁿ′te ⱪiji, "Aja⁰′taⁿ¢aⁿ′¢iñge i¢ánahiⁿ áhaⁿ," á-bi
still | he want, they say. | A while | when | I | am | sleepy | I truly | ! (in soliloquy) | he said they say

egaⁿ′, qáde bazaⁿ′ jaⁿ′-biamá Kī caⁿ′caⁿ t'é amá, íbaqti. Kī ceta⁰′ hă.
as (=having) | grass | pushing in among | he lay, they say. | And | always | be died, they say, | much swollen. | And | so far

NOTES.

567, 7 niuwa¢eⱪie. It is very probable, judging from the context, that this should be translated "reflection in the water." See niuwa¢ikihaⁿ, **559, 12.**

TRANSLATION.

The Coyote was going in a straight line across the prairie. While he was seeking something a person said very suddenly, "Stop!" The Coyote thought, "Who can it be?" He looked all around, but found no one. Then he went a few steps, when some one said, "Walk around me!" Then the Coyote saw that it was the Snake. "Fie!" said the Coyote, "when I walk here I do not wish to walk around any one at all. Do you go to one side. Get out of my way!" The Snake replied, "Though I am here, I have never thought for a moment of giving place to any one!" "Even if you think so," said the Coyote, "I will run over you." "If you do so, you shall die," said the Snake. "Why should I die? There is nothing that can kill me," said the Coyote. "Come! Step over me! Do it in spite of me," said the Snake. Then the Coyote stepped over him. And the Snake bit him. But the Coyote did not feel the slightest pain. "Where is it? You said that if I stepped over you I should die.

Where have I received my death-blow?" said the Coyote. As the Snake made no reply, the Coyote departed. After sometime he came to a creek. As he was about to take a drink he looked at the water, and he saw his reflection in the water. He appeared very fat. "Whew! I was never so before. I am very fat!" Saying this, he felt himself all over again and again; but that was all which he did. He departed after drinking the water. By and by he said, "I feel very sleepy." So he pushed his way into the thick grass and lay there. He died while sleeping, never awaking, and he was much swollen.

THE COYOTE AND THE SNAKE.

Told by George Miller.

Égiɸe Wĕ′s‘ă wi$^{n'}$ ĕ′di ja$^{n'}$ akáma. Gɸadi$^{n'}$ uska$^{n'}$ska^{n}qti uhé ɸe kĕ′.
At length Snake one there was recl., they say. Across in a very straight line path was going.

"Wă′! ma^{n}ciąaha jañ′-gă, Wĕ′s‘ă!" Áwigajáde ɤĭ, ɸat′é taté," á-biamá
Why! further off lie, O Snake! I step over you it, you die shall, said, they say

3 Míɤasi aká. "Uhé ɸéɸa^{n}skáqti kédega^{n} ɸí-eda^{n} a^{n}ɸa$^{n'}$cpeta$^{n'}$ eté ɤĭ,"
Coyote the (sub.). Path just this size lies, but you rather (than I) you go to one side of me ought,

á-biamá Wĕ′s‘ă aká. "Qa-í! ma^{n}ciąaha jañ′-gă, ehé," á-biamá. "ɸí-eda^{n}
said, they say Snake the (sub.). Whew! further off lie. I say, said, they say. You rather (than I)

ma^{n}ciąaha íha-gă," á-biamá Wĕ′s‘ă aká. "Ahaú! áwigajáde tá miñke
further off pass (*or* go) that way. said, they say Snake the (sub.). Oho! I will step over you

6 ɸa$^{n'}$ja, ɸat′é taté hă," á-biamá Míɤasi aká. "Nă! wí níkaci$^{n'}$ga-ma wi$^{n'}$
though, you die shall . said, they say Coyote the (sub.). Why! I the people (pl. ob.) one

añ′gajáde tĕ′di t‘é-na^{n} hă′," á-biamá Wĕ′s‘ă aká. "A$^{n'}$ha^{n}," á-biamá Míɤasi
steps over me when usually dies . said, they say Snake the (sub.). Yes, said, they say Coyote

aká. Ga$^{n'}$, "At′é tá miñke," á-biamá. "Hindá! wi$^{n'}$a^{n}wa wi$^{n'}$añke téska^{n},"
the (sub.). And, I will die, said, they say. Let us see! which one of the two we two tell the truth may, in future,

9 á-biamá Míɤasi aká. Ga$^{n'}$ aɸá-biamá Míɤasi amá. Wágajáde ɸéɸĕqti ɤĭ,
said, they say Coyote the (sub.). And went, they say Coyote the (mv. sub.). Stepped over very suddenly when,

jíbe sihí gĕdí da$^{n'}$etĕ ɸaqtaí tĕ. "Haú, ɸat′é taté hă, áwigajádje édega^{n}."
lower leg foot on the (pl.) one or the other he was bitten. Ha, you die shall . I stepped over you but.

"ɸí ɸat′é taté hă," á-biamá Wĕ′s‘ă aká. Ga$^{n'}$ aɸá-biamá Míɤasi amá.
You you die shall . said, they say Snake the (sub.). And went, they say Coyote the (mv. sub.).

12 Ga$^{n'}$ ma^{n}ɸi$^{n'}$ ɸi$^{n'}$ tĕ, "Q u í! júga gáma^{n}-májĭ-na^{n}-ma$^{n'}$ ɸa$^{n'}$cti. A^{n}ci$^{n'}$
And he was walking when, Whew! body I never acted in that manner formerly. Me-fat

iɸánahĭⁿ′-ă," á-bi aⁿ′, ɤiɡɸázi-bi aⁿ′, nañ′ka kĕ′ cti ɤiɲaⁿ′ba-bi aⁿ′, uɸú-
I truly ! having said, they say, having stretched himself by an effort, they say, back the (lg. ob.) too having looked at himself, they say, he was exam-

kiɲaⁿ′be-naⁿ′-biamá. Caⁿ′qti ctí′ ugɸá′a tiɸéɸĕ-naⁿ′ amá. Iáɸa-qtí-ctĕaⁿ′-naⁿ
ining himself often, they say. In spite (*or* notwithstanding) too hitting the mouth and giving the scalp yell he took up the cry often, they say. Gaped very hard even (?) often

égaⁿ, "Qa+! Wĕ′s'ă íe tĕ wiñ′ke tĕ égaⁿ ă," é-naⁿ amá. Égiɸe júga ɸiⁿ 3
having, Whew! Snake spoke the told the truth the so ! was saying often, they say. At length body the

bɸúgaqti íba amá, badiⁿ′diⁿ, ɑacíje gĕ′ ctĕwaⁿ′ bapúciⁿ-qtiaⁿ′ amá. "Wĕ′s'ă
entire was swollen, they say, distended, tip of the nose the (pl. ob.) even was exceedingly puffed up, they say. Snake

íe tĕ wiñ′ke tĕ égaⁿ ă," eĭ é amá. Iɸánaqídadji gɸiⁿ′ ɸiñké, gagígixĕ′qtci
spoke the told the truth the so ! again was saying, they say. At a sheltered place, warmed by the sun he was st., coiled many times

jaⁿ′t'e gaⁿ′ caⁿ′caⁿ é′di t'é amá. É amá, áda" Wĕ′s'ă amá edáda" waníta 6
slept soundly as continually there dead they say. That was it, they say, therefore Snake the (pl. sub.) what quadruped

wáɸaqtaí tĕ bɸúga íba t'é-naⁿi tĕ′.
they bit them when all swelling died usually.

NOTE.

568, 12. Qai, pronounced Qa+i!

TRANSLATION.

Once upon a time a Snake lay across a road, at right angles to it. The Coyote came, and said to him, "Why! Snake, lie further off! If I step over you, you shall die." To this the Snake replied, "Though the path is just this size (*i. e.*, not large enough for both of us), you are the one, not I, to pass the other to one side!" "Whew!" said the Coyote, "do as I said, lie further off!" "It is you, not I, who must pass further from the path," said the Snake. "Well," said the Coyote, "I will step over you, and you shall die." "No," said the Snake, "when a person steps over *me*, he usually dies." "Yes, I will die. Let us see which one of us has told the truth," said the Coyote. When he stepped suddenly over the Snake, the latter bit him on the leg or foot. "Ho," said the Coyote to the Snake, "you shall die, as I have stepped over you." "*You* shall die," said the Snake. Then the Coyote departed. And as he went he said, "Whew! my body never was in this condition heretofore. I am very fat!" He stretched his neck as far as he could, looked at his back, and examined himself all over. Notwithstanding his condition, he gave the scalp-yell often. When he found himself gaping incessantly, with his mouth wide open, he said, "Whew! the Snake told the truth!" At length his entire body was swollen so much so that the skin was tight on him, and the tip of his nose was puffed up. "The Snake told the truth!" said he again. He seated himself at a sheltered place warmed by the sun, coiled himself as far as possible as a snake does, fell into a sound sleep, from which he never awoke. Thus he died. And on account of this event, when the snakes bite any quadrupeds, the entire bodies of the latter swell, and the animals die.

THE COYOTE AND THE GRAY FOX—A PONKA STORY.

Told by One Horn.

Ɫíɬaqúde wi^{n} ci$^{n'}$qtia$^{n'}$-biamá. "Kagé, edáda^{n} íϕici$^{n'}$i ă," á-biamá
Gray fox one was very fat they say. Younger brother, what you are fat by means of ? said, they say,

Míɬasi aká. "A$^{n'}$ha^{n}, ji^{n}ϕéha, wamúske naságe 'i$^{n'}$ a-í ɬi, uϕúciaɲa t'é
Coyote the (sub.). Yes, O elder brother, wheat baked hard car- rying they come when in front dead

3 ɖáxe aja$^{n'}$-na^{n}-ma$^{n'}$," á-biamá. "Gañ'ɬi ja$^{n'}$ϕinañ'ge kĕdi a^{n}wa$^{n'}$'a^{n}hai
I pretend I usually recline said, they say. And then wagon in the they put me when reclining

tĕdi náma^{n}qpáϕĕ aja$^{n'}$-na^{n}-ma$^{n'}$. Kí ná'a^{n}si agϕé-na^{n}-ma$^{n'}$. Gañ'ɬi bϕáte
when I make them fall from a height by kicking I usually recline. And I leap I usually start home. And then I eat

agϕé-na^{n}ma$^{n'}$. Wamúske naságe é a^{n}ϕa$^{n'}$ci^{n} hă," á-biamá. Gañ'ɬi,
I usually start home. Wheat baked hard that I am fat by by means of . said, they say. And then,

6 "Ji^{o}ϕéha, éga^{n}, ckáxe wíka^{n}bϕa," á-biamá Ɫíɬaqúde aká. "ϕíĕqtci, ji^{n}ϕé,
O elder brother, so you do I desire you, said, they say Gray fox the (sub.) Especially you, elder brother,

sí ϕiɲañg' éga^{n}, áhigi nϕána^{n}qpáϕĕ taté ebϕéga^{n}." Gañ'ɬi Míɬasi aká
foot you large as, many you make them fall from a height by kicking shall I think. And then Coyote the (sub.)

uϕúciaɲa ja$^{n'}$-biamá. Gañ'ɬi wáqĕ aká ja$^{n'}$ϕinañ'ge kĕ u'a$^{n'}$hai tĕ. Gañ'ɬi
in front re- clined, they say. And then white man the (sub.) wagon in the (lg, ob.) put the (recl ob. in) past sign. And then

9 géϕega$^{n'}$-biamá wáqĕ aká: "ϕ'ékĕ wawi$^{n'}$aji áha^{n}." Sihí tĕ baqtá-biamá.
he thought as follows. they say white man the (sub.): This (recl. ob.) it is not the first time ! (in soliloquy). Feet the (ob.) he tied, they say.

Ja$^{n'}$ϕinañ'ge kĕ'di u'a$^{n'}$hai tĕ wáqĕ aká ɥí eɲaí tĕ'di akí-biamá. Wáqĕ
Wagon in the put the (recl. ob.) in when white man the (sub.) house his at the reached home again, they say. White man

ɥi pĕji'-qti wi$^{n'}$ tĕ a$^{n'}$ϕa ϕéϕa-biamá Míɬasi kĕ. Égiϕe wáqĕ aká máhi^{n}
house bad very one the (ob.) threw him suddenly, they say Coyote the (recl. ob.) At length white man the (sub.) knife

12 aϕi$^{n'}$ ahíi tĕ Míɬasi kĕ'di másа-biamá sihí gĕ baqtéga^{n} ga^{n} t'e gáxai
he brought there (= when) the Coyote at the (recl. ob.) cut cords with a knife, they say, feet the (pl.) as they were tied and dead pre- tended

da$^{n'}$ete ɬi, 'i$^{n'}$ agϕá-biamá. (Sihí másа-bájĭ, hájiñga íka^{n}ta^{n} enáqtei
perhaps when carry ing on the back he went back to his house. (Feet not cut, cord used for tying that only

másai.) Kí naň'ge agϕá-biamá Míɬasi aká. Ɫíɬaqúde iϕnaxíϕe agϕá-
he cut with a knife.) And running went homeward, they say Coyote the (sub.). Gray fox to attack him went homeward

15 biamá. "Kagéha," á-biamá, "'ágϕaa^{n}ϕáϕĕ," á-biamá. "ϕíϕwaϕáɬi'a^{n}!
they say. O younger brother, said, they say you have made me suffer said, they say. You brought it on yourself!

Q¢íäjī	gí-gă,"	á-biamá	Ląíqaqúde	aká.	Wáqĕ	aká	wá'i^{n}	atí	amá	kĕ'di	
Silently	come back,	said, they say	Gray fox	the (sub.).	White man	the (sub.)	trans-porting goods	he came, they say.		at the place	
¢aja$^{n'}$	éga^{n}	¢ié'wa¢áląi'a^{n},"	á-biamá.	" Kagéha,	wi$^{n'}$¢akĕ'qtia$^{n'}$,"	á-biamá.					
you lay down	as	you brought it on your-self,	said, they say.	O younger brother,	you speak the very truth	said, they say.					
Míląasi	aká.	Ląíqaqúde	aká	gactañ'ka-biamá.							3
Coyote	the (sub.)	Gray fox	the (snb.)	tempted him, they say.							

NOTES.

570, 9. ¢ekĕ wawi$^{n'}$ajī áha^{n}, said because the man suspected some trick and had lost patience.

TRANSLATION.

A Gray Fox was very fat. The Coyote said, "Younger brother, what has made you fat?" "Elder brother," said the Gray Fox, "I lie down in the way of those who transport crackers, and I pretend to be dead. And when they throw me into the wagon I lie there, kicking the crackers out. Then I leap out and start home eating. It is the crackers which have made me fat. And, elder brother, I wish you to do likewise. You, elder brother, have large feet, so I think that you will knock out a great many crackers." And then the Coyote went to the place and lay down in the road. And when the white man came along he threw the Coyote into the wagon. The white man thought thus: "It is not the first time that he has acted thus!" So he tied the feet of the Coyote. Having put the Coyote in the wagon, the white man went to his home. He threw out the Coyote by a miserable outhouse. Then the white man brought a knife and cut the cords which bound the feet of the Coyote (he did not cut off the feet, he severed only the cords with which they were tied). He thought that (*or* acted as if) the Coyote was dead, so he put the Coyote on his back and started off to the house. (But the Coyote managed to get loose, and) he ran homeward. He went back to attack the Gray Fox. "O, younger brother," said the Coyote, "you have made me suffer." "You yourself are to blame! Be silent and come to me!" said the Gray Fox. "You brought the trouble on yourself as you lay down in the place where the white man came with the load of goods." "O younger brother, you tell the truth", said the Coyote. The Gray Fox had tempted him.

HOW THE RABBIT WAS DEPRIVED OF HIS FAT.

Told by Frank La Flèche.

Waníta	amá	ci$^{n'}$	wáxa-biamá	pahañ'gadi.	Wi^{n}a$^{n'}$wa	ci$^{n'}$	u¢úka^{n}pi				
Quadruped	the (pl. sub.)	fat	were made, they say	at the first.	Which	fat	made him handsome				
íbaha^{n}	ga$^{n'}$¢a-biamá.	Kī	waníta-ma	b¢úgaqti	wéha^{n}-biamá	Kī	u¢éwi^{n}				
to know	he wished, they say.	And	the quadrupeds	all	he called to them they say.	And	assembling				

ĕ′di ahí-biamá. Kī ci$^{n'}$ uɸúka^{n}ɔnin′de-ma ɖá ɸa^{n} úɸa^{n}-bi-dé ɖáhi kĕdíta^{n}
there they arrived there, they say. And fat those who did not look handsome with it head the part he held them, they say while neck from the (lg. ob.)

wáɸiskebá-bi-dé waci$^{n'}$ gĕ wénacaí-de, wáɸicta^{n} ɸéɸĕ-na$^{n'}$-biamá. Égiɸe
he scraped them with his hand, they say while fat the scattered (in. ob.) he took from them when, letting them go he was sending them regularly, they say. At length

3 Macteiñ′ge ĕ′di aɸi$^{n'}$ ahí-biamá. "Wíeb ɸi^{n} tá miñke hă. Wí ci$^{n'}$ a^{n}ɸa$^{n'}$wañka$^{n'}$pi
Rabbit there having him he reached there, they say. I am the one I who will . I fat it makes me handsome

tá miñke hă," á-biamá Macteiñ′ge aká. "Hĭndaké! gí-gă ha," á-biamá.
I who will . said, they say Rabbit the (sub.). Let us see! come ! said, they say.

Ga^{n} ci$^{n'}$ gáxa-biamá. "ɸí da$^{n'}$qti uɸúɸika^{n}ɔnin′de ci$^{n'}$ tĕ," (á-biamá). Ga^{n}
And fat he made him, they say. You beyond measure it makes you ugly fat the. (said, they say). And

6 ɖá ɸa^{n} uɸa$^{n'}$-bi ega$^{n'}$, ɖahí hidé ɸandíta^{n} ɸiskéba-biamá ɤi, ábaɤú ɸa^{n}
head the part he seized, they say as (having), neck base from the part scraped off with the hands, they say when, space between the shoulders the part

uɸísp iɸéɸa-biamá níaci^{n}ga aká. Áda^{n} ci$^{n'}$-na^{n} ɸan′di ábaɤú umícka ɸa^{n}
he pulled it suddenly, they say person the (sub.). Therefore fat only on the part space between the shoulders depression the part

enáqtci wáci^{n} hébe áɸaha-na$^{n'}$ amá, edíta^{n}. Égiɸe Mixá aká enáqtci
that only fat meat part adheres to, usually they say since then. At length Raccoon the (sub.) he only

9 ci$^{n'}$ uɸúka^{n}pí-biamá, áda^{n} júga bɸúga wáci^{n} áɸaha giáxa-biamá.
fat made him handsome, they say, therefore body whole fat meat adhering to made for him, they say.

NOTE.

571, 5. bɸugaqti, pronounced bɸu+gaqti by the narrator.

TRANSLATION.

At the first the quadrupeds were made fat. And he who made them wished to know to which one the fat was becoming. So he called all the quadrupeds. And they collected there. He seized by the head each quadruped to whom the fat was not becoming, scraping off the fat from the neck downward, thus depriving the quadruped of it before releasing him. At length some one took the Rabbit to him. "I will be the one! Fat will become me," said the Rabbit. "Let us see! Come!" said he who made the quadrupeds. And he made the Rabbit fat. "Fat is more unbecoming to you than to any other quadruped," said the being. So the being seized the Rabbit by the head and scraped off the fat from the base of the neck. But he pulled suddenly at the flesh in the space between the shoulders. Therefore, since then there has been a depression in the space between the shoulders of a rabbit, and only in that place is there a piece of fat adhering to that quadruped. At length the person saw that the Raccoon was the only quadruped to whom fat was becoming, so he made the whole body of the Raccoon fat.

HOW THE RABBIT KILLED A GIANT.

Told by George Miller.

Macteiñ'ge-i$^{n\prime}$ amá a¢é amáma égi¢e. Égi¢e ta$^{n\prime}$wa^{n}g¢a^{n} wi^{n} ĕ'di
Rabbit the (mv. sub.) was going, they say at length. At length nation one there

ahí-biamá. "Macteiñ'ge-i$^{n\prime}$ íkima$^{n\prime}$¢i^{n} atí hu^{n}+!" e-na$^{n\prime}$-biamá níaci^{n}ga
arrived, they say. Rabbit as a visitor has come balloo! said often, they say people

amá. "Ĕbédi ué ă," á-biamá níaci^{n}ga amá, ákipá-bi ega$^{n\prime}$. "Nă! ga$^{n\prime}$ 3
the (pl. sub.). To whom you go ? said, they say people the (pl. sub.) having met him, they say. Why! just

ĕbédi ctécte pí tá miñke," á-biamá (Macteiñ'ge-i$^{n\prime}$ aká). "Nă! ɻí amá
to whom soever I will reach I who said, they say Rabbit the (sub.). Why! lodge the (pl. sub.)

waɕáta-bájii hă'. ɻáqtigíkidábi aká-na^{n} waɕáte t'a$^{n\prime}$i hă. Ĕ'di né
do not eat . He for whom they shoot at the deer the (sub.) only food be has . There you go

eté ɻī" (á-biamá níaci^{n}ga amá). Ca$^{n\prime}$ ɻí uhañ'ge naji$^{n\prime}$ tédega^{n}, ĕ'di 6
ought said, they say people the (pl. sub.). Yet lodge end stood the, but (in the past), there

ahí-biamá. "Kagéha, waɕáte ctĕwa$^{n\prime}$ waɕiñ'gai hă," á-biamá ɻí uɖaí
arrived, they say. Friend, food soever we have none . said, they say lodge entered

aká. "Nă! kagéha, edáda^{n} ctécte caté amá-na^{n}, ɕiñgé ɻī," á-biamá
the (sub.). Why! friend, what soever they ate eating usually none there is none when said, they say

Macteiñ'ge-i$^{n\prime}$ aká. Égi¢e Macteiñ'ge-i$^{n\prime}$ gíku-biamá ɻáqtigíkidábi aká. 9
Rabbit the (sub.). At length Rabbit (ob.) invited him to a feast, they say Laqtigikidabi the (sub.).

"Wuhu+! kagéha, ɕíkui hă. Wana$^{n\prime}$qɕiñ-gă há," á-biamá ɕé ɻí uɖaí
Oho! friend, you are invited to a feast . Hasten ! said, they say this lodge entered

aká. Kī ta$^{n\prime}$wa^{n}g¢a$^{n\prime}$ amá na$^{n\prime}$pĕ-qti-na^{n} amáma. Edáda^{n} waníta t'é¢ai
the (sub.). And nation the (pl. sub.) usually were fearing him greatly, they say. What quadruped they killed

ctéctewa^{n} é b¢úga a¢i$^{n\prime}$-na^{n} akáma. Kī ĕ'di ahí-biamă Macteiñ'ge-i$^{n\prime}$ 12
soever that whole he was usually keeping it, they say. And there arrived, they say Rabbit

amá gíkui tĕ'di. É¢i^{n}be hí ɻí'ji, "Ahaú! gé¢ica^{n} tiɕá-gă há," á-biamá.
the (my sub.) he was invited at the. In sight arrived when, Oho! on that side pass along ! said, they say

Macteiñ'ge-i$^{n\prime}$ amá u'a$^{n\prime}$si-qtei átiá¢a-biamá. G¢i$^{n\prime}$-biamá. Égi¢e
Rabbit the (my. sub.) leaping high passed along, they say. Sat they say. At length

ú'i-biamá. Waɕáta-bi ega$^{n\prime}$, ɻigɕákega^{n} gɕi$^{n\prime}$-biamá. Hébe u¢ácta-bi ega$^{n\prime}$, 15
they gave food to him, they say. Having eaten different things, they say, ate very rapidly sat, they say. Part having reserved it instead of eating it, they say,

nąpé tĕ basnú ɕéɸa-biamá "Kagćha, nąpé tĕ dúatĕ," á-biamá
bowl the pushed off suddenly, they say. Friend, bowl the the one on this side said, they say

(Macteiñ'ge-i$^{n'}$ aká). Ga$^{n'}$, "Kagćha, ca$^{n'}$ ɖáxe te," á-biamá (Macteiñ'ge-i$^{n'}$
Rabbit the (sub.). And, Friend, enough I do will said, they say Rabbit

3 aká). Ga$^{n'}$, "A^{n}ha$^{n'}$," á-biamá (Ląqtigíkidábi aká). Agɸí-bi ega$^{n'}$,
the (sub.). And, Yes, said, they say Ląqtigikidabi the (sub.). Having gone back, they say

mú'ɸĕ ɬa$^{n'}$ha kĕ wi^{n}áqtcia^{n} u'a$^{n'}$si-bi ega$^{n'}$, wćna^{n}ba$^{n'}$ tĕdíhi wagáqɸa^{n}
fireplace border the (dg. ob.) once having leaped, they say, the second time the, arrived there servant

Ląqtigíkidábi eɬá ɸiñké mañ'ge áɸiɬáqti áta^{n}-bi ega$^{n'}$, u'a$^{n'}$siqti ákiágɸa-
Ląqtigikidabi his the (st. ob.) chest straight across having steppe l on. they say, with a great leap had gone homeward,

6 biamá Uɸáeta-bi ɸa$^{n'}$ ikáge ɸiñké agɸáɸi^{n} akí-biamá. Ikáge igáqɸa^{n}
they say. What was not eaten the part his friend the (st. ob.) having his own he reached there again, they say. His friend his wife

éɸa^{n}ba gí'ɸĕqti ɸatá-biamá, waɸátají amógan^{n}. Égiɸe ha$^{n'}$ega$^{n'}$tce ɬĭ,
she too very glad ate it, they say, as they had not been eating, they say. At length morning when

íekiɸá-bi ega$^{n'}$, cka$^{n'}$ɸĕ wágají-biamá. Cí ga$^{n'}$ "Ląqtigíkidábi aká
crier pro claimed, they say. having dislodge the game commanded them, they say. Again so Ląqtigikidabi the (sub.)

9 t'ékiɸĕ taí aká," e-na$^{n'}$-biamá níaci^{n}ga amá. Ábae amá aɸá-biamá.
he is the one for whom they are about to kill (the game), wore saying often, they say people the (pl. sub.). Hunter the (pl. sub.) went, they say.

Qɸabé cúgaqti éi^{n}te cka$^{n'}$ɸa-bi a$^{n'}$ gatégan^{n}qti wakída biamá. Macteiñ'ge-i$^{n'}$
Tree very thick perhaps dislodged the game, they say having just in that manner they shot at them, they say. Rabbit

amá ĕ'di ahí ɸéɸa-biamá gicka$^{n'}$qti. Égiɸe Ląqtigíkidábi aká ɬáciqti ĕ'di
the (my sub.) there started off in order to reach there soon, they say very hastily. Behold Ląqtigikidabi the (sub.) very long ago ther

12 ahí-bi ega$^{n'}$, aɸé amáma. Cí wédajī wakída-bi ega$^{n'}$, ĕ'di égan^{n}qti
having arrived there, they say. was going (elsewhere), they say. Again elsewhere having shot at something, they say, immediately

cī hí ɸeɸé ga^{n} ɬí égiɸe ɬáciqti ĕ'di ahí-bi ega$^{n'}$, aɸé amáma cī,
again started off in order to reach there soon and (?) when behold very long ago there having arrived, they say, was going (elsewhere) they say again

Ląqtigíkidábi amá. "Ámakájiwáɸĕ áha^{n}," eɸégan^{n}-biamá Macteiñ'ge-i$^{n'}$ aká.
Ląqtigikidabi the (my sub.). Enough to make one hear patience (in soliloquy), thought, they say Rabbit the (sub.).

15 Cí wédají wakída-bi ega$^{n'}$, cī ĕ'di égan^{n}qti ahí ɸéɸa-biamá. Éta^{n}ɸi^{n}
Again elsewhere having shot at something, they say, again immediately started off in order to reach there soon, they say. He first

ahí-biamá Macteiñ'ge-i$^{n'}$ aká. "Kagćha, a^{n}ɖáde taí ha," á-biamá
arrived there, they say Rabbit the (sub.). Friend, let us cut it up . said, they say

Macteiñ'ge-i$^{n'}$ aká. Kī úikaci^{n}ga ɸéaká ɬáqti t'éɸĕ aká uɸí'agá-biamá.
Rabbit the (sub.). And person this one (sub.) deer he who killed it (sub.) was unwilling, they say.

18 "Nā! kagćha, Ląqtigíkidábi aká atí te éteа$^{n'}$i hă," á-biamá "Nā!
Why! friend, Ląqtigikidabi the (sub.) come will by and by . said, they say. Why!

kagćha, waníta t'éwaɸaí ɬí, waɖádai-de énahaɸa$^{n'}$ɸa^{n} wa'í-na^{n}i," á-biamá
friend, quadruped they kill them when they cut them up when in equal piles or shares they usually give to them, said, they say

(Macteiñ′ge-i$^{o'}$ aká). Ca$^{o'}$-na^{n} uɸí′agá-biamá níaci$^{n'}$ga aká, ⊥áqtigíkidábi
Rabbit the (sub.). Still (despite what was said) he was unwilling, they say person the (sub.). ⊥áqtigíkidábi

na$^{n'}$pa-bi ega$^{a'}$. Macteiñ′ge-i$^{n'}$ amá ɤu‘ĕ′ aɸá-bi ega$^{a'}$, sihí tĕ uɸa$^{n'}$ iɸa$^{a'}$-
he feared to see him, they say as. Rabbit the (mv. sub.) with a rush having gone, they say, feet of the animal (ob.) the seized suddenly, as he stood,

biamá. Umásna-biamá. Égiɸe ćɸa^{n}be atí-biamá ⊥áqtigíkidábi amá.
they say. He slit the skin with a knife, they say. At length in sight came, they say ⊥áqtigíkidábi the (mv. sub.).

“ Pïäjï ckáxe! Cañkćɸa-gā.” á-biamá (⊥áqtigíkidábi aká). “Edáda^{n} 3
Bad you do Let the (recl. ob.) alone. said, they say ⊥áqtigíkidábi the (sub.). What

pïäjï ɗáxe ă,” á-biamá (Macteiñ′ge-i$^{n'}$ aká). “ Waníta t′éwaɸaí-de
bad I do ? said, they say Rabbit the (sub.). Quadruped when they kill them

waɗádai-de ćnahaɸa$^{n'}$ɸa^{n} níkaci$^{o'}$ga-ma wa‘í-na^{n}i” (á-biamá Macteiñ′ge-i$^{n'}$
when they cut them up in equal piles or shares the people (pl. ob.) they usually give to them said, they say Rabbit

aká). “ Cañkćɸa-gā, ehć,” á-biamá ⊥áqtigíkidábi aká. Ca$^{n'}$-na^{n} 6
the (sub.). Let the (recl. ob.) alone, I say. said, they say ⊥áqtigíkidábi the (sub.). Still (despite what was said)

Macteiñ′ge-i$^{n'}$ aká ubásna^{n}-biama “ Dáda^{n} ɸi^{n} ɗíxa^{a} ɸi^{n} áha^{n},” á-biamá
Rabbit the (sub.). pushed (the knife) into the meat, they say What the (mv. ob.) I blow it (a light ob.) the (mv. ob.) ! said, they say

(⊥áqtigíkidábi aka). “ A$^{o'}$bixañ′-gā! a$^{n'}$bixañ′-gă !” á-bi ega$^{n'}$, eɬáhaɸa^{n}ɸa$^{n'}$
⊥áqtigíkidábi the (sub.) Blow me (as a light ob.) blow me (as a light ob.) having said, they say, thither by degrees

aɸá-biamá. Bixa$^{n'}$-bi ega$^{n'}$, Macteiñ′ge-i$^{o'}$ ɸć amá gaqáda^{n}qtei. Gañ′ɤĭ 9
went, they say. Having blown him, they say, Rabbit was going, they say with his fur standing out all over from his being blown at. And then

ɸe′ amá ⊥áqtigíkidábi aká ɬáqti kĕ ɸizá-bi ega$^{a'}$, iɬí‘a^{n}he ɸéɸa-bi ega$^{a'}$,
was going, they say ⊥áqtigíkidábi the (sub.) deer the (recl. ob.) having taken it, they say, put the lg. ob. in his belt, suddenly, they say, having

aɸá-biamá. ⊥áqti ána t′éwaɸaí-ma bɸúga iɬíwaji- na$^{n'}$ akí-na^{a}-biamá.
went, they say. Deer how many those which were killed (pl. ob.) all putting them the lg. objects in his belt nsually he usually reached home, they say.

Níkaci$^{n'}$ga snćdeáqti-biamá. Ca$^{n'}$ gáxe akí-bi ega$^{n'}$, ɬáqti ána t′éwaɸaí-ma 12
Person very tall, they say. Having quit having reached, again, they say, deer how many those which were killed (pl. ob.)

bɸúgaqti ⊥áqtigíkidábi aká iɬíwaji akí-biamá. Ha$^{n'}$ ɤĭ, Macteiñ′ge-i$^{n'}$
all ⊥áqtigíkidábi the (sub.) putting them, the lg. objects in his belt reached home, they say. Night when Rabbit

amá ugáca^{n} amá ca^{n} ⊥áqtigíkidábi ɬí tĕ uɸíca^{n} ga$^{n'}$ ha$^{n'}$ tĕ najĭ$^{n'}$
the (mv. sub.) was traveling, they say until ⊥áqtigíkidábi lodge the (std. ob.) going around it awhile night when he was

áɸañká. Wagɸícka wi^{n} ɸizá-bi ega$^{n'}$, égiɸa$^{n'}$-biamá: “ Wagɸícka, né te 15
std. Insect one having taken it, they say, said to it, they say: O insect, you will go

ɸa$^{n'}$ja, tactádēqti tē′di náqta te hă,” á-biamá. Égiɸe ha$^{n'}$ega$^{n'}$tce ɤĭ
though the flank itself (= just on the flank) in the you bite will him said, they say At length morning when

ᒪáqtigíkidábi wakéga, á-biamá. Tactáde ᵭanʹdi ᵭaʻíʻíʻᵭá amá. Kī ᵭiʻú
ᒪaqtigikidabi sick. said, they say. Flank in the itched him, they say. And scratched with his fingers

tĕ caⁿʹ ᵭietaⁿʹäjíʻqti caⁿʹcaⁿ gaⁿʹ jú ᵭaⁿ uᵭíʻude amá gaⁿʹ tʻé amá. Kī
when still not ceasing at all continually at last (?) flesh the scratched a hole in, they say and died they say. And

3 níkaciⁿʹga amá égiᵭaⁿʹ-biamá: "Macteiñ́ge-iⁿʹ taⁿʹwaⁿ gígᵭaⁿi-gā,"
people the (pl. sub.) said to (each other), they say: Rabbit village make ye for him "erect a village for him.

á-biamá. Kī Macteiñ́ge-iⁿʹ aká égiᵭaⁿʹ-biamá: "Wí taⁿʹwaⁿ gígᵭaⁿi
said, they say. And Rabbit the (sub.) said to (one?), they say: I village they place for one

maⁿbᵭiⁿʹ- máji," á-biamá. "Waʻújiñga waqpáᵭiⁿqti agíaⁿbᵭa utaⁿʹnadi, áda
I walk I not said, they say. Old woman very poor I left her, my own in a lonely place therefore

6 agᵭé tá miñke," á-bi egaⁿʹ, agᵭá-biamá. Ceta.
I start back will I who having said, they say, started home, they say. So far.

NOTES.

The use of egiᵭe at the end of the sentence, instead of at the beginning, is peculiar to the narrator.

This Omaha version is fuller than the Ponka one found on pp. 22–25.

514, 10, *et passim*, -bi aⁿ, used by the narrator instead of -bi egaⁿ.

575, 10. ᵭe ama ᒪaqtigikidabi, rather "ᵭe ama ᖵī, ᒪaqtigikidabi," etc. ᖵī, *when*.

TRANSLATION.

When the Rabbit was journeying, he reached a certain village. The people said, "The Rabbit has come as a visitor, halloo!" On meeting him they said, "Whom did you come to see?" "Why, I will go to the lodge of any person," said the Rabbit. "Why! the people have nothing to eat. ᒪaqtigikidabi is the only one who has plenty of food. You ought to go to his lodge," said they. Still the Rabbit passed on to the end lodge and entered it. The host said, "Friend, we have nothing whatever to eat." "Why! my friend, when there is nothing, the people usually eat anything (that they can get)," said the Rabbit.

At length ᒪaqtigikidabi invited the Rabbit to a feast. "Oho! friend, you are invited! Hasten!" said the man whose lodge the Rabbit had entered. All the people were afraid of the Giant. No matter what animal any one killed, the Giant kept all of the meat. The Rabbit arrived at the lodge of the Giant. As he entered the host said, "Oho! pass around to that side." But the Rabbit leaped over and took a seat. At length food was given him. He ate at it very rapidly, but he left some (which he hid in his robe). Then he pushed the bowl aside. "Friend," said he to the Giant, "here is the bowl." Then he said, "Friend, I must go." He leaped past the fire-place at one leap, at the second leap his feet touched the servant of the Giant on the chest, and with another leap he had gone.

When he had reached the lodge, he gave to his host the food which he had not eaten. The man and his wife were very glad to eat it, as they had been without food.

The next morning the crier passed through the village, commanding the people to be stirring. And they said, "ʟaqtigikidabi is the one for whom they are to kill the game." So they went hunting. They scared some animals out of a dense forest, and thus they shot at them. The Rabbit went thither very quickly. But he found that the Giant had anticipated him, having taken all the game as he departed. When the Rabbit heard the shooting in another place, he went thither immediately, but again he found that the Giant had anticipated him. "This is provoking!" thought the Rabbit. When some persons shot at the game in another place, the Rabbit noticed it and went thither immediately, arriving there in advance of the Giant. "Friend," said he to the man who had killed the deer, "let us cut it up!" But the man was unwilling, saying, "No, friend, ʟaqtigikidabi will come by and by." "Fie! friend, when one kills animals he cuts them up and then makes an equal distribution of the pieces," said the Rabbit. Still the man refused, as he feared the Giant. So the Rabbit rushed forward and grasped the deer by the feet.

When he had slit the skin the Giant arrived. "You have done wrong! Let it alone!" said he. "What have I done wrong?" said the Rabbit. "When one kills game, he cuts it up and makes an equal distribution of the pieces." "Let it alone, I say," said the Giant. But the Rabbit continued to insert the knife in the meat. "I will blow that *thing* into the air," said the Giant. "Blow me into the air! Blow me into the air!" said the Rabbit. So the Giant went closer to him, and when he blew at him the Rabbit went up into the air with his fur blown apart, Striding on, the Giant seized the deer, put it through his belt, and departed. That was his custom: he used to suspend all the deer that were slain by his belt and take them to his lodge. He was a very tall person. At night the Rabbit wandered about, and finally went all round the Giant's lodge. He seized an insect (louse) and said to it, "O, insect, you shall go and bite him right in the side." At length, when it was morning, it was said that the Giant was ill. His side itched him. And as he continued to scratch there, he made a hole in his flesh, and died. And the people said, "Make a village for the Rabbit!" But the Rabbit said, "I do not wish to be chief. I left my poor old woman by herself, so I will return to her."

THE RABBIT AND THE TURKEYS.

Told by George Miller.

Mactciñ'ge-iⁿ′ amá aɸé amáma. Ẽgiɸe Zizíka d'úba ẽdedí amáma.
Rabbit the (mv. sub.) was going, they say. At length Turkey some were there, they say.

Ẽ'di ahí-bi aⁿ′, "Gíi-gă há, wíquɴa taí miñke," á-biamá. Gaⁿ′ Zizíka amá
There having arrived, they say, Come ye ! I will sing for you (pl.), said he, they say. And Turkey the (pl. sub.)

atí-bi aⁿ′, "Ahaú! wéquɴa taí hă, Mactciñ'ge-iⁿ′," á-biamá. "Wíquɴa taí 3
having come, they say, Oho! sing for us will . Rabbit, said they, they say. I sing for

miñke ɸa$^{n'}$ja, ɻañgéga^{n}-máce ágahái-gă. Égiɸe ictá ɸábɸa taí. Wi$^{n'}$ ictá
you (pl.) though, ye who are somewhat large be ye outside. Beware eye you open lest (pl.). One eye

ɸábɸai ɻī, ictá ɸijíde taíte hă," á-biamá. Ga$^{n'}$ waa$^{n'}$-biamá. "Hé!
you (pl.) open if, eye you red shall (pl.) . said he, they say. And sang, they say. Alas!

3 wada$^{n'}$be ɸiñké! Ictá jidé! Ictá jidé! I$^{n'}$be-na^{n} ɸi'an'dje! I$^{n'}$be-na^{n}
looker the one who! eye red! eye red! Tail (of bird) regularly he opens out! Tail (of bird) regularly

ɸi'an'dje." ɻañgá-ma áɸuta^{n} wáɸizá-bi a$^{n'}$, újiha ují gɸi$^{n'}$-bi a$^{n'}$, wi$^{n'}$
he opens out. The large ones (pl. ob.) straight way having taken them, they say, [He took them wherever they were] sack filling having sat, they say, one

ictáxa^{n}xa^{n} gáxa-bi ɻī, "Tĕnă'! náɸuháqti ɻañgéga^{n} añ'gaɸi^{n} cénaawáɸĕ
eyes opened a little made, they say when, Why! almost us who are somewhat large (pl. ob.) exterminating us

6 aɸé aká hă," á-bi a$^{n'}$, "Ku+!" é ga^{n}, gia$^{n'}$ aɸá-biamá ɸĉáka Mactciñ'ge-i$^{n'}$
he is going . having said, they say, Sound of whirr of the wings! said as flying went, they say. This one (sub.) Rabbit

wa'i$^{n'}$ agɸá-bi a$^{n'}$, akí-bi a$^{n'}$, "ɻa^{n}há, gákĕ égiɸe cta$^{n'}$be te. Awá'i^{n}
carrying a bundle or pack on his back having gone homeward, they say, having reached home, they say, Grandmother, that (lg. ob.) beware you look at it lest. I carried it on my back

agɸí ɸa$^{n'}$ja, ákida gɸiñ'-gă," á-biamá. Égiɸe náqpe gasć ɸé amá. "Edáda^{n}
I came home though, gnarling it sit, said he, they say. At length a spit to eat was going, they say. What

9 'i$^{n'}$gɸi eda$^{n'}$" eɸégan-bi a$^{n'}$ iɻa$^{n'}$ aká újiha kĕ ɸická-bi a$^{n'}$, wada$^{n'}$be ɻī,
did he bring home on his back ? (fem. soliloquy) having thought, they say his grandmother the (snb.) sack the (lg. ob.) having untied, they say looked when,

bɸúga gia$^{n'}$-bi a$^{n'}$, qáde ɻi tĕ sápiqtia$^{n'}$ ɻúhuɻa^{n} tĕ íhe agɸá-bi a$^{n'}$,
all having flown, they say, grass lodge the (std. ob.) hitting hard against it smoke-hole the (std. ob.) passing that way having started home, they say,

na$^{n'}$ji^{n}etcĕ'qtci wi$^{n'}$ waté ígaqɸí amá iɻa$^{n'}$ ɸiñké. Égiɸe akí-biamá hă
barely one skirt was killing it with, they say his grandmother the st. one. At length reached home, they say .

12 Mactciñ'ge-i$^{n'}$ amá. "Hi^{n}! cpaɸa$^{n'}$ 'agɸaágiɸĕ iɸánahi$^{n'}$ eha^{n}+," á-biamá.
Rabbit the (my. snb.). Oh! grandchild I have made my own suffer I truly ! (fem.) said she, they say.

"Wáhuá! ɻa^{n}há, cta$^{n'}$bajī te, ehé ɸa$^{n'}$cti." Ga$^{n'}$ Zizíka ɸiñké ɸiɔná aká
Really! grandmother, you are not to look at it, I said formerly. And Turkey the one who (ob.) was stripping off its feathers

Mactciñ'ge-i$^{n'}$ aká. ɸi^{n}má-bi a$^{n'}$, ɸicta$^{n'}$-bi ɻí', cí ɗáda-bi a$^{n'}$, éibe tĕ
Rabbit the (snb.). having stripped off its feathers they say, finished, they say when, again having dissected it, they say, entrail, the (col. ob.)

15 ɸizá-bi a$^{n'}$, iɻa$^{n'}$ ɸiñké gi'í ɸéɸa-bi a$^{n'}$, "ɻa^{n}há, gátĕ éibe tĕ ɸizá-gă
having taken, they say his grandmother the (st. ob.) giving to his own suddenly, they say, Grandmother, that (col. ob.) entrail the (col. ob.) take it

hă." Iɻa$^{n'}$ ɸiñké waɸíta^{n} mañ'gɸe najī$^{n'}$ ɻī, wamí gaɻć hébe gía^{n}ɸa ɸéɸa-bi a$^{n'}$,
! His grandmother the one who (ob.) working erect stood when, blood lump part having thrown away at her, they say,

híuta$^{n'}$ıa	tĕ'di,	"Wuhu+!	ɣa^{n}há,	t'ea$^{n'}$ɸagiɸĕ'qti	ja$^{n'}$,"	á-biamá.	Gañ'ɣĭ				
pudendum muliebre (in this case)	at the,	Oho!	grand-mother,	you have indeed killed me, your relation,		said he, they say.	And then				
wa'újiñga	aká,	"Hi$^{n'}$,	cpaɸa$^{n'}$,	t'eágiɸĕ'-qti	ma$^{n'}$	eha^{n}+,"	á-biamá.	Ga$^{n'}$			
old woman	the (sub.),	Oh!	grandchild,	I have indeed killed him, my own		! (fem. in soliloquy),	said she, they say.	And			
wa'újiñga	aká	áciaɹa	néɸa-biamá.	Ga$^{n'}$	Zizíka	ɸiñkć	Ɖáɸĭ^{n}	wćku	'íɸa-biamá		3
old woman	the (sub.)	outside of the lodge	kindled a fire, they say.	And	Turkey	the one who (ob.)	Pawnee	to invite them to feast on it	he spoke of, they say		
Mactciñ'ge-i$^{n'}$	aká.	Ga$^{n'}$	wágɸa	aɸá-biamá.	Ga$^{n'}$	akí-bi	ega$^{n'}$,	ĕ'qti	ɹijébe-		
Rabbit	the (sub.).	And	messenger to invite guests to a feast	went, they say.	And	having reached home again, they say		he himself	door-		
gɸa^{n}	ɸa^{n}	bahé	íɸĕ	gɸi$^{n'}$-biamá,	gaɹáqi	kiɸa$^{n'}$	tĕ,	"Náwa,	Siɸé-maka$^{n'}$		
flap	the part	knocked it out from the lodge by pushing		sat, they say,	it fell back and made a sudden tapping sound		when,	Ho!	Siɸe maka^{n}		
ɸecáɸu,"	é	gɸi$^{n'}$-biamá.	Iɣa$^{n'}$	aká	ga$^{n'}$	ɣĭ	áciaɹáta^{n},	"Lúcpaɸa$^{n'}$!	Ƌáɸĭ^{n}	ĭn-	6
chief,	saying it	sat, they say.	His grandmother	the (sub.)	and (?)	when	from the outside of the lodge,	My grandchild!	Pawnee	they	
ɸi$^{n'}$baha^{n}-baji'-qtci	eha^{n}+!"	é	gɸi$^{n'}$-biamá.	Ƌáɸĭ^{n}	wćku-bi	aĭ	wiñ'ka-				
do not know him, my kinsman, at all	! (fem. in soliloquy)!	saying	sat, they say.	Pawnee	that he had invited them to a feast	said	he did not speak				
baji'-qti	ga^{n}	ĕ'qtci	íe	hébe	ugíkie	gɸi$^{n'}$-biamá.					
a single word that was true	as	he himself	words	part	speaking to his own (words?)	sat, they say.					

NOTES.

See Susanne La Flèche's version, pp. 65–66.

578, 10 and 11, sapiqtia^{n} *and* na^{n}ji^{n}ctcĕqtci, *pronounced*, sa+piqtia^{n} *and* na^{n}+ji^{n}ctcĕ-qtci.

579, 1 and 2, t'ea^{n}ɸagiɸĕ-qtci ja^{n} and t'eagiɸĕ-qti-ma^{n}, references uncertain; the Rabbit and his grandmother probably spoke of the catamenia, which they say originated when the Rabbit threw the blood. Otherwise the references are to the injury done to the Rabbit by the old woman's disobedience.

579, 5, bahe iɸĕ is used instead of bahe ɸeɸĕ, because the door-flap was knocked out from the Rabbit, *toward the spectator*, his grandmother. Nawa! is a Pawnee intj., *Ho!* The Rabbit was known to the Pawnees as Siɸe maka^{n}. It is uncertain whether this was a Pawnee name, or the Pawnee pronunciation of an Omaha name. The next word, ɸecaɸu, is the Omaha notation of the Pawnee, recaru (re-sha-ru), *chief*. All this paragraph about the Pawnees appears to be a modern addition to the myth.

TRANSLATION.

The Rabbit was going somewhere. At length he reached a place where there were some (wild) Turkeys. "Come," said he, "I will sing dancing songs for you." Then the (wild) Turkeys went to him, saying, "Oho! The Rabbit will sing dancing songs for us!" "When I sing for you, you larger ones must go around the circle next

to me. Beware lest you open your eyes! Should one of you open his eyes, your eyes shall be red," said the Rabbit. Then he sang,

"Alas for the gazer!
Eyes red! Eyes red!
Spread out your tails!
Spread out your tails!"

Wherever he found a large one, he seized it and put it in his bag. While he was acting thus one of the Turkeys opened his eyes a little, and exclaimed, "Why! he has nearly exterminated us large ones!" Off they flew with a whirring sound. The Rabbit took home those he had in the bag, saying to his grandmother, "Do not look at what is in that bag! I have brought it home on my back, and I wish you to guard it." Then he went to cut sticks to serve as spits when the Turkeys were roasted. When the old woman was alone she thought, "What could he have brought home on his back?" So she untied the bag, and when she looked in, out flew all the Turkeys, hitting their wings hard against the grass lodge, and flying out the smoke-hole. The old woman barely killed one by hitting it with her skirt. At length the Rabbit came home. "Oh! I have inflicted a severe injury on my grandchild!" said she. "Really! Grandmother, I told you not to look at it!" And then the Rabbit plucked the feathers from the Turkey. When he finished that, he dissected the Turkey, took the entrails and thrust them at his grandmother, saying, "Grandmother, take those entrails." The old woman was standing erect as she worked, and as the Rabbit thrust the entrails at her he threw some clotted blood, which hit the *pudendum muliebre*. "For shame! Grandmother, you have seared me nearly to death!" said he. And the old woman replied, "Oh! I have seared my grandchild nearly to death!" And she went outside the lodge and kindled a fire. Then the Rabbit said that he would invite the Pawnees to feast on the Turkey. So he went as a messenger to invite them to the feast. On his return he himself knocked the door-flap out from the lodge (towards his grandmother?), and when it fell back in place with a sudden tapping sound he called out, as if a Pawnee were speaking, "Nawa! Siɸe-maka^{n} the chief!" Then the grandmother, who was outside, heard this, and she said, "Oh! how well acquainted the Pawnees are with my grandchild!"

The Rabbit lied when he said that he had invited the Pawnees, for he himself sat there in the lodge making the replies to his own words.

THE BIRD CHIEF.

Told by Frank La Flèche.

Wajiñ′ga-má	bɸúgaqti	wćba^{n}-biamá.	Wajiñ′ga	wi^{n}a$^{n\prime}$wa	máxe	kĕ′ta
The birds (pl. ob.)	all	they called them, they say.	Bird	which one	upper world	at the

áta	gia$^{n\prime}$	cí	ɸáɸi^{n}cé	muda$^{n\prime}$hañga	ɔni$^{n\prime}$	taté	hă,	á-biamá.	Kĭ	bɸúgaqti
far-thest	flying	you reach	you who move	leader	you be	shall		said, they say.	And	all

ćkitaⁿháqti maⁿ′ci aɸá-biamá. Kĭ ɣíqaqádjaⁿ aká Qiɸá áhiⁿ kigɸć hiⁿ
at equal heights high in the air went, they say. And Wren the (sub.) Eagle wing beneath feathers

ckúbe ɸaⁿ ugɸiⁿ′-biamá. Gaᵒ′ wajiñ′ga amá bɸúgaqti áhiⁿ ujćɸa-bi egaⁿ′, hidé
thick the part sat in, they say. And bird the (pl. sub.) all wing tired, they say as, below

gí-bi ɣĭ, é-naⁿ aɸá-biamá Qiɸá amá. Kĭ Qiɸá ɸiᵉ cetaⁿ′ amá ɣĭ, ɣíqaqádjaᵒ 3
were returning, they say when, he only went, they say Eagle the (mv. sub.). And Eagle the (mv. one) was so far, they say when, Wren

amá ákihaⁿ aɸá-biamá. Kĭ wajiñ′ga amá bɸúgaqti hidé gɸí-bi ɣĭ, Qiɸá
the (mv. sub.) beyond went, they say. And bird the (pl. sub.) all below had returned, they say when, Eagle

amá-naⁿ gaⁿ′tĕqti ɣĭ agɸí-biamá. Kĭ cćnaⁿ-bi ćskaⁿ eɸćgaⁿ-bi egaⁿ′,
the (mv. sub.) only a long time when returned, they say. And enough, they say perhaps they thought, they say as (=having),

wáɸawá-biamá wajiñ′ga amá. Égiɸe ɣíqaqádjaⁿ é-naⁿ gɸíäjĭ amá. Kĭ 9
they counted them, they say bird the (pl. sub.). Behold Wren only he had not returned, they say. And

iɸápa-biamá. Égiɸe agɸí-biamá gaⁿ′tĕqti ɣĭ. Qiɸá aⁿ′ɋtiɣiɸćgaⁿ amá ɣĭ,
they waited for him, they say. At length be returned, they say a long time when. Eagle was thinking too highly of himself, they say when,

égiɸe ɣíqaqádjaⁿ aká ć áta gáxaií-biamá.
behold Wren the (sub.) that chief one was made, they say.

NOTE.

580, 1. bɸugaqti, pronounced bɸu+gaqti. So in line 2.

TRANSLATION.

All the birds were called together. To them was said, "Whichever one of you can fly furthest in the sky shall be chief." And all the birds flew to a great height. But the Wren got under the thick feathers of the Eagle and sat there as the Eagle flew. When all the birds had become weary in their wings, they flew down again; but the Eagle soared aloft. And when the Eagle had gone as far as he could, the Wren went still higher. And when all the birds had reached the ground, the Eagle returned alone after a great while. As they thought that all were there, they began to make a reckoning. Behold, the Wren was the only absentee! So they awaited his return. After a long time he returned. The Eagle had been thinking too highly of himself, being sure of the appointment; but the Wren was made the chief one.

THE BUFFALO AND THE GRIZZLY BEAR—AN OMAHA MYTH.

DICTATED BY GEORGE MILLER.

Égi¢e Ma^{n}tcú amá a¢é amáma, watícka ći^{n}te uhá-bi a$^{n'}$. ⅅa¢áge wi^{n}
At length Grizzly bear the (mv. sub.) was going, they say, stream perhaps having followed its course, they say. Headland one

naji$^{n'}$ té amá ꞑi, uska$^{n'}$ska^{n}qti a¢á-biamá. ⅅa¢áge tĕ ć¢a^{n}be ahí-bi ꞑī,
it was standing, they say when, in a straight line (directly towards it) went, they say. Headland the (std. ob.) to sight arrived, they say when,

3 égi¢e ⱡenúga wi^{n} kígɕe tĕ naji$^{n'}$ akáma. Ma^{n}tcú aká híde nístustu
behold Buffalo bull one under-neath the (std. ob.) was std., they say. Grizzly bear the (sub.) base backing step by step

agí-bi ega$^{n'}$, ní kĕ′ꞑa a¢á-bi a$^{n'}$, ní kĕ uhá a¢á-bi a$^{n'}$, ngás‘i^{n} ahí-bi
having come, they say, stream to the (lg. ob.) having gone, they say, stream the (lg. ob.) following having gone, they say. peeping arrived, they say

ꞑī, ɜe-díxe ta$^{n'}$ amá q¢áqtia^{n} pamañ′g¢ĕqti naji$^{n'}$ amá ⱡenúga ta$^{n'}$ uꞑíg¢i‘age
when, scabby buffalo std. they say very lean with bowed head was std., they say Buffalo bull the (std.) indisposed to move

6 ga$^{n'}$. Ma^{n}tcú amá g¢áda-bi a$^{n'}$, ꞑu‘é a¢á-bi a$^{n'}$, ⱡenúga najíha ¢a^{n} u¢a$^{n'}$
as. Grizzly bear the (mv. sub.) crept up on him, they say having with a tush went, they say having, Buffalo bull hair of the head the part grasped

i¢a$^{n'}$-bi a$^{n'}$, ¢iⅅáza-biamá. Ꞑiꞑúwi^{n}xe a¢i$^{n'}$-bi a$^{n'}$, ¢ija$^{n'}$ja^{n}, “Ía-gă há!
suddenly, they say having, pulled him by the hair, they say. Pulling him around had him, they say having, shook him often, Speak !

Ía-gă há! Gá¢uqti ma^{n}b¢i$^{n'}$ á¢i^{n}hé ꞑī a^{n}¢a$^{n'}$¢akijáje amá. Ké, na, ía-gă!”
Speak ! That unseen place I walk I who move when you threatened to attack me they say. Come, now, speak!

9 (á-biamá). Na^{n}bé b¢áska etī íti^{n}-na$^{n'}$-bi a$^{n'}$, ⅅacíje tĕ. “Tĕnă′! eáta^{n}
(said, they say). Paw flat two hit him with it often having, tip of nose the (ob.) Fie! why

íwikijáje tă, ga$^{n'}$qti ma^{n}ni$^{n'}$ ¢á¢i^{n}cé,” á-biamá ⱡenúga aká. “Añ′kajī hă!
I threaten to attack you should, just in the manner (you mention!) you walk you who move, said, they say Buffalo bull the (sub.). Not so .

a^{n}¢a$^{n'}$¢akijáje amá,” á-biamá Ma^{n}tcú aká. Naji$^{n'}$ha ¢a$^{n'}$ ¢icta$^{n'}$-bi a$^{n'}$, u¢íca^{n}
you threatened to attack me they say, said, they say Grizzly bear the (sub.). Hair of the head the part let it go, they say, having, around him

12 a¢á-bi a$^{n'}$, sĭn′de kĕ′ u¢a$^{n'}$-bi a$^{n'}$, eī ¢iúnb¢i^{n} a¢i$^{n'}$-bi a$^{n'}$, ¢icta$^{n'}$ tá-bi ꞑī′,
having gone, they say, tail the (lg. ob.) having grasped, they say, again pulled him round and round having had him, they say, about to let him go, they say when,

candé ¢a^{n} na^{n}bé b¢áska íti^{n}-biamá. ⱡenúga ¢i^{n} gab¢ábɕaje ma^{n}¢i$^{n'}$ amá.
scrotum the part paw flat hit him there with it, they say. Buffalo bull the (mv. ob.) legs wide apart was walking they say.

“Ū$^{n'}$hu^{n}hu^{n} hu^{n}hu^{n}+! niájiqteia$^{n'}$ ckáxe áha^{n},” á-biamá ⱡenúga aká. Ma^{n}tcú
Oh Oh! Oh! Oh! Oh! not pain ing at all you make ' tin sol- iloquy), said, they say Buffalo bull the (sub.). Grizzly bear

amá aɕá-biamá, nin'de kúcti égaⁿ. Ⱡenúga aká geɕégaⁿ-biamá, "Ákiɕá-gă
the went, they say, hams (see note) some- what. Buffalo bull the (snb.) thought as follows, they say, Return the blows
(mv. snb.)

haú! ʠí ctī égaⁿqti égaⁿ-naⁿ niⁿ ɕaⁿ'ctī wajīⁿ' tĕ," eɕégaⁿ amá ɋí, Maⁿtcú
! You too just so often like yon were in the past disposition the was think- ing they say when, Grizzly bear

aká íbahaⁿ'-biamá. "Wā! edécegaⁿ' ă," á-biamá Maⁿtcú aká. "Edéha-májī 3
the (snb.) knew it, they say. Why! what do you say ! said, they say Grizzly bear the (snb.). I said nothing

hă," é amá Ⱡenúga. Cī qáɕa agí-bi aⁿ', cī Ⱡenúga ɕiɋúwiⁿxĕ'qti aɕiⁿ'-
. was saying, they say Buffalo bull. Again back to starting- point having come, they say, again Buffalo bull turned him around very fast bad him,

biamá. Cī hé tĕ uɕaⁿ'-bi aⁿ', ʠá ɕaⁿ ctī ɕiúnbɕiⁿ'-naⁿ aɕiⁿ'-biamá ci.
they say. Again horn the (ob.) having grasped, they say, head the part too pulled it round and round often had him, they say again.

"Nă! gájaⁿ ehé ɋí'ctī wéɕaja ɕaⁿ'ctī," á-biamá Maⁿtcú aká. Cī sin'de kĕ 6
Pie! yon do that I said when you it denied formerly, said, they say Grizzly bear the (snb.). Again tail the (lg. ob.)

uɕaⁿ'-bi aⁿ', cī pahañ'ga gí'aⁿi tĕ' égaⁿ gí'aⁿ-biamá. Naⁿbé bɕáska
having grasped it, they say, again before did to him the so did to him, they say. Paw flat

íti"-biamá. Cī gabɕábɕaje maⁿéiⁿ' amá Ⱡenúga. "Ūⁿ'huⁿhuⁿ'huⁿhuⁿ+
hit him with, they say. Again legs wide apart was walking, they say Buffalo bull. Oh! Oh! Oh! Oh! Oh!

niájiɋtciaⁿ' ckáxe áhaⁿ," á-biamá Ⱡenúga aká. Cī aɕá-biamá Maⁿtcú amá. 9
not paining at all you make ! (in soliloquy), said, they say Buffalo bull the (snb.). Again went, they say Grizzly bear the (snb.)

Cī Ⱡenúga aká égiɕe égaⁿ geɕégaⁿ-biamá cī: "Wáhuá! Ákiɕá-gă haú!
Again Buffalo bull the (snb) at length so thought as follows, they say again: Really! Return the blows !

ʠí ctī wajīⁿ' tĕ égaⁿ-qti égaⁿ-naⁿ' niⁿ ɕaⁿ'ctī," eɕégaⁿ amá. Cī Maⁿtcú amá
You too disposi- tion the (ob.) just so often like you were formerly, was thinking, they say. Again Grizzly bear the (mv. snb.)

cī íbahaⁿ'-biamá. "Wā! edécegaⁿ' ă," á-biamá. "Edéha-májī hă," é amá 12
again knew it, they say. Why! what do yon say ! said, they say. I said nothing . was saying, they say

Ⱡenúga. "Gájaⁿ ehé ɋí'ctī wéɕaja ɕaⁿ'ctī," á-biamá, qáɕa agí-bi egaⁿ'.
Buffalo bull. You do that I said when you doubted it formerly, said, they say, back to the start- ing-point having come, they say.

ʠidáze uɕaⁿ' iɕaⁿ'-bi aⁿ', cī ɕiɋúwiⁿxĕ'qti aɕiⁿ'-bi aⁿ' cī naⁿbé bɕáska ctī
Pulled his hair (on the head) seized him suddenly, they say hav- ing, again turned him around very fast having had him, they say again paw flat too

íti"-naⁿ'-biamá. Cī sin'de kĕ uɕaⁿ'-bi aⁿ', cī naⁿbé bɕáska ctī íti"-biamá. 15
hit him with it often, they say. Again tail the (lg. ob.) having grasped it, they say again paw flat too hit him with it they say,

pahañ'ga gí'aⁿi tĕ' égaⁿ gí'aⁿ-biamá. "Ūⁿ'huⁿhuⁿ'huⁿhuⁿ–! niájiɋtciaⁿ
before did to him the so did to him, they say. Oh! Oh! Oh! Oh Oh not paining at all

ckáxe áhaⁿ," á-biamá Ⱡenúga aká. Cī aɕá-biamá Maⁿtcú amá. Cī Ⱡenúga
yon make ! (in soliloquy), said, they say Buffalo bull the (snb.). Again went, they say Grizzly bear the (mv. snb.). Again Buffalo bull

eɕégaⁿ amá, "Wáhuá! Ákiɕá-gă haú! ʠí ctī wajíⁿ' tĕ égaⁿqti égaⁿ-naⁿ' niⁿ 18
was thinking, they say, Really! Return the blows ! You too disposi- tion the just so often like yon were

ɸa$^{n\prime}$ctī," eɸégaⁿ amá. Cī Maⁿtcú amá cī íbahaⁿ′-biamá. "Wā! edécegaⁿ·
formerly. was thinking, they say. Again Grizzly bear the (mv. sub.) again knew it, they say. Why! what do you say

ă," á-biamá (Maⁿtcú aká). "Edćha-májī hă," é amá Lenúga. "Ákiɸá-gă
? said, they say Grizzly bear the (sub.). I said nothing . was saying, they say Buffalo bull. Return the blows

3 haú! ɸí ctī wajīⁿ′ tĕ égaⁿɋti égaⁿ-naⁿ′ niⁿ ɸaⁿ′ctī, ehé hă," á-biamá. "Aⁿhaⁿ′,"
! You too disposition the just so often like yon were formerly. I said . said, they say. Yes,

á-biamá Maⁿtcú aká. Lenúga amá nístustú aɸá-biamá. Sīn′de kĕ ɸíhaⁿ
said, they say Grizzly bear the (sub.). Buffalo bull the (mv. sub.) backing step by step went, they say. Tail the (lg. ob.) raised

ɸéɸa-biamá. "Nā! aⁿ′hajī-gă há, á-biamá Maⁿtcú aká. Lenúga amá
suddenly in the air, they say. Why! do not flee ! said, they say Grizzly bear the (sub.). Buffalo bull the (mv. sub.)

6 ɋiaⁿ′ɸa gɸihéɸa-bi aⁿ′, uɋídaɯaⁿɯaⁿ′-biamá Lenúga amá nístustú maⁿɸiⁿ′-
having thrown himself down suddenly, they say. turned himself back and forth, they say (*not* rolling over and over in one direction). Buffalo bull the (mv. sub.) backing step by step walked,

biamá, maⁿ-naⁿ′ⁿu. "Nā! aⁿ′hajī-gă, ehé," á-biamá Maⁿtcú aká. Kī
they say, pawing the ground. Fie! do not flee, I say, said, they say Grizzly bear the (sub.). And

Lenúga aká iénaxíɸa tai égaⁿ nístustú maⁿɸiⁿ′i tĕ. Kī Maⁿtcú aká
Buffalo bull the (sub.) to attack him in order to backed step by step walked the (completed act). And Grizzly bear the (sub.)

9 báazá-bi eɸégaⁿi tĕ. Lenúga aká Maⁿtcú ecaⁿ′ɋtci hí ɋī, judé ɸahéga-
that he was scared he thought the (completed act). Buffalo bull the (sub.) Grizzly bear near to him arrived when, having puffed

bají-bi aⁿ′, ɋu'é aɸá-biamá. Maⁿtcú maⁿciáhaqti aⁿɸ′ iɸéɸa-biamá. Gí
exceedingly (in breathing), they say. with a rush went, they say. Grizzly bear very high in the air threw him suddenly, they say. Returning

ɋī, cī iɸáaᵒɸĕ jáha-bi aⁿ′, cī maⁿciáha aⁿɸ′ iɸéɸa-biamá. Kíhadi kihé ɋī,
when, again "on the fly" having gored him, they say, again high in the air threw him suddenly, they say. Downward laid again when,

12 ɯan′de ábasan′da-bi ɋī′, baɔnaⁿ′-bi aⁿ′, Maⁿtcú amá aɸá-biamá mindáda,
ground pushing against the animal on the ground, they say when, having failed to gore him, they say, Grizzly bear the (mv. sub.) went, they say crawling by degrees,

baɔnaⁿ′ɔnaⁿ aɸiⁿ′-biamá. Maᵒá kĕ utcíje kĕ égiha áiáɸa-bi aⁿ′, Maⁿtcú amá
thrusting at him often and missing him each time had him, they say. Cliff the (lg. ob.) thicket the (lg. ob.) into it having gone, they say, Grizzly bear the (mv. sub.)

iⁿtéde Lenúga amá uɋígɸispe ɸi'á-bi aⁿ′, ákusan′de maⁿá ɋaⁿ′ha kĕ áiáɸa-
but now Buffalo bull the (mv. sub.) to hold himself back having failed, they say, beyond cliff bank the (lg. ob.) had gone,

15 biamá. Gáɸuqti ahí-bi aⁿ′, sīn′de kĕ ɸiqaⁿ′ tégaⁿ najiⁿ′-biamá Lenúga aká.
they say. At that very unseen place having reached there, they say, tail the (lg. ob.) raised and beat stood, they say Buffalo bull the (sub.)

Maⁿtcú aká maⁿá kĕ ugás'iⁿ agɸí-bi aⁿ′, "Lenúga haú! ikágeañkiɸé tatć
Grizzly bear the (sub.) cliff the (lg. ob.) peeping having come back, they say, Buffalo bull ho! we shall be friends

hau+! wajīⁿ′ tĕ eáwakigaⁿ égaⁿ," á-biamá.
(called to one at a distance) disposition the we are alike somewhat, said, they say.

NOTES.

The narrator did not remember more of the myth.

582, 5. q¢aqtia^{n}, pronounced q¢a+qtia^{n}.

582, 14. niajiqtci ckaxe aha^{n}, though in the negative, must be rendered by an affirmative, nie a^{n}ckaxe aha^{n}, *you cause me great pain!*

583, 1. ninde kucti ega^{n}, *i. e.*, *bob-tailed*. Kucti refers to the shape of the hams of the Grizzly bear.

584, 13. baɔna^{n}ɔna^{n} a¢i^{n}-biama, pronounced ba+ɔna^{n}ɔna^{n} a¢i^{n}-biama.

TRANSLATION.

The Grizzly bear was going somewhere, following the course of a stream. At last he went straight toward a headland. When he got in sight a Buffalo bull was standing beneath it. The Grizzly bear retraced his steps, going again to the stream, following its course till he got beyond the headland. Then he drew near and peeped, and saw that the Buffalo bull was a scabby one, very lean, and standing with his head bowed, as if very sluggish. So the Grizzly bear crawled up close to him, made a rush, seized the Buffalo bull by the hair of his head and pulled down his head. He turned the Buffalo bull round and round, shaking him now and then, saying, "Speak! Speak! I have been frequenting this place a long time, and they say that you have threatened to fight me. Speak!" Then he hit the Buffalo bull on the nose with his open paw. "Why!" said the Buffalo bull, "I have never threatened to fight you, who have been frequenting this country so long." "Not so! you have threatened to fight me," said the Grizzly bear. Letting go the hair he went around and seized the Buffalo bull by the tail, turning him round and round. Just as he was quitting him he gave him a hard blow with his open paw on the scrotum. This made the Buffalo bull walk with his legs far apart. "Oh! Oh! Oh! Oh! Oh! you have caused me great pain," said the Buffalo bull. The bob-tailed Grizzly bear departed. The Buffalo bull thought thus: "Attack him! You too have been just that sort of a person." But the Grizzly bear knew what he thought, so he said. "Why! what are you saying?" "I said nothing," said the Buffalo bull. Then the Grizzly bear came back. He seized the Buffalo bull by the tail, pulling him round and round. Then he seized him by the horns, pulling his head round and round. "Now, when I said that you thought of doing that, you denied it," said the Grizzly bear (referring to his previous charge of threatening to attack him). Then he seized the Buffalo bull by the tail, treating him as he had done previously. He hit him with his open paw. And the Buffalo bull walked with his legs wide apart, exclaiming, "Oh! Oh! Oh! Oh! Oh! you have caused me great pain." Again the Grizzly bear departed. And the Buffalo bull soliloquized as before. But the Grizzly bear knew it, and attacked him as he had previously done. A third time did the Grizzly bear depart. But when he asked the Buffalo bull what he had been saying, the latter replied, "I said nothing of importance. I said to myself, 'Attack him! You too have been just that sort of a person.'" "Yes," said the Grizzly bear. Then the Buffalo bull stepped backward, throwing his tail into the air. "Why! do not flee," said the Grizzly bear. The Buffalo bull threw himself down, and rolled over and over. Then he continued backing, pawing the ground. "Why! I

say, do not flee," said the Grizzly bear. When the Buffalo bull backed prior to attacking the Grizzly bear, the latter thought that he was scared. But the Buffalo bull approached the Grizzly bear, puffing a great deal, till he drew very near, when he rushed on him. He sent the Grizzly bear flying through the air. When the Grizzly bear was returning to the ground, the Buffalo bull caught him on his horns and threw him into the air. When the Grizzly bear fell and lay on the ground, the Buffalo bull thrust at him with his horns, just missing him, but piercing the ground. The Grizzly bear crawled off by degrees, the Buffalo bull following him step by step and thrusting at him now and then, though without piercing him. This time, instead of attacking the Buffalo bull, the Grizzly bear plunged headlong over the cliff, landing in a thicket at the foot of the headland. The Buffalo bull rushed so fast that he could not stop himself at the place where the Grizzly bear plunged over the cliff, but he continued along the edge of the cliff for some distance. And when he had thus gone, he stood with his tail partly raised (and bent downward). Then the Grizzly bear returned to the bank and peeped. "O, Buffalo bull! Let us be friends. We resemble in disposition," said the Grizzly bear.

ADVENTURES OF THE ORPHAN

Told by George Miller.

Ta$^{n'}$wa^{n}gɸa^{n} d'úba gɸi$^{n'}$ biamá. Kī wa'újiñga wi^{n} Waha$^{n'}$ɸicige
Nation some sat, they say. And old woman one Orphan

júgigɸe ta$^{n'}$wa^{n}gɸa^{n} gaqáta gɸi$^{n'}$-biamá. Ga^{n} waqpáɸi^{n}qtia$^{n'}$i tĕ, ɲi úɸipu,
she with her own nation apart from sat, they say. And they were very poor low tent (of poor people)

qáde ɲí tĕ, gɸi$^{n'}$-biamá. Kī iúcpa aká ɲí-gaxe-na$^{n'}$-biamá "Ɣa^{n}há, man'dĕ
grass lodge the (std.ob.) sat, they say. And her grandchild the (sub.) used to play games, they say. O grandmother bow

3 jiñ'ga wi^{n} iñgáxa-gă," á-biamá. Iɣa$^{n'}$ aká giáxa-biamá. Ma$^{n'}$ etí giáxa-
small one make for me, said, they say. His grandmother the (sub.) made it for him, they say. Arrow too made for him,

biamá. Ga^{n} wajiñ'ga wakíde-na$^{n'}$-biamá iúcpa aká. Ca$^{n'}$ wajiñ'ga-ma
they say. And bird used to shoot at them, they say her grandchild the (sub.). And the birds

iɗíɸahe kĕ égaxĕ'qti míwaji akí-na^{n}-biamá Kī wakíde-pi-qtí-biamá
belt the (lg. ob.) all around in a circle putting them in his belt he used to reach home, they say. And he was a very good marksman, they say

6 núJiñga aká, edáda^{n} ɸi$^{n'}$ etĕwa$^{n'}$ t'éɸĕ-na$^{n'}$-biamá. Líi ɸa^{n}tá za'ĕ'-qti-na$^{n'}$-
boy the (sub.), what the (mv. ob.) soever he usually killed it, they say. Tents at the (ev. ob.) they used to make a great noise,

biamá, mi$^{n'}$ ca^{n} ma$^{n'}$ci tiɸa$^{n'}$ tĕ'di. Iɣa$^{n'}$ ɸiñké ímaxá-biamá: "Ɣa^{n}há,
they say. sun the (ev. ob.) high in the air the (ev. ob.) became when. His grandmother the (st. ob.) he questioned her, they say: O grandmother,

gáama za'ĕ́ amá eátaⁿi ă," á-biamá. Iɣaⁿ′ aká égiɸaⁿ′-biamá, "Gáama
those unseen ones they are making a noise amá why are they eátaⁿi ? á-biamá said, they say. Iɣaⁿ′ his grandmother aká the (sub.) égiɸaⁿ′-biamá said to him, they say, "Gáama

taⁿ′waⁿgɸaⁿ amádi wajiñ′ga wiⁿ hí-naⁿ amá jídĕqti Łíi ɸan′di má'a
taⁿ′waⁿgɸaⁿ nation amádi near those (sub. of an action) wajiñ′ga bird wiⁿ one hí-naⁿ reaches there regularly, they say amá very jídĕqti red. Łíi Teots ɸan′di by the (cb. ob.) má'a cottonwood

qɸabé snédeáqti teɸaⁿ′ átaⁿ-naⁿ′-biamá wajiñ′ga aká. Łíi ɸaⁿ bĕ́úgaqti 3
qɸabé tree snédeáqti very tall teɸaⁿ′ the (std. ob.) in the past átaⁿ-naⁿ′-biamá he stands on regularly, they say wajiñ′ga bird aká the (sub.). Łíi Teots ɸaⁿ the (cv. ob.) bĕ́úgaqti all

wajiñ′ga aká ugájide-naⁿ′-biamá majaⁿ′ ɸaⁿ. Édegaⁿ níkagahí aká
wajiñ′ga bird aká the (sub.) ugájide sheds a red light over them, they say majaⁿ′ land ɸaⁿ the (cv. ob.). Édegaⁿ But níkagahí chief aká the (sub.)

kídewákiɸá-biamá. Ĕ́'be t'éɸĕ ɸiñké ijañ′ge ɸiñké gɸăⁿ′ te," á-biamá
kídewákiɸá-biamá causes them to shoot at it, they say. Ĕ́'be Who t'éɸĕ kills it ɸiñké the one who ijañ′ge his daughter ɸiñké the one who gɸăⁿ′ marry her te, may, á-biamá said she, they say.

"ɣaⁿhá, ĕ'di bɸé tá miñke," á-biamá. "Awádiqti né te ehaⁿ+! 6
"ɣaⁿhá, O grandmother, ĕ'di there bɸé I go tá will miñke, I who, á-biamá said, they say. "Awádiqti To what place indeed né you te can ehaⁿ+! ! (fem)

Wawéqtaqtaí hĕ. Íɸiqta taí hĕ," á-biamá iɣaⁿ′ akáⁿ. "Uɸádĕ-qti ɸiɸiñ′ge
Wawéqtaqtaí They are those who abuse people hĕ. (fem) Íɸiqta Abuse you taí will hĕ. (pl.) (fem) á-biamá said, they say iɣaⁿ′ his grandmother akáⁿ the (sub.). "Uɸádĕ-qti Real cause for (going!) ɸiɸiñ′ge you have none

ehaⁿ+!" Caⁿ′ iɣúcpa aká manⁿ′dĕ gɸíza-bi egaⁿ′, aɸaí tĕ, ái. "Égiɸe ɔné
ehaⁿ+! ! (few) Caⁿ′ Yet iɣúcpa her grandchild aká the (sub.) manⁿ′dĕ bow gɸíza-bi took his, they say egaⁿ′ as (= having.). aɸaí went tĕ out of doors. ái. "Égiɸe Beware ɔné you go

te, ehé," á-biamá iɣaⁿ′ aká. "Gaⁿ′ gágĕdi ɣí-gaxe maⁿbɸiⁿ′ tá miñke," 9
te, lest, ehé, I say, á-biamá said, they say iɣaⁿ′ his grandmother aká the (sub.). "Gaⁿ′ At any rate gágĕdi to those unseen places ɣí-gaxe to play games maⁿbɸiⁿ′ I walk tá will miñke, I who,

á-biamá iɣúcpa aká. Égiɸe iɣúcpa amá aɸá-biamá caⁿ′caⁿ tĕ taⁿ′waⁿgɸaⁿ.
á-biamá said, they say iɣúcpa her grandchild aká the (sub.). Égiɸe At length iɣúcpa her grandchild amá the (nv. sub.) aɸá-biamá went, they say caⁿ′caⁿ without stopping tĕ the taⁿ′waⁿgɸaⁿ nation.

Łíi ɸaⁿ ɣañ′ge aɸá-bi ɣí, ugájide amá taⁿ′waⁿgɸaⁿ′ ɸaⁿ. Níaciⁿga amá
Łíi Teots ɸaⁿ the (cv. ob.) ɣañ′ge near at hand aɸá-bi went, they say ɣí, when, ugájide it shone with a red light amá nation ɸaⁿ the (cv. ob.). Níaciⁿga People amá the (pl. sub.)

ákiĕ′qti amáma kíde amáma wajiñ′ga ɸiñké. Ĕ́'di ahí-biamá Wahaⁿ′ɸicíge 12
ákiĕ′qti wore (nv.) in a great crowd, they say amáma were shooting at it as they moved, they say kíde amáma wajiñ′ga bird ɸiñké the (st. ob.). Ĕ́'di There ahí-biamá arrived, they say Wahaⁿ′ɸicíge Orphan

amá. Níaciⁿga wiⁿ′ ahí-bi egaⁿ′, "Gí-gă há, Wahaⁿ′ɸiñge! ɸakíde te,"
amá the (nv. sub.). Níaciⁿga Person wiⁿ′ one ahí-bi reached there, they say egaⁿ′ as (= having), "Gí-gă O come há, Wahaⁿ′ɸiñge! Orphan! ɸakíde you shoot at it te, may

á-biamá. Naⁿ′wapábi egaⁿ′, wábagɸa najiⁿ′-biamá Wahaⁿ′ɸicíge aká.
á-biamá said, they say. Naⁿ′wapábi Feared them, they say egaⁿ′ as (= having) wábagɸa drawing back thro' shame or diffidence najiⁿ′-biamá stood, they say Wahaⁿ′ɸicíge Orphan aká the (sub.).

Níaciⁿga amá a-í-bi egaⁿ′, "Gúdiha! gúdiha égaⁿ! Wahaⁿ′ɸicíge kíde 15
Níaciⁿga Person amá the (nv. sub.) a-í-bi coming, they say egaⁿ′, as, "Gúdiha! That way! gúdiha that way égaⁿ! somewhat! Wahaⁿ′ɸicíge Orphan kíde shoot at it

taté," á-biamá. Wahaⁿ′ɸicíge aká wajiñ′ga kída-biamá. Naⁿ′jiⁿctcĕ′qtci
taté," shall, á-biamá said, they say. Wahaⁿ′ɸicíge Orphan aká the (sub.) wajiñ′ga bird kída-biamá shot at it, they say. Naⁿ′jiⁿctcĕ′qtci Barely

múɔna^{n} iɸéɸa-biamá. Ictínike aká kíde ꭓi, sakib′ ihé ɸíqɸe wi^{n}
he suddenly missed hitting it, they say. Ictinike the (sub.) shot at it when beside lying reed one

ɸida$^{n′}$ ɸéɸa-biamá. Níaci^{n}ga amá á-biama, "Wuhu+! Waha$^{n′}$ɸiñge aká
pulling (the string) he sent it, they say. People the (pl. sub.) said, they say, Oh! Orphan the (sub.)

3 a$^{n′}$ɸi^{n} t′éɸab aɸi$^{n′}$!" "Wíe bɸi$^{n′}$," á-biamá Ictínike aká. Wajiñ′ga amá
came very near killing it! I I am, said, they say Ictinike the (sub.). Bird the (mv. (sub.)

gia$^{n′}$ aɸá-biamá ꭓi, níaci^{n}ga amá ga$^{n′}$ ucéɸa agɸá-biamá. Ga$^{n′}$ Waha$^{n′}$ɸicíge
flying went, they say when, people the (pl. (sub.) at any rate scattering went homeward, they say. And Orphan

ctī agɸá-biamá. Kī akíi tĕ, iꭓa$^{n′}$ ɸiñkĕ′di. "ꭓa^{n}ha′, wajiñ′ga ɸiñké
too went homeward, they say. And he reached home. his grandmother at the st. one. O grandmother, bird the one who

6 a$^{n′}$ɸi^{n} t′éaɸ áɸi^{n} hă," á-biamá. "Íɸa^{n}ba$^{n′}$ ɸáji-ă he+! Íɸiqta taí hĕ.
I came very near killing it . said, they say. A second time go not ! (fem) Abuse you will (pl.) (fem).

ɔnáji te a^{n}ɸa$^{n′}$i ɸa^{n}ctí," á-biamá iꭓa$^{n′}$ aká. Cī a$^{n′}$ba áji tĕ cī
You go not shall we said heretofore, said, they say his grandmother the (sub.). Again day another the again

ha$^{n′}$ega$^{n′}$tce tĕ ĕ′di aɸá-biamá. Cī za′ĕ′ɸtia$^{n′}$-biamá. Cī ahí-biamá ꭓi,
morning the there went, they say. Again there was a great noise, they say. Again arrived there, they say when

9 éga^{n}-biamá. Cī níaci^{n}ga kíde ágaji aká cī éga^{n} kíde ágají-biamá. Cī kídai
so, they say. Again person to shoot at it commanded him the again (sub.) so to shoot at it commanded him, they say. Again he shot at it

tĕ éga^{n}-biamá. Cī na$^{n′}$ji^{n}teɔ′ɸtci múɔna^{n}-biamá. Cī Ictínike aká kíde
the (past act) so, they say. Again barely missed hitting it, they say. Again Ictinike the (sub.) shot at it

ꭓi sakib′ ihé ɸíqɸe wi^{n} ɸida$^{n′}$ ɸéɸa-biamá. (And so on, as on the first day.
when beside lying reed one pulling (the string) he sent it, they say.

12 Similar adventures on the third day.) A$^{n′}$ba wéduba tĕ ahíi tĕ wajiñ′ga
Day fourth the arrived there the (=when) bird

ɸiñké kída-biamá. Kúsandĕ′ɸti iɸa$^{n′}$ɸa-biamá. "Wuhu+! Waha$^{n′}$ɸiñge
the one who shot at it, they say. Through and through he placed it, they say. Oh! Orphan

aká t′éɸĕ," á-bi ꭓi′ji, Ictínike aká, "Sa! sa! Wí t′eáɸĕ! Wí t′eáɸĕ!
the (sub.) has killed it, said, they say when, Ictinike the (sub.), (See note) I I killed it! I I killed it

15 Uɸáde ɸiɸiñ′ge! Uɸáde ɸiɸiñ′ge!" á-biamá. Ga^{n} uhéwakiɸa-bají-biamá
Cause for (complaint?) you have none! Cause for (complaint?) you have none! said, they say. And he would not let them have their way, they say

Ictínike aká, ga$^{n′}$ Waha$^{n′}$ɸicíge wajiñ′ga t′éɸai tĕ gínacá-biamá. Ga$^{n′}$
Ictinike the (sub.), and Orphan bird killed it the snatched from him, they say. And

níaci^{n}ga amá ákie ábana^{n} wajiñ′ga ɸiñké naji$^{n′}$-biamá. Kī Waha$^{n′}$ɸicige
people the (pl. sub.) in a crowd viewing the spectacle bird the (st. ob.) stood, they say And Orphan

amá ĕ′di aɸá-bi ega$^{n'}$, hĭ$^{n'}$ wĭ^{n} ɸiɔnúda-bi ɣĭ, wajiñ′ga bɸúgaqti gɸíza-
the (nv. (sub.) there went, they say as (=having), feather one pulled out, they say when, bird whole took his own

biamá, jídĕqti amá. Agɸá-biamá. Gañ′ɣĭ níkagahí aká gá-biamá,
they say, very red they say. Went homeward, they say. And then chief the (sub.) said as follows, they say,

"Wiaŋ′de ɸi^{n} aɸi$^{n'}$ gíi-gă," á-biamá. Ga$^{n'}$ wajiñ′ga ɸiñké aɸi$^{u'}$ agɸá-bi 3
My daughter's husband the (nv. one) be bringing him hither, said, they say. And bird the one who took it homeward, they say

ega$^{n'}$ níkagahí aká ćɸi^{n} akí-i-biamá, Ictínike aká ctĭ aɸi$^{u'}$ akí-i-biamá.
as (=having) chief the (sub.) had it taken there to him, they say, Ictinike the (sub.) too was taken there to him, they say.

Ijaŋ′ge ɸañká na^{n}bá ćí^{n}te na$^{n'}$ ɸiñké Ictínike aká gɸă$^{n'}$-biamá Ga$^{n'}$
His daughter the ones who two perhaps grown the one who Ictinike the (sub.) took her to wife, they say. And

mi$^{n'}$gɸa^{u}i égа^{n}, ga$^{n'}$ gɸi$^{n'}$-biamá Ictínike aká. Waha$^{n'}$ɸicíge aká akí-biamá. 6
took a wife as, so sat, they say Ictinike the (sub.). Orphan the (sub.) reached there his home, they say.

"ɣa^{n}há, wajiñ′ga ɸiñké t′eáɸé agɸí," á-biamá. "Hé! epaɸa$^{n'}$! hé, epaɸa$^{n'}$!"
O grandmother, bird the (st. ob.) I killed it I have come home. said, they say. Oh! grandchild! oh! grandchild!

á-biamá. "ɣa^{n}há, wɸíta^{n}-tégɸe iñgáxa-gă há, uɸíza^{n} tĕ′di," á-biamá.
said, they say. O grandmother, [See notes.] make for me ! middle at the, said, they say.

Ga$^{n'}$ ɣí tĕ ngájidĕ′qti gɸi$^{n'}$-biamá Waha$^{n'}$ɸicíge aká iɣa$^{n'}$ ćɸa^{n}ba. Kĭ. 9
And tent the (std. ob.) filled with a very red light sat, they say Orphan the (sub.) his grandmother she too. And,

"ɣa^{n}há, waɸígije wi^{n} iñgáxa-gă," á-biamá Ga$^{n'}$ iɣa$^{n'}$ aká waɸígije gi-
O grandmother, hoop (of hide?) one make for me, said, they say. And his grandmother the (sub.) hoop made

áxa-biamá. Waɸígije biz′ iɸa$^{n'}$ɸa-bi tĕ′di, uhíta-bají-biamá Waha$^{n'}$ɸicíge
for him, they say. Hoop to dry was placed, they say when, was anxiously waiting for it, they say Orphan

aká. Ẽgiɸe bíze amá. "Haú, ɣa^{n}há, uɸíza^{n} tĕ gɸiñ′-gă há," á-biamá. 12
the (sub.). At length dry they say. Ho, grandmother, middle the sit ! said, they say.

Ga$^{n'}$ Waha$^{n'}$ɸicíge aká áciaɲá a-í-naji$^{n'}$-biamá, ɲjébe íɔnugaɲáɸica^{n} tĕ′di
And Orphan the (sub.) outside came and stood, they say, door towards the right hand at the

naji$^{n'}$-biamá. Kĭ gá-biamá iɣa$^{n'}$ ɸiñké, "ɣa^{n}há, ecé te há, ɲé níkaci$^{n'}$ga
stood, they say. And said as follows, they say his grandmother the (st. ob.), O grandmother, you say it shall . buffalo person

wáda^{n}b égа^{n} na^{n} ga$^{n'}$-qti éde cuɸé hĕ, epaɸa$^{n'}$ hĕ, ecé te há, ɣa^{n}há," 15
they are seen (?) usually so of that very sort (?) but goes to you (fem.) grandchild . (fem.), you say it shall . O grandmother,

á-biamá. Ga$^{n'}$ iɣa$^{n'}$ aká égiɸa$^{n'}$-biamá. ɲíaɲáta^{n} waɸígije ɸa^{n} banañ′ge
said he, they say. And his grandmother the (sub.) said to him, they say. From the tent hoop the (cv. ob.) making it roll by pushing

íɸa-biamá. ɲjébe tĕ áci ćɸa^{n}be atí-bi ɣĭ, ɣć ɸe uɸaí aká wi$^{n'}$ ga$^{n'}$
she sent it hither, they say. Doorway the outside emerging it came, they say when. buffalo this told of the (sub.) one so

tiɸa$^{n'}$-biamá. Waha$^{n'}$ɸicíge akᴀ́ kúsandĕ'qti iɸa$^{n'}$ɸa-biamá, ɻijébe tĕ'di
became suddenly (a cv. ob.), they say. Orphan the (sub.) through and through placed it, they say, doorway at the

t'éɸa-biamá. Ga$^{n'}$ iɻa$^{n'}$ éɸa^{n}ba ɖáda-bi ega$^{n'}$, iɻa$^{n'}$ akᴀ́ bɸúgaqti ágа-
killed it, they say. And his grand mother she too they cut up the animal, they say as (=having), his grandmother the (sub.) whole cut into slices, they say

3 biamá. Ta$^{n'}$wa^{n}gɸa^{n} waɸáta-bají-biamá. Iɻa$^{n'}$ akᴀ́ íɸiqɸi hébe gáxa-
they say. Nation did not eat anything, they say. His grandmother the (sub.) [See note.] piece made,

biamá. ɸicta$^{n'}$-bi ɻī, "ɻa^{n}há, íɸiqɸi cétĕ ani$^{n'}$ né te," á-biamá, "níkagahí
they say. Finished, they say when, O grandmother, [See note.] that pile having it you go will, said, they say, chief

ɸiñkĕ'di. Géce te há, ɻiní, gátĕ ɸiádi ɸaté teda^{n}+," á-biamá. "A$^{n'}$,
to the (st. ob.) You say as follows will . O son's wife, that your father eat he may . (fem.) [See note.] said, they say. Yes,

6 ga^{n}, éga^{n} taté, epaɸa$^{n'}$," á-biamá iɻa$^{n'}$ akᴀ́ Ga$^{n'}$ ĕ'di aɸá-biamá iɻa$^{n'}$ amá
and, so shall, grandchild, said, they say his grandmother the (sub.). And there went, they say his grandmother the (nv. sub.).

Ga$^{n'}$ ɻijébe tĕ'di ubáha^{n} ɸéɸa-bi ega$^{n'}$, ɻigɸísa^{n}ɸa ɸéɸa-bi ega$^{n'}$, agí-biamá
And doorway at the part of tent near entrance sent it off, they say having, turned herself around suddenly, they say having, she was returning home, they say

wa'újiñga akᴀ́. Kī gá-biamá íaɻa akᴀ́, "Da$^{n'}$bai-gă, da$^{n'}$bai-gă, da$^{n'}$bai-gă,"
old woman the (sub.). And said as follows, they say in the tent the one who (sub.), Look ye! Look ye! Look ye!

9 á-biamá. Da$^{n'}$be éɸa^{n}be ahí-bi ɻī, níaci$^{n'}$ga ctewa$^{n'}$ ɸiñgá-biamá.
said, they say. To look emerging arrived there, they say when, person soever there was none, they say.

(Waha$^{n'}$ɸicíge akᴀ́ iɻa$^{n'}$ ɸiñké waɸíonají giɻáxa-biamá, áda^{n} háci tĕ'di,
Orphan the (sub.) his grandmother the one who (ob.) invisible made his, they say, therefore after when,

a$^{n'}$ba wéduba$^{n'}$ tĕdíhi ɻī, "ɻa^{n}há, waɸíona ckí taté hă, i$^{n'}$ta^{n}," á-biamá)
day fourth time the, it arrived there when, O grandmother, visible you come back shall . now, said he, they say.

12 Kí Ictínike akᴀ́ gá-biamá, "Wa'újiñga wi^{n}áqtci uctĕ dega$^{n'}$ é te hă,"
And Ictinike the (sub.) said as follows, they say, Old woman just one remains but that is the one (?) .

á-biamá. Cī duba$^{n'}$ éga^{n}i tĕ Wéduba$^{n'}$ tĕdíhi ɻī, úɸikíha^{n} wi$^{n'}$
said, they say. Again four times it was so. Fourth time the, it arrived there when, sack of buffalo meat one

'i$^{n'}$-biamá iɻa$^{n'}$ akᴀ́, wajiñ'ga ɸiñkĕ áɲagɸa$^{n'}$-biamá. "ɻa^{n}há, i$^{n'}$ta^{n} waɸíona
carried on her back, they say his grandmother the (sub.), bird the (st. ob.) she carried the (cv. ob.) on top of a pile, they say. O grandmother, now visible

15 ckí taté hă," á-biamá. Ga^{n} iɻa$^{n'}$ amá aɸá-biamá, wajiñ'ga ɸiñkĕ
you come back shall . said, they say. And his grandmother the (nv. sub.) went, they say, bird the (st. ob.)

áɲagɸa$^{n'}$-biamá. Kī ɻí tĕ ɻaū'ge ahí-bi ɻī, ɻí tĕ ugájide aɸá-biamá.
she carried the (cv. ob.) on top of a pile, they say And tent the (std. ob.) near arrived there, they say when, tent the (std. ob.) began to shine with a red light, they say.

Ⱡíi ɤaⁿ′ha kĕ aɕá-biamá. Níkaciⁿ′ga amá égiɕaⁿ′-biamá, "Wuhu+!
Tents border the (lg. ob.) went, they say. People the (pl. sub.) said to (some one), they say. Oho!

Wahaⁿ′ɕiñgé aká wajiñ′ga t'éɕa-bi aⁿɕaᵒ′i ɤí′ctĕ. Ictínike t'éɕĕ ecaí
Orphan the (sub.) bird that he killed it we thought it when, Ictínike killed it you said

ɕaⁿ. Wahaⁿ′ɕiñgé iɤaⁿ′ amá ɕé 'iⁿ′ atí. Ĕbédi 'iᵒ ɕé daⁿ," é-naᵒ- 3
in the past. Orphan his grandmother the (mv. sub.) this carrying on her back has come. To whose lodge carrying on her back she goes ! said regularly.

biamá. Gaᵒ′ daⁿ′be najiᵒ′-biamá níkaciᵒ′ga amá. "Wuhu ! níkagahí ɟí
they say. And seeing stood, they say people the (pl. sub.). Oho! chief tent

tĕ′di 'iⁿ′ aɕaí," á-biamá. Ⱡijćbe tĕ′di ahí-bi egaⁿ′, wa'iⁿ′ tĕ gapuk'ité
to the carrying on her back she went, said, they say. Doorway at the reached, they say as (=having), load on her back the (ob.) making the sound "pu-ki" by falling

gáxa-biamá. "Hiⁿ′, ɟiní+, ɕiádi ɕisañ′ga mégaⁿ céte ɕaté taí-edaⁿ+," 6
she made it, they say. Oh! son's wife, your father your brother likewise this pile they eat it may (pl.) (fem.) [See note.]

á-biamá. "Daⁿ′bai-gă, daⁿ′bai-gă, daⁿ′bai-gă! Gátĕ ctī gaⁿ′-naⁿ áhaⁿ,"
said, they say. See (ye)! see (ye)! see (ye)! That thing too she has done it regularly !

á-biamá níkagahí aká. Gaⁿ Ictínike aká gá-biamá, "Wa'újiñga wiⁿáqtci
said, they say chief the (sub.). And Ictínike the (sub.) said as follows, they say. Old woman only one

ucté degaⁿ′ é ɕiᵒ tĕ, gañ′ɤí ĕbé tádaⁿ," á-biamá. Kī daⁿ′be a-í-biamá· 9
remains but she is the one and then who could? said, they say. And to see her they came, they say.

Kí égiɕe Waha^n′ɕicíge iɤaⁿ′ aká é akáma. "Wahaⁿ′ɕiñgé iɤaⁿ′ é aká hé,"
And behold Orphan his grandmother the (sub.) she was the one, they say. Orphan his grandmother she is the one (fem.),

á-biamá. "Haú, wiɟaⁿ′de aɕiⁿ′ gíi-gă," á-biamá. Gaⁿ ɕéte wa'iⁿ′ té ɕizaí
said, they say. Ho. my daughter's husband bring (ye) him hither, said, they say. And this pile bundle or pack the pile they took

tĕ, iɤaⁿ′ ɕiᵘ wa'iⁿ′ hi tĕ ɕizaí tĕ, wajiñ′ga ɕiñké ctī ɕizá-bi egaⁿ′, 12
when, his grandmother the (mv. ob.) pack that she took took it thither they when, bird the (st. ob.) too took, they say as (=having.)

ubáɟiɕaⁿ′ɕa-biamá Ictínike t'éɕĕ ɕiñ′ké iɕaⁿɕĕ ɕiñké edábe iɕaⁿ′ɕa-
hung it up, they say. Ictínike killed it the one who he put it down the one who also they put it down,

biamá. Ⱡi tĕ ngájidé′qti gɕiᵒ′-biamá. Gaⁿ Waha^n′ɕícige aká aɕiⁿ′ akíi-bi
they say. Tent the (std. ob.) shining with a very red light sat, they say. And Orphan the (sub.) taken him back thither, they say

egaⁿ′, jiñgá ɕiñké gɕaⁿ′-biamá. Gaⁿ′ gɕiⁿ-biamá, miⁿ′gɕaⁿ-bi egaⁿ′. 15
having, small the one who he took to wife, they say. So sat, they say. taken a wife, they say having.

Najíha ɕaⁿ′ íɕiskíski-qtiaⁿ′-biamá, gahá-bajī caⁿcaⁿ′-bi egaⁿ′, qɕaⁿ′jĕ-qtiaᵒ′-
Hair the part exceedingly tangled, they say, uncombed remained, they say having. exceedingly tangled,

biamá. Ictínike igáqɕaⁿ aká, "Wihé, umiⁿ′je he iⁿ′biqpáɕĕ te hĕ!
they say. Ictínike his wife the (sub.). Younger sister couch (or ring) lice he made fall by pressure on me accidentally will ! (fem)

Maⁿcíaɟaha égaⁿ gɕiñ′kiɟaí-ā hĕ! Wanāñ′deɕagɕáji eha^n !" á-biamá. 18
At a greater distance cause ye him to sit ! (fem.) You do not loathe him ! (fem.) said, they say.

Waha$^{n'}$ɸicíge igáqɸa^{n} éɸa^{n}ba gī ɸa-baɲ'qti gɸi$^{n'}$-biamá. Wa'ú akágiáhe
Orphan his wife she too very sad sat, they say. Woman the (sub.) to comb for him

'íɸa-bi ɤī, uɸí'age-na$^{n'}$-biamá Waha$^{n'}$ɸicíge aká. Ga$^{n'}$ gɸi$^{n'}$i tĕ, mi$^{n'}$gɸa^{n}i
promised, they say but, always unwilling, they say Orphan the (sub.). So he sat sign of complete action. taken a wife

3 égaⁿ. A$^{n'}$ba mi$^{n'}$ ma$^{n'}$ci tiɸa$^{n'}$ amá ɤi', wa'ú ɸiñké júgigɸe aɸá-biamá
having. Day sun was becoming high in the air, they say when. woman the one who with her his own be went, they say

maja$^{n'}$ gacíbaɻa. Ahíi tĕ hă. Neúɸica^{n} wi$^{n'}$ eca$^{n'}$ gɸi$^{n'}$ cí^{n}te ĕ'ɻa ahí-
land beyond (the village.) They arrived there . Lake one near to sat perhaps there arrived,

biamá wa'ú júgigɸe. Gɸi$^{n'}$-biamá, ni-ɤa$^{n'}$ha kĕdi. "Ni ɸéɸa^{n} ma$^{n'}$te
they say woman with her, his own. Sat, they say, shore by the. Water this (cv. ob.) beneath

6 bɸé tá miñke ɸa$^{n'}$ja, égiɸe ɸagɸé te hă. Agɸí-máji etéctewa^{n}, ga$^{n'}$
I go will I who though, beware you go homeward lest . I come back I not notwithstanding, still

gɸiñ'-gă. Agɸí tá miñke hă," á-biamá Waha^{n}ɸicíge aká "ɗé gáɸa^{n} éda^{n}
sit. I come back will I who . said, they say Orphan the (sub.) Forehead that part in particular (?)

wégaska^{n}a$^{n'}$ɸa-gă," á-biamá. ɗé ɸa^{n} ída^{n}bĕ'qti umúcka-biamá. Ga$^{n'}$
examine me as to it, said, they say. Forehead the part in the very middle was a depression, they say. And

9 waha$^{n'}$ɸicígai égaⁿ waqpáɸi^{n}i égaⁿ uhíi égaⁿ niéɸĕ da$^{n'}$etĕ-a$^{n'}$i tĕ, snaí
orphan as was poor as was brought up as was hurt perhaps sign of completed action, was scarred

tĕ, ɗé ɸan'di. Gaⁿ ní kĕ júhe aɸá-biamá. Ga$^{n'}$ ɗáqti ɸa^{n} éɸa^{n}be
sign of completed action, forehead on the part. And stream the (lg. ob.) fording went, they say. And only the head the part emerging

naji$^{n'}$-bi ega$^{n'}$, ɤigɸísa^{n}ɸá-bi ega$^{n'}$, wa'ú ɸiñké ugíkie íɸa-biama. "Edáda^{n}
stood, they say having, turned himself around, they say having, woman the one who speaking to her, his own sent (his voice) hither, they say. What

12 uwíbɸa tĕ síɸa-gă," á-biamá. "Ca$^{n'}$ hă," á-bi ega$^{n'}$, ní kĕ égiha áiáɸa-
I told you sign of past or complete action remember it, said, they say. Enough . said, they say having stream the (lg. ob.) beneath the surface had gone

biamá. Ga$^{n'}$ wa'ú ɸiñké xagé ɸiñké tĕ ga$^{n'}$ gɸíäji tĕ éta^{n} ni-ɤa$^{n'}$ha
they say. And woman the st. one was weeping (as she sat) as still he did not come back as so far bank, or shore

kĕ uhá ga^{n} xagé ma^{n}ɸi$^{n'}$-biamá. Ietáha kĕ ujéɸa-bi ega$^{n'}$, ja$^{n'}$-biamá
the (lg. ob.) following the course still weeping walked, they say. Eyelid the (lg. ob.) weary they say being, slept, they say

15 wa'ú aká. Maja$^{n'}$ ɸa^{n} ni-ɤa^{n}ha kĕ'di pahañ'ga ahíi ɸa^{n}ɻá akí-bi ega$^{n'}$,
woman the (sub.). Land the (place) bank, (or shore) by the first they reached there to the (place) she reached there again, they say having,

ĕ'di ja$^{n'}$-biamá. Ja^{n}t'ĕ'qti ja^{n} ké ɤi, ĕ'di akí-biamá nú aká. ɸ'iqí-biamá.
there she lay down, they say. Sound asleep she was lying when. there he reached there again, they say man the (sub.) He woke her by taking hold of her, they say.

"Agɸí hă. ꓛáhaī gă há," á-biamá. ꓛáha^{n} tiɸ́ga^{n} wada$^{n'}$be ɻí′jī, ́giɸe
I have returned . Arise ! said, they say. Arose suddenly, when she locked when behold

níaci^{n}ga aká úda^{n}qti akáma, najíla kĕ′ ctĭ úda^{n}qtí-bi ga$^{n'}$ wábagɸá ga^{n}
person the (sub.) was very good, they say, ´bair the (lg. ob.) too very good, they say as hesitated thro' shame or diffidence as

ɻigɸísa^{n}ɸá-biamá wa‘ú aká. "Hi^{n}+! na! wawɸ́aqáqa eha^{n}+! Níaci^{n}ga 3
she turned herself around, they say woman the (sub.). Oh! fie! you are one given to abusing people ! (fem.) Man

wi^{n} waqpáɸi^{n}qti ábɸixé degа$^{n'}$ ní ɸ́ɸandi ́gihiɸ́é degа$^{n'}$ gɸíăji ́ga^{n}
one very poor I took him as my husband but water at this he went beneath the surface but he has not returned as

axáge iɸáapé miñkć. Wawɸ́aqáqa eha^{n}+!" á-biamá. "Tĕnă′! wíe bɸi$^{n'}$," 6
I weep I wait for him I who sit. You are one given to abusing people ! (fem.) said, they say. Why! I I am,

á-biamá nú aká Ca$^{n'}$ na^{n} ána‘a^{n}-bají-biamá wa‘ú aká. "Téna′! gáɸa^{n}
said, they say to an the (sub.). Yet still she paid no attention to him, they say woman the (sub.). Why! that (place)

wégaska^{n}a^{n}ɸáɸĕ te ehé ɸa$^{n'}$ctĭ da$^{n'}$ba-gă há." Wa‘ú aká ɻigɸísa^{n}ɸá-bi
you examine me as to it will I said heretofore see it ' Woman the (sub.) turned herself around, they say

ega$^{n'}$, da$^{n'}$ba-bi ɻí, i^{n}téde ágin iɸa$^{n'}$-bi ega$^{n'}$, íagikigɸá-biamá. Kĭ ni-
as (= having), saw him, they say when now (a reversal of previous act, etc.) embraced him, her own, suddenly, they say as (= having), kissed him, her own, they say. And shore

ɻa$^{n'}$ha kĕ′di aɸá-bi ega$^{n'}$, ɬat‘i$^{n'}$xe ni-ɻa$^{n'}$ha ígabéqi^{n} gĕ uɸéwi^{n}ɸá-bi 9
(of the lake) to the went, they say as (= having), green scum that arises on water in springs, etc shore blown up there from (the water) the scattered collected, they say

ega$^{n'}$, wai$^{n'}$ giɻáxa-biamá wa‘ú ɸiñké, waté ctĭ giɻáxa-biamá Waha$^{n'}$-
as (= having), robe made for her, his own, they say woman the (sub.), skirt too made for her, his own, they say. Or-

ɸicíge aká wajiñ′ga a$^{n'}$cte wapúgahaháda-éga^{n}-má hi^{n}bé ɸa^{n} ctĭ wáji
phan the (sub.) bird as if those resembling short-eared owls moccasin the part too laid in great numbers

uta$^{n'}$-biama, wai$^{n'}$ ɸa^{n} ctĭ wáji wai$^{n'}$-biamá, ja^{n}- wćti^{n} ctĭ wi^{n} aɸi$^{n'}$-bi ɻí, 12
wore as moccasins, they say, robe the part too laid on in great numbers wore as a robe, they say, wood for hitting too one he had, they say when

íka^{n}ta$^{n'}$ ctĭ wáxa-biama. Ja^{n}- wćti^{n} kĕ ihɸ́ĕ-na$^{n'}$-bi ɸan′di wajiñ′ga aká
tied to it too he made them, they say. Wood for hitting the (lg. ob.) laid down the (lg. ob.) usually, they say when bird the (sub.)

gahut′ (a^{n}) ihć- na$^{n'}$- biamá. Ga$^{n'}$ igáqɸa^{n} ɸ́ɸa^{n}ba agɸá-biamá ꓷázĕ-qtei
crying out from being hit was placed horizontally suddenly usually they say. And his wife she too they started home, they say late in the afternoon

ɻí. É^{n}ɸa^{n}be aki-biamá ɬí kĕ. ꓶí kĕ baza$^{n'}$ agɸá-biamá ɻí ́giɸe níaci^{n}ga 15
when. Emerging (= in sight) they reached there again, they say tent the (lg. line). Tent the (lg. line) pushing among them went back, they say when at length people

amá ́giɸa^{n}-na$^{n'}$-biamá, "Nă! Waha$^{n'}$ɸiñgé igáqɸa^{n} níkaci$^{n'}$ga ájiqti
the (pl sub.) said to (one) regularly, they say, Why! Orphan his wife person very different

akédega^{n} júgɸe agɸíi hã. Waha$^{n'}$ɸiñgé t'éɸai ebɸéga^{n}." Ha$^{n'}$ega^{n}tceádi
be is but with him she has come back . Orphan he has killed I think. In the morning now past

égan aɸá-biamá. "Nã! níkaci$^{n'}$ga aká úda^{n} hégabájī," éna^{n}-biamá níaci$^{n'}$ga
so went, they say. Why! person the (sub.) good not a little. said, usually, they say people

3 amá. Akí-biamá ɻí tĕ'di ɸéama wajiñ'ga amá húta^{n} za'ĕ'qtia$^{n'}$
the (pl. sub.) Reached there, his home, they say tent to the. These birds the (pl. sub.) crying out made a great noise

biamá ɻí tĕ akí-bi ega$^{n'}$. Ietínike igáqɸa^{n} aká. "I^{n}téde, wihé wíci'e
they say tent the (std. ob.) reached there, his home, they say having. Ietínike his wife the (sub.). But now, younger sister my sister's husband

umi$^{n'}$je ɸa^{n} hébe ágɸi^{n} te, ehé," á-biamá. "Nã', ja$^{n'}$ɸehá, ɸíci'e hé égiɸe
rug the part sit on may, I say, said, they say. No, elder sister, your sister's husband louse beware

6 éɸibiqpáɸĕ te hĕ'," á-bi ega$^{n'}$, umi$^{n'}$je ígiɸibéqi^{n} ɸéɸa-biamá. Ietínike
he let it fall on you by pressure accidentally lest , (fem.), said, they say having, rug turned it up for the owner sent it off, they say. Ietínike

igáqɸa^{n} aká xagé-na^{n} ca^{n}ca$^{n'}$-biamá. Kī' égiɸe iɸádi aká égiɸa$^{n'}$-biamá,
his wife the (sub.) weeping regularly always, they say. And at length her father the (sub.) said to (him), they say,

Ietínike é waká-bi ega$^{n'}$, "Maja$^{n'}$ ɸéɸa^{n} ɸéɸa^{n}sk édega^{n} wéɸigɸa^{n} gaqáqa
Ietínike that he meant, they say having, Land this this size but plan with many branches

9 uɸíɸai ɸa$^{n'}$ctī. Ciñ'gajiñ'ga xagé i$^{n'}$ɸacta$^{n'}$jī hã," á-biamá i^{n}c'áge aká.
they told of you in the past Child weeping does not stop for me . said, they say old man the (sub.)

Ietínike igáqɸa^{n} é waká-biamá, Waha$^{n'}$ɸicíge qtáɸai tĕ. Kī Ietínike
Ietínike his wife that meant, they say, Orphan she loved the. And Ietínike

aká égiɸe égiɸa$^{n'}$-biamá, Waha$^{n'}$ɸicíge ukía-bi ega$^{n'}$, "Kagé, ma$^{n'}$sa máqa^{n}
the (sub.) at length said to (him), they say, Orphan spoke to him, they say having, Younger brother, arrow-shaft to cut with a knife

12 añgáɸe te hã. ɸiɻáha^{n} ma$^{n'}$ i^{n}wiñ'gaxe te hã," á-biamá Ietínike aká.
let us two go . Your wife's brother arrow let us make for them . said, they say Ietínike the (sub.).

Kī Waha$^{n'}$ɸicíge aká ía-bají-biamá. Kī' eī égiɸa$^{n'}$-biamá Ietínike aká.
And Orphan the (sub.) did not speak, they say. And again said to him, they say Ietínike the (sub.),

"Kagé, ɸiɻáha^{n} ma$^{n'}$ i^{n}wiñ'gaxe te hã. Ma$^{n'}$sa máqa^{n} añgáɸe te hã,"
Younger brother, your wife's brother arrow let us make for them Arrow-shaft to cut let us two go .

15 á biamá. "Ké, ji^{n}ɸéha, égan te hã," á-biamá Waha$^{n'}$ɸicíge aká. Ga$^{n'}$
said, they say. Come, elder brother, so let . said, they say Orphan the (sub.). And

Ietínike aká gī'+ɸéqtia$^{n'}$-biamá, júgɸe aɸé ta aké-ga^{n}. Wáɸaha tĕ itéɸĕ
Ietínike the (sub.) was exceedingly delighted, they say, with him he was about to go, as. Clothing the to put away

'íɸĕ ɻí, uíɸi'agá-biamá Ietínike aká. "Ga$^{n'}$ áɸahá-gã! Éata^{n} itéɸaɸĕ tã,"
spoke of when, was unwilling for him, they say Ietínike the (sub.). Still (at any rate) wear the clothing! Why you put it away should!

18 á biamá Ietínike aká Ga$^{n'}$ júgɸe aɸá-biamá. Qɸabé cúgaqti ci^{n}te ɻa$^{n'}$ha
said, they say Ietínike the (sub.) And with him went, they say. Tree very thick it may be border

kĕ′ ahí-biamá ɤ̨ī, égi¢e zizíka gia$^{n'}$ a¢á biamá. Kī q¢abé á-i¢a$^{n'}$-biamá.
the (dg. ob.) reached there, they say when, behold wild turkey flying went, they say. And tree alighted on, they say.

"Wā! kagé, wakída-gă há. Wi^{n} b¢áte aja$^{n'}$ te hă, basua$^{n'}$," á-biamá
Oh! younger brother shoot at them ' One I eat I re- chue may . pushed on a stick to be roasted (?) said, they say

Ictínike aká. "Nă′, ji^{n}¢éha, wana$^{n'}$q¢i^{n}qti añgá¢e," á-biamá Waha$^{n'}$¢icíge 3
Ictinike the (sub.). No, elder brot er, in great haste we go, said, they say Orphan

aká. "Wā! kagé, wi^{n} t'eañ′ki¢á-gă há," á-biamá Ictínike aká "Dáda^{n},
the (sub.). Why! younger brother one kill for me ! said, they say Ictinike the (sub.). What,

wiji$^{n'}$¢ĕ dáda^{n} 'i¢ĕ-nañ′di, ¢acta$^{n'}$jī ă ímahi^{n} áha^{n}," á-bi ega$^{n'}$, Waha$^{n'}$¢icíge
my elder brother what speaks about whenever, does not stop speaking ! truly ! (in soliloqu.), said, they say having, Orphan

amá ĕ′di a¢á-bi ega$^{n'}$, wakíde téga^{n} mañ′dĕ kĕ g¢ízĕ amá. Úsañga ma$^{n'}$ 6
the (mv. sub.) there went, they say having, to shoot in order bow the (lg. ob.) was taking his own, they say. Barely, or just about to arrow

kĕ ¢ida$^{n'}$qti ta ta$^{n'}$ ɤ̨ī, "Uɲá hă!" á-biamá Ictínike aká, jijí iá-bi ega$^{n'}$. Kī
tā (lg. ob.) pulled hard on the bow-string the fu- ture sign (std. ob.) when, Lodge on a limb ! said, they say Ictinike the (sub.), whis- per- ing spoke, they say having. And

Waha$^{n'}$¢icíge aká wakída-bi ega$^{n'}$, wi^{n} kúsandĕ′qti i¢a$^{n'}$¢a-biamá. "Uɲá
Orphan the (sub.) shot at, they say having, one through and through placed (the bird), they say. Lodge on a limb

hă, uɲá hă!" á-biamá Ictínike aká. Uq¢á¢ĕ í ɤ̨ī, hebádi uɲá amá. 9
' lodge on a limb ! said, they say Ictinike the (sub.). Falling from a height it was coming when, on the way it lodged in a limb, they say.

"Wuhú! káge-sañ′ga, i$^{n'}$ne hí ¢é¢a-gă há," á-biamá Ictínike aká. "Nă′,
Oho! friend younger brother, climb for me reach send off ! said, they say Ictinike the (sub.). No,

ji^{n}¢éha, ga$^{n'}$ añgá¢e te hă′, á-biamá Waha$^{n'}$¢icíge aká. "Wā! eáta^{n} ma$^{n'}$
elder brother, still let us two go . said, they say Orphan the (sub.). Why! where- fore arrow

kĕ′ etī ¢aa$^{n'}$na tă. á-biamá Ictínike aká. "Agíhi ¢é¢a-gă há" "Nā! dáda^{n} 12
the too you aban- don should? said, they say Ictinike the (sub.). Reach there for it [=Go quickly after it]. send off ' Fie! what

wiji$^{n'}$¢ĕ dáda^{n} 'i¢ĕ-nañ′di ¢acta$^{n'}$jī ímahi^{n}-na^{n} áha^{n}," á-biamá Waha$^{n'}$¢icíge
my elder brother what speaks about when- ever does not stop speaking truly usu ally ! (in so- liloquy), said, they say . Orphan

aká. Áne ¢é ga$^{n'}$¢a amá. Q¢abé tĕ′di a¢á-biamá Waha$^{n'}$¢icíge amá, hidé
the (sub.). Climb- ing to go was wishing, they say. Tree to the (std. ob.) went, they say Orphan the (mv. sub.), base

tĕ′di. "Wā! céma itéwa¢ĕ ma^{n}¢iñ′-gă há. Utcíje u¢ú¢ia$^{n'}$¢ĕ ɤ̨ī ¢isé tai 15
to the. Why! those to place them away walk ' Thicket impedes your progress when tear it lest

égi¢e," á-biamá Ictínike aká. Wajiñ′ga ¢é wéɤ̨i'a^{n} nacki wáji-ma é
beware, said, they say Ictinike the (sub.). Bird this ornament head those put on thick that

wáwaká-bi ega$^{n'}$, ca$^{n'}$ wai$^{n'}$ gĕ′ ctĕwa$^{n'}$ wáji wai$^{n'}$ te hă wajiñ′ga ¢añká.
meant them, they say having, in fact robe too scattered even put on thick wore as a robe (com- plete action) bird those who.

Ga$^{n'}$ Waha$^{n'}$¢icíge wáɸaha tĕ́ gɸíɔnud égaⁿ itégiɸĕ ɸé ama hắ, qɸabé hidé
And Orphan clothing the pulled off his having to put his own down was going, they say tree base

tĕ́di. Ictínike aká égiɸa$^{n'}$-biamá hă, "Qɸabé ɸétĕ snedé tígɸe," á-biamá
to the Ictinike the (sub.) said to (it), they say Tree this (std. ob.) tall (std. ob.) becomes so, said, they say

3 Ictínike aká, jijí iá-bi egaⁿ$^{'}$. Waha$^{n'}$¢icíge wanáʻaⁿ égaⁿ égaⁿ íe tĕ
Ictinike the (sub.), whispering spoke, they say having. Orphan heard a little as word the

wémaxe amá. "Nă! jiⁿɸéha, edéce égaⁿ ă," é amá. ɖá qáɸa wadaⁿ$^{'}$be égaⁿ.
was asking him about it, they say. Why! elder brother, what did you say ? was saying, they say. head backward looked having.

"Edéhe tă. Ga$^{n'}$ i$^{n'}$gi ɸeɸi$^{n'}$ gaⁿ aɸi$^{n'}$ gɸí-de bɸaté tá miñke, ehé miñké,
What I should say Still returning for me this (mv. one) so he brings it back, when I eat it will I who, I was saying as I sat,

6 káge-sañ$^{'}$ga," á-biamá Ictínike aká. Ga$^{n'}$ cī ɸé ama hắ, áne qɸabé tĕ. Kī
friend younger brother, said, they say Ictinike the (sub.). And again was going, they say climbing tree the (std. ob.). And

cī́ égiɸa$^{n'}$-biamá Ictínike aká, "Qeabé ɸétĕ snedé tígɸe," á-biamá Ictínike
again said to (it), they say Ictinike the (sub.), Tree this (std. ob.) tall (std. ob.) it becomes, said, they say Ictinike

aká, jijí iá-bi egaⁿ$^{'}$. Kī cī́ Waha$^{n'}$¢icíge wanáʻaⁿ égaⁿ égaⁿ cī wémaxe
the (sub.), whispering spoke, they say having. And again Orphan heard a little as again was asking him about it,

9 amá. "Nă! jiⁿɸéha, edéce égaⁿ-na$^{n'}$ ă," cī é amá. "Nă! edádaⁿ edéhe tă,
they say. Why! elder brother, what have you been saying occasionally ? again was saying, they say. Why! what I say something should ?

káge-sañ$^{'}$ga," á-biamá Ictínike aká. "Gaⁿ edábĕqtei i$^{n'}$hi ɸiⁿ, ehé miñke,"
friend younger brother, said, they say Ictinike the (sub.). And very nearly he has reached it for me the (mv. ob.), I was saying as I sat,

á-biamá Ictínike aká. Ga$^{n'}$ cī eɸáha ɸé amá áne. Kī cī́ égiɸa$^{n'}$-biamá
said, they say Ictinike the (sub.). And again further was going, they say climbing. And again said to (it), they say

12 Ictínike aká, cī jijí iá-bi egaⁿ$^{'}$, "Qɸabé ɸétĕ snedé tígɸe," á-biamá. Kī
Ictinike the (sub.), again whispering spoke, they say having, Tree this (std. ob.) tall (std. ob.) it becomes, said, they say. And

Waha$^{n'}$¢icíge wanáʻaⁿ égaⁿ égaⁿ cī wémaxe amá. "Nă! jiⁿɸéha, edéce
Orphan heard a little as again was asking him about it, they say. Why! elder brother what have you been

égaⁿ-naⁿ$^{'}$ ă," cī é amá. "Nă! edádaⁿ edéhe tă, káge-sañ$^{'}$ga," á-biamá
saying occasionally ? again was saying, they say. Why! what I say something should ? friend younger brother, said, they say

15 Ictínike aká. "Gaⁿ$^{'}$ edábĕqtei i$^{n'}$hi ɸiⁿ, ehé miñke," á-biamá Ictínike aká.
Ictinike the (sub.). And very nearly he has reached it for me the (mv. one), I was saying, as I sat, said, they say Ictinike the (sub.).

Cī́ ɸé ama hắ, cī áne. Ga$^{n'}$ wéɔpuhĕ́qti ma^{n}ɸi$^{n'}$ ama hắ, íe tĕ waná'a^{n}
Again was going, they say again climbing. And very apprehensive was walking, they say word the he heard something

etéwa$^{n'}$ wéja-na$^{n'}$-bi egaⁿ$^{'}$. Kī égiɸe cī égiɸa$^{n'}$-biamá, "Qɸabé ɸétĕ snedé
notwithstanding always denied it, they say as. And at length again said to it, they say, Tree this (std. ob.) tall

18 tígɸe," cī á-biamá. Cī́ edíhi wanáʻaⁿ égaⁿ, pí wémaxe amá. "Nă! jiⁿɸéha,
(std. ob.) becomes. again said, they say. And at that time understood it as, again he was questioning him. Why! elder brother,

edéce égaⁿ-naⁿ′ ă," cī é amá. "Edéha-máji, á-biamá. Qɕabé ɕétĕ máxe
what have you been saying occasionally — again — was saying, they say. — I said something — I not, said he, they say. — Tree — this (std. ob.) — upper world

iɕábat'u te, ehée hă," á-biamá Ictínike aká. Gaⁿ qɕabé tĕ utiⁿ′ ihéɕaɕá
let it extend to, — I said — said, they say — Ictinike — the (sub.). — And — tree — the (std. ob.) — hitting it — he brought a horizontal ob. against it here and there

uɕícaⁿ najiⁿ′-biamá. "Qɕabé ɕétĕ snedé tigɕé te, ehée hă," á-biamá. Gaⁿ′ 3
going around it — he stood, they say — Tree — this (std. ob.) — tall — let it (the lg. ob.) become suddenly, — I said — said, they say. — And

qɕabé aká máxe iɕábat'ú amá. Wahaⁿ′ɕicíge máxe iɕábisaṇdĕ′qti kĕ′ŋa
tree — the (sub.) — upper world — extended to, they say. — Orphan — upper world — in a very narrow space between (the tree and the upper world) — at the

najiⁿ′ amá. "Hé-ŋ!" é ama hă′, Waha ⁿ′ɕicíge. Gaⁿ xagé-naⁿ caⁿcaⁿ′ amá.
was std., they say. — Alas! — was saying, they say — Orphan. — And — was crying regularly — always — they say.

Najíha ɕaⁿ′ ctī naqɕaⁿ′jĕ-qtiaⁿ′ amá. Égiɕe sabájiqti Qiɕá Wéganíbe 6
Hair part — too — was exceedingly tangled, they say. — At length — very suddenly — Eagle — Young White Eagle

wáɕadaí-ma wiⁿ′ ahí-biamá, xagé najiⁿ′ taⁿ. "Níaciⁿga edéce ɕátaⁿcé ă,"
those called that — one — arrived there, they say, — weeping — stood — the (std. ob.). — Person — what are you saying as you stand !

á-biamá. "Há, ŧigaⁿ′! há, ŧigaⁿ′! bá, ŧigaⁿ′!" á-biamá Waha ⁿ′ɕicíge aká.
said, they say. — Oh! — grandfather — oh! — grandfather — oh! — graedfather — said, they say — Orphan — the (sub.).

"Haú, kégaŋgā! ugɕá-gā há," á-biamá Qiɕá aká. "Aⁿhaⁿ′, ŧigaⁿ′ha," á-biamá 9
Ho, — come, do so! — confess — said, they say — Eagle — the (sub.). — Yes, — O grandfather, — said, they say

Waha ⁿ′ɕicíge aká. "Ł̣igaⁿ′ha, qɕabé cúgaqti ihéɕĕ qéki gaⁿ′qti-naⁿ ɕaŋ′di,
Orphan — the (sub.). — O Grandfather, — tree — dense very — laid down — foot of the bluff — just that sort (?) — at the place,

ŧigaⁿ′ha, waníta aⁿ′paⁿ núga jiŋ′ga édegaⁿ′ áɕagíaⁿ naŋkáce-naⁿ wiᵉ′ bɕíⁿ hă,
O grandfather, — quadruped — elk — male animal — small — but (in the past)! — you were flying over it regularly — one — I am

ŧigaⁿ′ha," á-biamá Waha ⁿ′ɕicíge aká. "Haú, caⁿ′ hă," á-biamá Qiɕá aká.
O grandfather, — said, they say — Orphan — the (sub.). — Ho, — enough — said, they say — Eagle — the (sub.).

"ɕiŧigaⁿ wiⁿ tí taté," á-biamá. Gaⁿ′ aɕá-biamá Qiɕá ama. Cī gī′ɕají′qti cī 12
Your grandfather — one — come — shall, — said, they say. — And — went, they say — Eagle — the (my. sub.). — Again — very sad — again

Waha ⁿ′ɕicíge xagé najiⁿ′ amá. Cī égiɕe Hégа amá ahí-biamá. Cī íe égiɕaⁿ′i
Orphae — crying — was std., they say. — Again — at length — Buzzard — the (my. sub.) — arrived, they say. — Again — word — said to him

tĕ égiɕaⁿ′-biamá. Cī Waha ⁿ′ɕicíge íe tĕ égiɕaⁿ′ amá. Cī waníta wiⁿ
the — said to him, they say. — Again — Orphan — word — the — was saying, they say (?) — Again — quadruped — one

úwagiɕá amá. Cī égaⁿ, "Haú, caⁿ′ hă. ɕiŧigaⁿ wiᵉ tí taté," á-biamá. 15
he was telling about to them, they say. — And — so. — Ho, — enough — Your grandfather — one — come — shall, — said, they say.

Gaⁿ′ aɕá-biamá Hégа amá. Cī gī′ɕají′qti cī Waha ⁿ′ɕicíge xagé najiⁿ′ amá.
And — went, they say — Buzzard — the (my. sub.) — Again — very sad — again — Orphan — crying — was std., they say.

Cī égiɕe ɣáxe amá ahí-biamá. Cī égiɕaⁿ′-biamá íe tĕ. Gañ′ɣī cī
Again — at length — Crow — the (my. sub.) — arrived there, they say. — Again — said to him, they say — word — the. — And then — again

Waha$^{n'}$ᵭicíge cī égiᵭa$^{n'}$ amá, cī waníta wi^{n} úwagiᵭá amá. "Hau, ca$^{n'}$ hă.
Orphan again was saying, they say. again quadruped one he was telling about to them, they say. Ho, enough .

ᵭiíga^{n} wi^{n} tí taté," á-biamá. Ga$^{n'}$ aᵭá-biamá Ꞟaxe ama. Cī gī'ᵭajīqti
Your grandfather one come shall, said, they say. And went, they say Crow the (mv. sub.). Again very sad

3 cī Waha$^{n'}$ᵭicíge xagé najī$^{n'}$ amá. Cī égiᵭe Wajíbesnéde amá ahí-biama.
again Orphan crying was std., they say. Again at length Magpie the (sub.) arrived there, they say.

Cī égiᵭa$^{n'}$-biamá íe tĕ. Gañ'Ꞟī cī Waha$^{n'}$ᵭicíge cī égiᵭa$^{n'}$ amá, cī
again said to him, they say word the. And then again Orphan again was saying to him, they say. again

waníta wi$^{n'}$ úwagiᵭá amá. "Hau, ca$^{n'}$ najiñ'-gă. ᵭiíga^{n} tí taté,"
quadruped one was telling about to them, they say. Ho, still (yet) stand. Your grandfather come shall,

6 á-biamá. Ga$^{n'}$ aᵭá-biamá Wajíbesnéde amá. Égiᵭe Qiᵭá amá ahí-
said, they say. And went, they say Magpie the (mv. sub.). At length Eagle the (mv.-sub.) arrived there,

biamá. "Haú, atí hă," á-biamá Qiᵭá aká. "Há, ɟiga$^{n'}$! há, ɟiga$^{n'}$!
they say. Ho, I have come . said, they say Eagle the (sub.). Oh! grandfather! oh! grandfather!

há, ɟiga$^{n'}$!" é amá Waha$^{n'}$ᵭicíge waha$^{n'}$'e ga$^{n'}$. "Hau! áhi baca$^{n'}$ ᵭa^{n}
oh! grandfather! was saying, they say Orphan making a special petition as. Ho! wing bent part the (part)

9 a^{n}wa^{n}ᵭ'-ada$^{n'}$ nañ'ka kĕ ga$^{n'}$ na$^{n'}$sa^{n} ᵭéᵭa-gă. Égiᵭe ictá níbᵭa te. Ictá-
grasp me and back the (lg. ob.) at any rate lie with legs stretched out. Beware eye you open lest. Eye

ᵭipi$^{n'}$ze jañ'-gă," (á-biamá Qiᵭá aká). Gí'i^{n} agᵭá-biamá, qᵭabé uᵭíca^{n}
closed recline, said, they say Eagle the (sub.). Carrying him on his back started home, they say. tree around

gawi$^{n'}$xe ga^{n}. Ujéᵭa-qti-na$^{n'}$-bi ᵭan'di qᵭabé gaqá gĕ áta^{n} iᵭa$^{n'}$-na$^{n'}$-
flying around as. He was generally very tired (or every time that he was tired) when tree branch the (scattered) trod on stood suddenly, each time,

12 biamá. 'A$^{n'}$zigiᵭá-bi ꞞĪ- na$^{n'}$ cī agᵭé-na$^{n'}$-biamá. Kī cī' égiᵭe Héga
they say. He rested, they say when often again started home often, they say. And again at length Buzzard

amá ahí-biamá. "Haú, atí hā," á-biamá Héga aká. "Há, ɟiga$^{n'}$! há,
the (mv. sub.) reached there, they say. Ho, I have come . said, they say Buzzard the (sub.). Oh! grandfather! oh!

ɟiga$^{n'}$! há, ɟiga$^{n'}$!" é amá Waha$^{n'}$ᵭicíge, waha$^{n'}$'e ga$^{n'}$. "Hau! Áhi baca$^{n'}$
grandfather! oh! grandfather! was saying, they say Orphan, making a special petition as. Ho! Wing bent part

15 ᵭa^{n} a^{n}wa^{n}ᵭ'- ada$^{n'}$ nañ'ka kĕ ga$^{n'}$ na$^{n'}$sa^{n} ᵭéᵭa-gă. Égiᵭe ictá níbᵭa te
the (part) grasp me and back the (lg. ob.) at any rate lie with legs stretched out. Beware eye you open lest

hă'. Ictá-ᵭipi$^{n'}$ze jañ'-gă há. Ma^{n}ᵭi$^{n'}$ wáspa-máji," á-biamá Héga aká. Ga$^{n'}$
. Eye closed recline ! Walking I do not behave, said, they say Buzzard the (sub.). And

cī gí'i^{n} agᵭá-biamá, qᵭabé uᵭíca^{n} gawi$^{n'}$xe ga$^{n'}$. Ujéᵭaqti-na$^{n'}$-bi ᵭan'di
again carrying him on his back started home, they say, tree around flying around as. Every time that he was tired, they say when

qɸabé gaqá gĕ áta^{n} iɸa$^{n'}$-na$^{n'}$-biamá. 'A$^{n'}$zigiɸá-bi ɣĭ- na$^{n'}$ cĭ agɸé-na$^{n'}$-
tree branch the (scattered) trod on stood suddenly, each time, they say. He rested, they say when often again started home, often.

biamá Kĭ cĭ' ɣáxe amá ahí-biamá. "Hau, atí hă," á-biamá ɣáxe
they say. And again Crow the (mv. sub.) arrived, they say. Ho, I have come . said, they say Crow

aká. "Há! ɟiga$^{n'}$! há, ɟiga$^{n'}$! há, ɟiga$^{n'}$!" á-biamá Waha$^{n'}$ɸicíge waha$^{n'}$'e 3
the (sub.). Oh! grandfather! oh! grandfather! oh! grandfather! said, they say Orphan making a special petition

ga$^{n'}$. "Hau! Áhi baca$^{n'}$ ɸa^{n} a^{n}wa^{n}ɸ'-ada$^{n'}$ naŭ'ka kĕ ga$^{n'}$ na$^{n'}$sa^{n} ɸé'ɸa-gă.
as Ho! Wing bent part the (part) grasp me and back the (lg. ob.) at any rate lie with legs stretched out.

Égiɸe ictá níbɸa te hă'. Ictá-ɸipi$^{n'}$ze jaŭ'-gă há," á-biamá ɣáxe aká.
Beware eye you open lest . Eye closed recline ! said, they say Crow the (sub.).

Gí'i^{n} agɸá-biamá, qɸabé uɸíca^{n} gawi$^{n'}$xe ga$^{n'}$. Ujéɸaqti-na$^{n'}$-bi ɸan'di 6
Carrying him on his back started home, they say, tree around flying around as. Every time that he was tired, they say when

qɸabé gaqá gĕ áta^{n} iɸa$^{n'}$-na$^{n'}$-biamá. 'A$^{n'}$zigiɸá-bi ɣĭ-na$^{n'}$ cĭ agɸé-na$^{n'}$-
tree branch the (pl.) trod on stood suddenly, each time, they say. He rested, they say when, often again started home often,

biamá. ɣáxe ɸi^{n} ĕdíhi ɣĭ'ji, ma^{n}ɸa$^{n'}$ ictáxa^{n}xa^{n} gáxa-bi ega$^{n'}$, égiɸe
they say. Crow the mv. one reached there when secretly eyes slightly open made, they say having, behold

ɟan'de kĕ ugázi da$^{n'}$ba-biamá. Píqti waha$^{n'}$'e ja$^{n'}$-biama: "Há, ɟiga$^{n'}$! 9
ground the (lg. ob.) made a yellow glare saw, they say. Anew making a special petition he lay, they say: Oh! grandfather!

há, ɟiga$^{n'}$! há, ɟiga$^{n'}$!" é amá Waha$^{n'}$ɸicíge. Égiɸe Wajíbesnéde amá
oh! grandfather! oh! grandfather! was saying, they say Orphan. At length Magpie the mv. one

áiátiagɸá-biamá, húta^{n}. "Atí hă," á-biamá Wajíbesnéde aká. "Há, ɟiga$^{n'}$!
was coming very suddenly, they say, crying out. I have come . said, they say Magpie the (sub.). Oh! grandfather!

há, ɟiga$^{n'}$! há, ɟiga$^{n'}$!" é amá Waha$^{n'}$ɸicíge, waha$^{n'}$'e ga$^{n'}$. "Hau! Áhi 12
oh! grandfather! oh! grandfather! was saying, they say Orphan, making a special petition as. Ho! Wing

baca$^{n'}$ ɸa^{n} a^{n}wa^{n}ɸ'- ada$^{n'}$ naŭ'ka kĕ ga$^{n'}$ na$^{n'}$sa^{n} ɸé'ɸa-gă. Égiɸe ictá
bent part the (part) grasp me and back the (lg. ob.) at any rate lie with legs stretched out. Beware eye

níbɸa te hă'. Ictá-ɸipi$^{n'}$ze jaŭ'-gă há," á-biamá Wajíbesnéde aká. Kĭ
you open lest . Eye closed recline ! said, they say. Magpie the (sub.). And

Wajíbesnéde amá gí'i^{n} akí-biamá. Wajíbesnéde aká t'ĕ'qtci akíja^{n}-biamá. 15
Magpie the (mv. sub.) carrying him on his back reached there again, they say. Magpie the (sub.) very dead reached there again and lay down, they say.

Waha$^{n'}$ɸicíge aká waha$^{n'}$'a-bi ega$^{n'}$, "Há, ɟiga$^{n'}$! há, ɟiga$^{n'}$! há, ɟiga$^{n'}$!"
Orphan the (sub.) made a special petition, they say having. Oh! grandfather! oh! grandfather! oh! grandfather!

á-biamá. Qɸabé tĕ uɸíca^{n} aɸá-bi ɣĭ égiɸe Ictínike aká wáɸaha ɛɟaí
said, they say. Tree the (std. ob.) around it went, they say when beheld Ictinike the (sub.) clothing his

tĕ ĕ'di a$^{n'}$ɸa agɸá-bi té amá, wáɸaha Waha$^{n'}$ɸicíge ɛɟá tĕ áɸaha 18
the (col. ob.) there abandoning he had gone back, they say. clothing Orphan his the (col. ob.) wearing it

agᵭá-bi tᵭ amá. Ictínike aká wáᵭaha tĕ áᵭaha akí-bi egaⁿ′, wajiñ′ga
had gone back, they say. Ictinike the (sub.) clothing the (el. ob.) wearing it having reached there again, they say. bird

ᵭañká húta^{n}-bají′-qti-bí ctĕwaⁿ′ ĕ′qtei húta^{n} gáxe-naⁿ′-biamá. "Qᵭíäjï
the ones who not crying out at all, they say notwithstanding he himself crying out pretended often, they say. Silent

3 égaⁿ gᵭiⁿ′i-gă. Naxíde wánazá'e," é-naⁿ-biamá Ictínike aká. Égiᵭe
do sit ye. Inner ear you make a great uproar by crying out, said often, they say Ictinike the (sub.). At length

Waha^{n}′ᵭicíge hidé gᵭí tĕ wajiñ′ga aká wáᵭaha aká ígiᵭaha^{n}′-bi egaⁿ′,
Orphan bottom had returned to when bird the (sub.) wore them the (col. sub.) having known him, (master), their own they say.

húta^{n} za'ĕ′qti gᵭiⁿ′-biamá, Ictínike aká wáᵭahá-bi egaⁿ′. Ictínike aká
crying out making a great noise sat, they say Ictinike the (sub.) having worn them. they say. Ictinike the (sub.)

6 égiᵭa^{n}-naⁿ′-biamá, "Qᵭíäjï égaⁿ gᵭiⁿ′i-gă. Naxíde wánazá'e," á-biamá.
was saying often to (the birds), they say, Silent do sit ye. Inner ear you make a great uproar by crying out, said, they say.

Waha^{n}′ᵭicíge aká maⁿ′jiha kĕ ugína-bi ɤɪ′, égiᵭe Ictínike amá ćctī
Orphan the (snb.) quiver the (lg. ob.) sought his own, they say when, behold Ictinike the (my. sub.) it too

aᵭiⁿ′ agí-bi tᵭ amá. Maⁿ′jiha eɤá-bi kĕ ᵭíqᵭe maⁿ′jiha kĕ ĕ′di a^{n}′ᵭa
he had returned home with it, they say. Quiver his, they say the (lg. ob.) rushes quiver the (lg. ob.) there leaving it

9 agí-bi ké amá. Maⁿ′ tĕ da^{n}′ba-bi ɤɪ, égiᵭe hidé gapái d'úba ᵭíqᵭe tĕ′di
he had returned home, they say. Arrow the (col. ob.) saw, they say when behold base cut sharp some rushes in the

aᵭiⁿ′-bi ké amá. Miɤáha waiⁿ′ ᵭaⁿ′ ctī ĕ′di a^{n}′ᵭa agí-bi ᵭa^{n}′ amá. Gī′ᵭa-
he had the col. they say. Raccoon skin robe the (garment) too there it had been left when he had come back, they say. Very

bají′-qti maⁿ′ tĕ ᵭizá-bi egaⁿ′, hidé gapái tĕ ᵭiᵭúᵭuta^{n}′-bi egaⁿ′, cć waníta
sad arrow the having taken, they say. base cut sharp the having pulled straight often, they say, that quadruped

12 úwagiᵭaí-ma ᵭa^{n}′ bᵭúgaqti égaⁿ t'éwakiᵭá-bi egaⁿ′, agᵭá-biamá. Ictínike
those about which he had told in the past about all he killed them purposely, they say having, he started home, they say. Ictinike

miɤáha waiⁿ′ ᵭaⁿ iᵭéᵭiⁿ agᵭá-biamá, maⁿ′jiha kĕ′ ctī. Wajiñ′ga aká
raccoon skin robe the (garment) having for the owner he went homeward, they say quiver the (lg. ob.) too. Bird the

ɤañ′ge gí tĕ ígiᵭaha^{n}′-bi egaⁿ′, húta^{n} tĕ′ ctí-bi egaⁿ′ giaⁿ′ átiaᵭaᵭá-biamá.
near coming the having known him, their own (master), they say, cried out the completed act too, they say so flying they began, now and then, they say.

15 Ictínike aká ĕ′di da^{n}′qti íɤijú-bi egaⁿ′, wajiñ′ga ᵭañká qᵭíäji-na^{n} gᵭiⁿ′
Ictinike the (sub.) there beyond measure was proud, they say as, bird the (pl. ob.) silent often to sit

wágají-biamá. Égiᵭe Waha^{n}′ᵭicíge amá cćtĕ agí-biamá, ɤijébe tᵭ ubáha^{n}
commanded them, they say. At length Orphan the (my. sub.) that seen (std. ob.) coming back, they say. doorway the was coming in

agí-biamá. Égiᵭe gaⁿ′ akáma, Ictínike aká wáᵭaha tĕ áᵭahá-bi egaⁿ′.
at the entrance, they say. At length some time sat, they say, Ictinike the (sub.) clothing the (col. ob.) having put on the clothing, they say.

18 Kí égiᵭa^{n}′-biamá Waha^{n}′ᵭicíge aká, "Nā! ᵭí gátĕ ánaha tĕ gaⁿ′ ánaha
And said to him, they say Orphan the (sub.). Why! you that (col.) you wore as still you wear it

hă′," á-bi ega$^{n'}$, ígia$^{n'}$ɸa ɸéɸa-biamá. Ga$^{n'}$ wáɸaha tĕ gígɸizá-biamá.
. having said, they say, he threw it back to him suddenly, they say. So clothing the (col. ob.) took back his own, they say.

Waha$^{n'}$ɸicíge najíha gĕ′ ctéwa$^{n'}$ naqɸa$^{n'}$jĕqti kí amá. Akí-bi ega$^{n'}$,
Orphan hair the (pl.) even exceedingly tangled returned there they say. Having returned there, they say,

ga$^{n'}$ amaí tĕ. Néxe gaxú wi^{n} gáxe-wakiɸá-biamá. Igáqɸa^{n} ɸiñké 3
they were so for some time. Drum one he caused them to make it, they say. His wife the (st. ob.)

uíɸa-bi ega$^{n'}$, "A^{n}wa$^{n'}$ɟihá-qti áɸi^{n}hé ɸa^{n} agɸí hă. I^{n}c'áge uíɸa-gă há.
having told her, they say. Me very lonely I who moved in the past I have come back . Old man tell it to him !

Níkaci$^{n'}$ga-ma bɸúgaqti watcígaxe ewéka^{n}bɸa hă," á-biamá Kĭ igáqɸa^{n}
The people (pl. ob.) all to dance I wish for them . said, they say. And his wife

aká iɸádi ɸiñké uíɸa-biamá. Kĭ iɸádi aká i^{n}c'áge wi^{n} agíɸe-wakiɸá-bi ega$^{n'}$, 6
the (sub.) her father the (st. ob.) told it to him, they say. And her father the (sub.) old man one having caused them to fetch him, they say.

i^{n}c'áge ɸi^{n} hí xĭ, ɸé Waha$^{n'}$ɸicíge íe edáda^{n} edé kĕ bɸúgaqti uíɸa-bi ega$^{n'}$,
old man the (mv. ob.) ar- rived there when, this Orphan word what he said something the all having told to him, they say,

íekíɸĕ uɸá ɸćkiɸá-biamá Kĭ i^{n}c'áge amá égiɸa^{n} aɸá-biamá, ɟí kĕ uhá.
as a crier to tell it sent him, they say. And old man tho (mv. sub.) to say it to (some- one) went, they say, lodge the (lg. line) fol- lowing.

"Waɸátcigáxe te, aí aɸa+! ɟí ɸa^{n} bɸúgaqti ciñ′gajiñ′ga áɸa^{n}ska ké ctéwa^{n} 9
You are to dance, he says indeed! Lodges the (cv. ob.) all children of what size the lg. line soever

bɸúgaqti waɸátcigáxe te, aí aɸa+!" á-biamá. Waha$^{n'}$ɸicíge aká igáqɸa^{n}
all you are to dance he says indeed! said, they say. Orphan the (sub.) his wife

ɸiñké ga^{n} ixa$^{n'}$ ɸiñké ctĭ júwagigɸá-bi ega$^{n'}$, uɸúciaxa aɸá-biamá, néxe-gaxú
the one who (ob.) and his grand- mother the one who (ob.) too having gone with them, his own, they say, to the middle of the tribal circle went, they say, drum

tĕ aɸi$^{n'}$-bi ega$^{n'}$. Igáqɸa^{n} ɸiñké ugíkiá-bi ega$^{n'}$, égiɸa$^{n'}$-biamá (Íɖiɸáge 12
the having had it, they say. His wife the (st. ob.) having spoken to her, his own, they say, said to her, they say Belt

sagíqti gáxa-biamá)," Íɖiɸáge gákĕ a^{n}wa$^{n'}$ɸañ-gă há, ɸidĭn′dĭn-gă há.
very tight made it, they say. Belt that (lg. ob.) grasp me ! pull hard !

Égiɸe nícta^{n} te hă′," á-biamá. Ci ixa$^{n'}$ ɸiñké ci ámaɲáɸica^{n} uɸa$^{n'}$ ágigɸáji-
Beware you let go lest . said he, they say. Again his grand- mother the (st. ob.) again on the other side to grasp commanded her, his own,

biamá. "Ɣa^{n}há, ɸicta$^{n'}$jĭ-gă há Égiɸe nícta^{n} te hă′," á-biamá. Ga$^{n'}$ 15
they say. Ó grand- mother, do not let go ! Beware you let go lest . said he, they say. And

níkaci$^{n'}$ga amá bɸúgaqti č′di uɸúciaxa ahí-bi ega$^{n'}$, gɸi$^{n'}$-biamá Waha$^{n'}$ɸicíge
people the (pl. sub.) all there at the middle of the tribal circle having arrived there, they say, . sat, they say Orphan

aká uɸan′da ɸan′di. Néxe-gaxú tĕ uti$^{n'}$ ihéɸa-bi xĭ, bɸúgaqti níkaci$^{n'}$ga-ma
the (sub.) middle in the (place). Drum the (ob.) to hit it he laid the stick hori- zontally, they say when, all the people (pl. ob.)

gahá ihé wáxa-biamá. Giújawáqtia$^{n'}$-biamá níkaci$^{n'}$ga amá néxe-gaxú tĕ
he made the crowd rise (about a foot) and come down again, they say. They were much pleased, they say people the (pl. sub.) drum the

uti$^{n'}$ tĕ'di. Íɕa^{n}ba$^{n'}$ uti$^{n'}$-bi xi, ma^{n}ciáha jiñ'ga gahá ihá-biamá. ɸéaká
he hit it when. A second time he hit it, they say when, up in the air (mv.) little the crowd arose and came down again, they say. This (sub.)

3 ixa$^{n'}$ aká, "I$^{n'}$, núcpaɕa^{n}+! ana$^{n'}$piqti-ma$^{n'}$ hĕ," á-biamá. Júga kĕ bɕúga
his grandmother the (sub.), Oh! grandchild! I usually (?) dance very well (fem.) said she, they say. Body the (lg. ob.) every

gahá iɕa$^{n'}$-biamá xi, gateg' iɕa$^{n'}$-biamá. Kí íɕa^{n}ba$^{n'}$ uti$^{n'}$-bi xi,
arose and came down again, they say when, in that manner she became suddenly, they say. And a second time hit, they say when,

ma^{n}ciáhaqti ihé wáxa-biamá. Gí-bi xi, ɬan'de kĕ kí-bájĭ cĭ uti$^{n'}$-
mv. very high up in the air placed in a line he made them, they say. They were coming back, they say when, ground the (lg. ob.) not reaching there again again he hit it,

6 biamá. Cĭ pí paháci ɕéwaɕá-biamá. Gakúkuɕá-biamá. Níkaci$^{n'}$ga-ma
they say. Again anew up above he sent them, they say. He beat rapidly, they say. The people (pl. ob.)

bɕúgaqti ma^{n}ciáhaqti iɕéwaɕá-biamá. Kĭ gakúkuɕá-bi ega$^{n'}$, níkaci$^{n'}$ga-ma
all mv. very high up in the air he sent them thither, they say. And having beat rapidly, they say, the people (pl. ob.)

uxíde ctĕwa$^{n'}$ waɕíona-bají-biamá. Níkaci$^{n'}$ga-ma ga$^{n'}$tĕqti xi t'ĕ'qti-
glimpse even they were not visible, they say. The people (pl. ob.) a long time when fully dead

9 na^{n} gɕihála wáxa-biamá. Níkaci$^{n'}$ga-ma bɕúgaqti ga$^{n'}$ t'éwaɕá-biamá,
nsually returning and lying one by one he made them, they say. The people (pl. ob.) all so he killed them, they say,

gat'éwaɕá-biamá. ɸéaká wa'újiñga aká, igáqɕa^{n} aká ecína^{n}ba éctĭ
he killed them by beating (the drum), they say. This (snb.) old woman the (sub.), his wife the (sub.) only those two they two

ma$^{n'}$ci gada$^{n'}$i ɕa$^{n'}$ja, íɖiɕáge kĕ uɕa$^{n'}$wakiɕaí ga^{n} ɕicta$^{n'}$jĭ wágaji: sihí
high in the air were blown (up) to through, belt the (lg. ob.) he made them grasp it as not to let go he commanded them: feet

12 tĕ ma$^{n'}$ci gada$^{n'}$-biamá, júga aká bas'i$^{n'}$ ja$^{n'}$-biamá. Ictínike iɲíga^{n}
the high in the air were blown (up) to, they say, body the (sub.) upside down lay, they say. Ictínike his father-in-law

éɕa^{n}ba ixa$^{n'}$ kĕ' ctĭ cína^{n}báqti ugácta-bi ega$^{n'}$, iɲíga^{n} ɕi^{n} waha$^{n'}$'ĕ-qti
he too his mother-in-law the (lg. ob.) too only those two having been left (not killed by hitting the ground), they say, his father-in-law the (mv. ob.) making a special petition (*with fervor*)

gí-na^{n} amá: "Há, nisíha! wiɲan'de mégа^{n}, cagɕé. ɸá'eañ'giɕái-gă!" é
was coming back, often, they say: Oh! my child! my son-in-law likewise, I return to you. Pity ye me, your relation! said

15 ctĕwa$^{n'}$ Waha$^{n'}$ɕicíge aká, "A^{n}ha$^{n'}$! Gí-gă há," á-bi ctĕwa$^{n'}$, cĭ pí uti$^{n'}$-na^{n}-
notwithstanding Orphan the (sub.), Yes! Come ! said, they say nevertheless, again anew beat often

bi ɕan'di, cĭ pí gud' iɕéɕĕ-na$^{n'}$-biamá. Waha$^{n'}$'e íbɕa^{n}-qtí-bi xi,
they say when, again anew beyond sent him thither often, they say. Making a special petition fully sated (*or* satiated) they say when,

gat'éɕa-biamá. Cĭ igáqɕa^{n} kĕ' cĭ égа^{n}qtia$^{n'}$ amá, cĭ waha$^{n'}$'e tĕ. Cĭ
he killed him by letting him fall, they say. Again his wife the again (lg. ob.) was just so, they say, again made a special petition, Again

18 Waha$^{n'}$ɕicíge aká, "A^{n}ha$^{n'}$! Gí-gă há, wá'újiñ'ga," á-bi ctĕwa$^{n'}$, cĭ pí
Orphan the (sub.) Yes! Come ! old woman, said, they say nevertheless, again anew

gud' iɕéɕĕ-na$^{n'}$-biamá, cĭ gat'éɕa biamá. Ictínike cnáqtei ucté amá.
beyond sent her thither often, they say, again he killed her by letting her fall, they say Ictínike he alone was left they say.

"Há, káge-sañ'ga! Há, káge-sañ'ga! cag¢é hă. Wihañ'ga mégaⁿ,
Oh! friend younger brother! Oh! friend younger brother! I go to you . My potential wife likewise.

¢á'eañ'gi¢ái-gā," (á-biamá Ictínike aká). Ictínike gaⁿ' gat'é¢a-biamá.
pity ye me, your relation said, they say Ictínike the (snb.). Ictínike at length ke killed him by letting him fall, they say.

NOTES.

This myth is a variant of "The Young Rabbit and Ictinike," on pp. 50–57. It agrees in many particulars with a myth told by another Omaha, Richard Rush, or Mae'awakude, of the ɣaⁿze gens.

588, 1. *et passim*, sakib' ihé, a common but faulty rendering of sakíba íhe (F.).

588, 7. ⁀naji te, aⁿ¢aⁿi ¢aⁿctí, used by old women instead of ⁀najĭ te, ehe ¢aⁿctí. With this use of the plural for the singular, compare the use of the singular for the plural in the letters and speeches of chiefs, in the first and second parts of this volume.

588, 14. sa! sa! archaic interjection of reproof, objection, or disputation.

588, 15. n¢ade ¢i¢iñge (*fide* F.) is always used in connection with a *fear* of some mysterious person or object, and it seems out of place here.

589, 1. wajiñga b¢ugaqti g¢iza-biama, he took the *entire* bird (in a magical way), as it was his because he killed it. But there still appeared to be a dead bird there, as is seen from the next line but one.

589, 3 *and* 4. Gaⁿ wajiñga ¢iñke a¢iⁿ ag¢a-bi egaⁿ, nikagahi aka e¢iⁿ akii-biama, Ictinike aka etĭ a¢iⁿ akii-biama. This to F. is full of mistakes, being poor Omaha. First, ag¢a-bi implies that all the people dwelt in the chief's tent (or else that when they killed the red bird they were a great distance from the village), so we should substitute a¢á-bi. A similar objection might be urged against akii-biama or aki biama, for which ahi biama should be read. The whole sentence, according to F., should be:

Gaⁿ wajñ'ga ¢iñké nikagahí ¢iñké é¢iⁿ ahí-biamá, Ictínike etĭ ĕ'di a¢iⁿ' ahí-biamá.
And bird the one who chief the one who having it for him reached there, they say, Ictínike too there having reached there, they say.

589, 8. we¢itaⁿ-teg¢e, archaic term, name for an appliance that is obsolete among the Omahas, but still in use among the Dakotas. It consists of two forked posts supporting a transverse pole, set up between the fire-place and the seat at the back of the tent. It was used for suspending the shield, saddle, bow, etc., of the owner of the tent.

589, 14. ecé used here and elsewhere by G., when géce would seem proper (*before* the words commanded to be spoken).

589, 14. ⁀e nikaciⁿga, etc., not plain to F.

590, 5. ¢ate te-daⁿ+, archaism for ¢ate te hĕ, as is ¢ate tai-edaⁿ+ (591, 6.) for ¢ate tai hĕ.

590, 8. tiaɲa aka, the chief.

591, 13. Ictínike t'e¢ĕ ¢iñke i¢aⁿ¢ĕ ¢iñke, etc. I¢aⁿ¢ĕ ¢iñke is superfluous (*fide*, F.).

591, 17. Ictínike igaq¢aⁿ aka, Wihe, umiⁿje he iⁿbiqpa¢ĕ te hĕ, etc. See a similar speech in the story of Hiⁿqpe-ag¢ĕ, pp. 167, 174.

594, 8. Majaⁿ ¢e¢aⁿ ¢e¢aⁿsk edegaⁿ, etc. Said by the chief to Ictinike: "This world is very large, but they have reported that you have various kinds of knowledge.

Use one of these to make my daughter stop weeping (*i. e.*, get rid of the Orphan)."

594, 16. jugɸe aɸe ta akega^{n}, the final word is contracted *from* aka *and* ega^{n}.

597, 4 *and* 5. Waha^{n}ɸicige maxe iɸabisandĕqti kĕ}a, etc. Maxe is prolonged, thus, ma+xe. He-i, pronounced, Hé+i.

602, 1. gaha ihe refers to the crowd (*long line*) of people; gateg iɸa^{n} (602, 4.) to *one person*, the grandmother, who came down *on her feet;* gɸihaha (602, 9.) shows that they came down one by one and *lay* as they fell.

TRANSLATION.

Once upon a time there was a village of Indians. And an old woman and her grandson, called the Orphan, dwelt in a lodge at a short distance from the village. The two were very poor, dwelling in a low tent made of grass. The grandson used to play games. One day he said, "Grandmother, make a small bow for me!" The grandmother made the bow and some arrows. The boy went to shoot birds. And after that he used to bring back many birds, putting them all around his belt. The boy became an excellent marksman, usually killing whatever game came in sight of him. About ten o'clock each morning all the people in the village used to make a great noise. At last the Orphan said, "Grandmother, why do they make such a noise?" The grandmother said, "There is a very red bird that goes there regularly, and when he alights on a very tall cottonwood tree he makes a very red glare over the whole village. So the chief has ordered the people to shoot at the bird, and whoever kills the bird can marry the chief's daughter." "Grandmother," said the Orphan, "I will go thither." "Of all places in the world that is the worst place for you to visit. They like to abuse strangers. They will abuse you. There is no reason why you should go." The boy paid no attention to her, but took his bow and went out of the lodge. "Beware lest you go," said his grandmother. "I am going away to play games," said the Orphan. But he went straight to the village. When he drew near the village, he noticed the red light all around. He also saw a great crowd of people, who were moving to and fro, shooting at the bird. The Orphan reached them. One man said, "Come, Orphan, you may shoot at it." But the Orphan continued to hesitate, as he feared the people. But the people continued to approach him, saying to the rest, "Stand off! Stand off! Let the Orphan shoot!" So the Orphan shot at the bird. And he barely missed it. Just then Ictinike shot, and sent a reed arrow beside that of the Orphan. The people said, "Oh! the Orphan came very near killing it!" But Ictinike said, "I am the one who came near killing it." When the bird flew away the people scattered, returning to their lodges. And the Orphan went home. Said he to his grandmother, "I came very near killing the bird." "Do not go again! They will abuse you. Did I not say, do not go?" said the old woman. On the morning of another day he went thither. And the people were making a great noise. And it happened as on the previous day; he was told to shoot at the bird, and he barely missed it. On the third day he met with similar bad luck. But on the fourth day he hit the bird, wounding it through and through. "Oho! the Orphan has killed it," said the people. "Nonsense!" said Ictinike, "I killed it! I killed it! You must not grumble! You must not grumble!" And as Ictinike would not let the people do as they wished, he snatched the honor of the occasion from the Orphan.

And the people came in crowds to view the spectacle, the body of the famous bird. And when the Orphan approached the spot, he pulled out a feather, so the people thought, but he really took the entire bird, and carried it home. And the chief said, "Bring my son-in-law hither!" So the people took the bird, as they imagined, that had been killed by Ictinike, and brought it and Ictinike to the chief. And Ictinike married the elder daughter of the chief, making his abode in the chief's lodge.

In the meantime the Orphan had reached home. "Grandmother," said he, "I have killed the bird." "Oh! my grandchild! Oh! my grandchild!" said she. "Grandmother, make me a 'we¢ita^{n}-teg¢e' between the fire place and the seat at the back of the lodge," said the Orphan. And after she made it (the Orphan hung the red bird upon it?). And the Orphan and his grandmother had their lodge filled with a very red light. By and by the young man said, "Grandmother, make me a hide hoop." And his grandmother made the hoop for him, placing it aside to dry. But the Orphan could hardly wait for it to dry. At last it was dry. "Ho, grandmother, sit in the middle (between the fire-place and the seat at the back of the lodge?)," said he. Then the Orphan went out of the lodge and stood on the right side of the entrance. Said he, "Grandmother, you must say, O grandchild, one of the Buffalo people goes to you." And the old woman obeyed. She rolled the hoop from the lodge to the Orphan. When the hoop rolled out of the lodge, it changed suddenly into a buffalo, and the Orphan wounded it through and through, killing it near the entrance. He and his grandmother cut up the body, and his grandmother cut the entire carcass into slices for drying. At this time the people in the village had nothing to eat. The grandmother prepared a quantity of dried buffalo meat mixed with fat, and the Orphan told her to take it to the lodge of the chief, and to say, to the chief's (unmarried?) daughter, "O, daughter-in-law! your father may eat that." The old woman threw the bundle into the lodge, turned around suddenly, and went home. When the bundle was thrown into the lodge, the chief said, "Look! Look! Look!" And when one of the daughters went to look she could not see any one. (The Orphan, by his magic power, had rendered his grandmother invisible; therefore on the fourth day he said, "Grandmother, you shall be visible when you return.") And Ictinike said, "Only one old woman dwells apart from us, and she is the one." And it was so four times. When the fourth time came, the old woman carried a sack of buffalo meat on her back, and on top of the sack she carried the bird. Then said the Orphan, "Grandmother, now you shall be visible when you return." So the old woman departed. When she was very near the chief's tent, that tent began to shine with a red light. As she passed along by the lodges the people said, "Oho! we did think that the Orphan had killed the bird, but you said that Ictinike killed it. Now the Orphan's grandmother has brought it hither. To whom will she take it?" And the people stood looking. "Oho! she has carried it to the chief's lodge!" When she reached the entrance, she threw down the sack, letting it fall with a sudden thud. "Oh! daughter-in-law, your father and brothers may eat that," said she. "Look! Look! Look!" said the chief, "she has done that often!" And Ictinike said, "Only one old woman is left there, and she is the one. Who else could it be?" And they went to see. And behold it was the grandmother of the Orphan. "It is the Orphan's grandmother," said (one of the daughters). "Ho! bring my son-in-law to me," said the chief. And they took the pack which the old woman had brought and they hung it up with the bird. They

placed it beside that which Ietinike had (seemingly) killed, and which had been hung up. And as they sat in the lodge it was filled with a very red glare. When they had returned with the Orphan, he married the younger daughter of the chief, making his abode in the chief's lodge. The Orphan's hair had not been combed for a long time, so it was tangled and matted. So Ietinike's wife said to her sister, "Sister, if he sits on the rug, he will make lice drop on it! Make him sit away from it! Is it possible that you do not loathe the sight of him?" The Orphan and his wife were displeased at this. When the wife wished to comb his hair, the Orphan was unwilling.

At length, one day, when the sun was approaching noon (*i. e.*, about 10 a.m.), he and his wife left the village and went to the shore of a lake. As they sat there the Orphan said, "I am going beneath this water, but do not return to your father's lodge! Be sure to remain here, even though I am absent for some time. I will return. Examine my forehead." Now, in the middle of his forehead was a depression. He had been a poor Orphan, and was brought up accordingly, so he had been hurt in some manner, causing a scar on his forehead. Then he started to wade into the lake. He waded until only his head was above the surface, then he turned and called to his wife, "Remember what I told you. That is all!" Having said this, he plunged under the surface. His wife sat weeping, and after awhile she walked along the lake shore, weeping because he did not return. At last her eyelids became weary, and she went to sleep at the very place where they had first reached the lake. When she was sleeping very soundly her husband returned. He took hold of her and roused her. "I have returned. Arise!" On arising suddenly and looking behold, he was a very handsome man, and his hair was combed very nicely, so the woman hesitated, thinking him a stranger, and she turned away from him. "Oh fie! you like to make sport of people! I married a very poor man, who plunged beneath this water, and I have been sitting weeping while awaiting his return," said she. "Why! I am he," said her husband. Still the woman paid no attention to his words. "Why! see that place about which I said, 'Examine it!'" When the woman turned around and saw it she no longer hesitated, but embraced him suddenly and kissed him. Then the husband went to the shore, drew together a quantity of the green scum that collects on the surface of water, and made of it a robe and skirt for his wife. The Orphan had birds resembling short-eared owls over his moccasins and robe, and he had some tied to his club. Whenever he laid down the club the birds used to cry out. Late in the afternoon he and his wife departed for the village. When they arrived the people exclaimed, "Why! The wife of the Orphan has returned with a very different man. I think that the Orphan has been killed. He went off in the morning. Why! this is a very handsome man." When the Orphan reached the chief's lodge all the birds made a great noise. Then said the wife of Ietinike, "Sister, let my sister's husband sit on part of the rug." "Why, elder sister! your sister's husband might drop lice on your rug," said the younger sister as she turned up one end of the rug and threw it towards the elder sister. Whereupon Ietinike's wife began to cry, and she cried incessantly. At last her father said to Ietinike, "This world is very large, but you are known everywhere as one who possesses various kinds of knowledge. Use one of these and make my daughter stop crying."

By and by Ietinike said to the Orphan, "Younger brother, let us go to cut arrow-shafts. Let us make arrows for your wife's brother." But the Orphan did not

speak. So Ictinike addressed him again, "Younger brother, let us make arrows for your wife's brother. Let us go to cut arrow-shafts." Then the Orphan replied, "Come, elder brother, it shall be so." And Ictinike was highly delighted because the Orphan was about to go with him. When the Orphan spoke of laying aside his magic garments Ictinike objected. "Wear them at any rate! Why should you put them away?" So they departed together. When they reached the edge of a very dense forest, some wild turkeys flew off and alighted in a tree. "Oh! younger brother, shoot at them! I will eat a roasted one as I recline," said Ictinike. "No, elder brother," said the Orphan, "we are going in great haste." "Oh! younger brother, kill one for me," said Ictinike. "When my elder brother speaks about anything he has so much to say he does not stop talking!" said the Orphan, who then went towards the tree, taking his bow, in order to shoot at the turkeys. Just as he stood pulling the bow, Ictinike said in a whisper, "Let it lodge on a limb!" And when the Orphan shot he sent the arrow through the bird. "Let it lodge on a limb! Let it lodge on a limb," said Ictinike. And it fell and lodged on a limb. "Oho! younger brother! climb for me, get it and throw it down," said Ictinike. "No, elder brother, let us go on," said the Orphan. "Why! you ought not to leave your arrow as well as the bird," said Ictinike. "Go up for it and throw it down!" "Why! when my elder brother speaks about anything he has so much to say he does not stop talking!" said the Orphan. He decided to go and climb the tree. So he went to the base of the tree. "Ho! lay your garments there! If you get caught in the branches the garments will be torn," said Ictinike, referring to the magic clothing. So the Orphan stripped off his garments, placing them at the foot of the tree. As he climbed, Ictinike said in a whisper, "Let this tree shoot up high very suddenly!" As the Orphan heard him whisper, he turned his head and questioned him: "Why! elder brother, what did you say?" "I said nothing of any consequence, younger brother. I was merely saying, 'When he brings that bird back I will eat it.'" So the Orphan continued climbing. When Ictinike whispered again, the Orphan repeated his question. "I said nothing of importance," said Ictinike. "I was merely saying, 'He has nearly reached it for me.'" Then the Orphan climbed higher. Ictinike whispered again, and made a similar reply to the query of the Orphan, who began to apprehend mischief. When Ictinike whispered the fourth time the Orphan said, "Fie! elder brother, but you have been saying something!" "I said nothing of importance," said Ictinike. "I said, 'Let this tree extend to the upper world.'" And as Ictinike went around the tree he hit it at short intervals, saying, "I say, 'Let this tree shoot up high very suddenly.'" And the tree extended to the upper world. And the Orphan stood in a very narrow place between the limb of the tree and the upper world. "Alas!" said he. And he wept incessantly. His hair, too, became exceedingly tangled. At length a young Eagle went to the weeping man. "O man, what are you saying," said he. "O grandfather! O grandfather! O grandfather!" said the Orphan to the young Eagle. "Come! do say it. Tell your story," said the Eagle. "Yes, grandfather, I am one of those who left at the timber at the foot of the bluff some parts of a young male elk for you all to fly over and eat." "That is right. One of your grandfathers shall come (to rescue you)," said the Eagle. So the Eagle departed. And the Orphan stood weeping, being very sorrowful. Presently the Buzzard went to him. And when the Orphan told him of another

animal, which he had left for the buzzards, he was told, "That is right. One of your grandfathers shall come (to rescue you)." Then the Buzzard departed, leaving the Orphan weeping. By and by the Crow approached. And when the Orphan told him of an animal which he had left for the crows to eat he was told that another grandfather (a crow) should come to aid him. After the departure of the Crow the Magpie came. He made a like promise and departed. Then came the promised Eagle. "O grandfather! O grandfather! O grandfather!" said the Orphan, praying to him. "Ho! Catch hold of my wings at the shoulders, and lie on my back with your legs stretched out. Beware lest you open your eyes! Lie with closed eyes," said the Eagle. So he departed, flying with the Orphan on his back, flying round and round the tree till he became very tired. Then he alighted from time to time to rest himself, and when rested he resumed his flight. Finally he left the Orphan standing on a lower limb. Then came the Buzzard, who took the Orphan on his back, after giving him directions similar to those given by the Eagle. The Buzzard flew round and round the tree, going lower and lower, alighting from time to time to rest himself, and resuming his downward flight when rested. Finally he left the Orphan standing on a lower limb. Then came the Crow, who took the Orphan still lower. But while he was on the Crow's back he opened his eyes slightly and he saw the ground emitting a yellow light. So he lay down again on the Crow's back and begged him to continue to help him. But about this time came the Magpie very suddenly. And the Magpie carried the Orphan lower and lower till they reached the ground. When they reached there the Magpie lay insensible, as he was exhausted. When the Orphan went to get his garments he found that Ictinike had departed with them, leaving his own garments at the foot of the tree.

Now, when Ictinike returned home wearing the magic garments the birds on them did not cry out at all, so Ictinike pretended that they wanted to cry out, saying, "Keep quiet! You make a great noise in people's ears!" But when the Orphan returned on the Magpie's back to the foot of the tree the birds on the garments knew about it, and they cried out with a great noise for some time, as Ictinike had on the garments. Then Ictinike exclaimed, "Do keep quiet! You make a great noise in people's ears!"

When the Orphan hunted for his quiver he found that Ictinike had taken it, leaving instead his quiver with the reed arrows. When he looked at the arrows he found among them some wooden arrows having the points cut sharp with a knife. He also found that Ictinike had left there his robe of raccoon skins. The Orphan was highly displeased, but he seized the arrows, straightened the wooden ones, and with them he killed all the animals about which he had told his deliverers. Then he started back to the village wearing the robe of raccoon skins and taking the quiver. When he drew near the village the birds knew it, and they cried out and flew a little now and then. This made Ictinike feel very proud, and he commanded the birds to keep silent.

At length the Orphan returned and entered the lodge. He sat there a while, Ictinike still wearing the magic garments. At last the Orphan said to him, "Fie! you used to wear that thing, so wear it again!" throwing to him the raccoon skin robe. And the Orphan took back his own garments. But his hair was still in great disorder. After his return nothing special happened for some time. The Orphan caused a drum to be made. Said he to his wife, "I have returned after being in a very lonely situation! Tell the venerable man (your father) that I wish all the people to dance."

And his wife told her father. And her father commanded an old man to go around among the people and proclaim all the words that the Orphan had told. So the old man went through the village as a crier or herald, saying, "He says indeed that you shall dance! He says indeed that all of you in the village, even the small children, are to dance!" The Orphan, his wife, and his grandmother, having the drum, went inside the circle (of lodges). The Orphan fastened his belt very tightly around his waist and then said to his wife, "Grasp my belt very hard. Beware lest you let it go!" Then he told his grandmother to grasp the other side (of the belt), saying, "Do not let go!"

When all the people assembled inside the circle of lodges the Orphan sat in the very middle (surrounded by the people). And when he beat the drum he made the people rise about a foot and then come to the ground again. The people were enjoying themselves when he beat the drum. When he beat it a second time he made them jump a little higher. Then said his grandmother, "Oh! grandchild! I usually dance very well." He made her jump and come down suddenly as he beat the drum, just as he had done to each of the others. When he gave the third beat he made the people jump still higher, and as they came down he beat the drum before they could touch the ground, making them leap up again. He beat the drum rapidly, sending all the people so high into the air that one could not get even a glimpse of them. And as they came down after a long time, he caused them to die one after another as they lay on the ground. He thus killed all the people by concussion, which resulted from his beating the drum.

Though the Orphan's wife and grandmother were taken up into the air at each beat of the drum, it happened that only their feet went up into the air and their heads and bodies were turned downward, because the women held him by the waist, as he had ordered them. Of all the people only three survived, Ictinike, the chief, and the chief's wife, As the chief was coming down he implored the Orphan to spare him. But the latter was inexorable, sending him up repeatedly until he grew tired of hearing the chief's entreaties. Then he let him fall to the earth and die. In like manner he caused the death of the chief's wife. Only Ictinike remained. "O younger brother! I go to you and my wife's sister! Pity ye me!" said Ictinike. But the Orphan beat the drum again and when Ictinike fell to the ground the concussion killed him.

LEGEND OF UKIABI.

Told by Yellow Buffalo.

Ga$^{n'}$ níkaci$^{n'}$ga aká qubaí tĕ, wa¢ípi-na^{n} átai tĕ, Ukíabi aká. Gañ'ʞī
And person the (sub.) was mysterious, doing things skillfully exceeded the (past act), Ukíabi the (sub.). And then

ijiñ'ge aká dúbai tĕ, wi$^{n'}$ aká na$^{n'}$i tĕ, ¢áb¢i^{n} jiñgaí tĕ. Han. Gañ'ʞī na$^{n'}$
his son the (sub.) were four, one the (sub.) was grown, three were small. ' And then grown

aká qubé égiga$^{n'}$qtia$^{n'}$i tĕ. Han. Gañ'ʞī ca$^{n'}$qti i¢ádi ¢iñké t'égi¢ĕ ga$^{n'}$¢ai tĕ 3
the (sub.) mysterious was just like his (father). ' And then strange to say, his father the one who to kill him, his own, wished.

Hau. Ga$^{n'}$ ma$^{n'}$ciaɬa i$^{n'}$be-zíga-ma wi$^{n'}$ ma$^{n'}$xe ibísandĕ'qti gawi$^{n'}$xe
¶ And up in the air yellow-tailed hawks one upper world pressing close against flying in a circle

ma^{n}¢i$^{n'}$ gáxai tĕ hā, ijiñ'ge aká. Wajiñ'ga júɸi¢ĕ amá. Gañ'ɸī i¢ádi aká
walking made . his son the (sub.). Bird he changed himself into, they say. And then his father the (sub.)

3 a^{n}b íja^{n}i tĕ hă. I¢ádi aká ja$^{n'}$-bi ɸī, égi¢e u¢íxide ¢é¢ai tĕ. Égi¢e égi¢ai tĕ,
day lay down by His father the (sub.) they, say lay down, when, at length he looked all around suddenly. At length he found him, his own,

égiɗaha$^{n'}$qti ¢é¢ai tĕ, t'éwa¢ĕ ga$^{n'}$¢ai tĕ íɸiɗaha$^{n'}$ ja$^{n'}$i tĕ i¢ádi aká. Wa'újiñga
he recognized his own (son) suddenly, to kill wished the knowing it about himself reclined his father the (sub.). Old woman

¢iñké ngíkiai tĕ. "Wá'ujiñ'ga, ⊥Í - gi¢acíje aká píăiji teábe gáxai,"
the st. one he spoke to her, his own. Old woman. Lodge shivers for another by biting the (sub.) bad very did,

6 égi¢a$^{n'}$-biamá. Hau. "A¢úha hĕ," á-biamá. "Edáda^{n} píăiji gáxe téi^{n}te,"
said to her, they say. ¶ Again (fem.) said, they say. What bad he do should?

á-biamá iha$^{n'}$ aká. "Añ'kaji, wá'ujiñ'ga, t'ea$^{n'}$¢ĕ ga$^{n'}$¢ai," á-biamá.
said, they say his mother the (sub.). Not so, old woman, to kill me wishes, said, they say.

Hau. Ga$^{n'}$ íhuɸa^{n} íhe a¢aí tĕ, g¢eda$^{n'}$ gáxe, i¢ádi aká. Iénaxí¢ai
¶ And smoke-hole passing that way he went, hawk made, his father the (sub.). He dashed on him

9 ijiñ'ge ¢i^{n}. Maja$^{n'}$ a$^{n'}$ba ɸúwi^{n}xe ¢iqé a¢i$^{n'}$ tĕ. ⊥Í ¢an'di ¢iqé agíi tĕ. ⊥Í
his son the (mv. oh.). Land day turning in his course pursuing had him. Tent to the place pursuing was returning. Tent

¢an'di égiha kig¢é amá. Hi^{n}qpé gáxe ja$^{n'}$ ké amá. Cí égiɗaha$^{n'}$qti i¢ádi
to the down from above had gone thither, they say. Plume made was lying, they say. Again he fully recognized his own his father

amá. A¢i$^{u'}$ a¢á-bi ega$^{n'}$, a¢i$^{n'}$ a¢á-bi ega$^{n'}$, ni ma$^{n'}$te i¢é amá. Cí
the (mv. suh.). Having taken him along, they say, having taken him along, they say, water beneath was going thither, they say. Again

12 huhú gáxe amá. Cí íbaha$^{n'}$-biamá i¢ádi aká.
fish made they say. Again recognized him, they say his father the (sub.)

Hau. Cí a¢i$^{n'}$ a¢á-bi ega$^{n'}$, a¢i$^{n'}$ a¢á-bi ega$^{n'}$, a¢i$^{n'}$ a¢á-bi ega$^{n'}$,
¶ Again having taken him along, they say. having taken him along, they say. having taken him along, they say,

wakan'dagi wi$^{n'}$ ni úja^{n} ké amá. Wakan'dagi kĕ uɗé ¢é-ga^{n} ¢iéq¢n'a
water monster one water was lying in it, they say. Water monster the (lg. oh.) entering went, and inside the animal

15 kĕ' ma$^{n'}$te ja$^{n'}$ amá. Cí i¢ádi aká cí égа^{n} ma^{n}táɬa áiá¢ai tĕ. Cí ákusan'de
the (lg. oh.) within was lying, they say. Again his father the (sub.) again so within bad gone. Again out at the other end

é¢a^{n}be ahí-biamá.
emerging had reached there, they say.

Hau. Cí a¢i$^{n'}$ ag¢á-bi ega$^{n'}$, cí ɬí tĕ égiha kig¢é amá. Hé gáxe
¶ Again having taken him along on the way back, they say, again tent the (std. oh.) down from above had gone, they say. Louse made

18 amá ɸī, cĭ i¢ádi amá égiɗaha$^{n'}$-biamá. Ca^{n} edáda^{n} wanúta cú gáxe
they say when, again his father the (mv. sub.) recognized him, their own, they say. In fact what quadruped prairie chicken made

ctĕwa$^{n'}$, i¢ádi aká égа^{n} gáxe amá. Hau. Ma^{n}teú gáxe ɸī, cí i¢ádi aká égа^{n}
even, his father the (sub.) so made they say. ¶ Grizzly bear made when, again his father the (sub.) so

gáxe amá. Iñgɸañ′ga gáxe ϰĭ, cĭ iɸádi aká égaⁿ gáxe amá. Miⁿ′xa saⁿ′
made they say. Wild cat made when, again his father the (sub.) so made they say. Swan

ɬañ′ga skă′-qti-ma wiⁿ′ égaⁿ gáxe ϰĭ, cĭ iɸádi aká égaⁿ gáxe amá. Cĭ
those very white ones one so made when, again his father the (sub.) so made they say. Again

gɸedaⁿ′ gáxe ϰĭ′ctĕ, égiɸe íwackaⁿ′ tĕ zaní cénaɸĕ tĕ, ujéɸa tĕ Ukíabi ijiñ′ge. 3
hawk made when, at length strength (*or* power) the all he had expended, he became weary Ukiabi his son.

Hau. Maⁿ′xe ɸékĕ baqápi iɸé gaⁿ′ɸa tĕ, ɸetaⁿ′ aíjaⁿ tĕ (maⁿ′xe kĕ
¶ Upper world this (lg. ob.) to force his way through by pushing wished when, this far he came and reclined when upper world the (lg. ob.)

baqápi aíjaⁿ tĕ, nin′de gataⁿ′ ɸájĭ amá), sĭndéhi ɸaⁿ átaⁿi tĕ iɸádi aká.
he pierced it came and reclined when, bams that far did not go they say, *os sacrum* the part trod on it his father the (sub.).

Gaⁿ é t′éɸai tĕ. Haⁿ′ íɸuágɸe aɸiⁿ′ égaⁿ aⁿ′ba kĕ ćkitaⁿháqti t′éɸai tĕ. 6
And that killed him. Night throughout having had him day the just half in sight killed him.

Haⁿ′egaⁿtcĕ′ɋtci xagaí tĕ ɟíi tĕ′di. "Ukíabi ijiñ′ge caⁿ′qti gaⁿ t′é amá,"
Early in the morning they cried tents at the. Ukiabi his son strange to say is dead, they say,

aí tĕ. Gañ′ϰĭ daⁿ′be ĕ′di ahí-biamá. Égiɸe t′e ké amá. Égiɸe maⁿ′aɸáqti
they said. And then to see him there arrived, they say. Behold dead lay they say. Behold very flat on his back

jaⁿ ké amá, Ukíabi ijiñ′ge kĕ, t′e ké amá. Waséjide níka iɸádi aká 9
was lying, they say. Ukiabi his son the (lg. ob.), dead lay they say. Indian red paint his father the (sub.)

ɸizá-bi egaⁿ′, júga jíjidekiɸá-biamá, xagá-bají′qti gɸiⁿ′ akáma. Ꮹéxeŵiⁿ
having taken, they say. body he reddened for him in spots, they say, not crying at all was st., they say. Gourd one

gasáɸu gaⁿ′ waaⁿ′ gɸiⁿ′ akáma. Égiɸe waaⁿ′ tĕ ɸactaⁿ′-bi egaⁿ′, xagá-biamá.
rattled by shaking so sioging was st., they say. At length song the having stopped singing, they say, he cried, they say.

Níkaciⁿ′ga xagé tiɸéɸĕ amá ϰĭ, bɸúga xagá-biamá taⁿ′waⁿ ɸanⁿ′di, xagé 12
People were taking up the crying in succession, they say when, all cried, they say village at the, crying

uíkaⁿ-biamá. Níkaciⁿ′ga amá Paⁿ′ka amá Ukíabi iⁿc′áge ijiñ′ge t′égiɸai
they helped him, they say. People the (pl. sub.) Ponka the (pl. sub.) Ukiabi old man his son killed his own

tĕ năn′de pĭäjĭ e-naⁿ′ áta éskaⁿi.
the heart (act) bad only that extreme they assumed it.

NOTES.

Another version of this legend was published in the proceedings A. A. A. S., Ann Arbor meeting, 1885, p. 399. Ukiabi was the chief of the Hisada, a Ponka gens.

The lament of Ukiabi, as given by ɬenunga zi or Yellow Buffalo, was as follows:

"Tá-ku ɸá ha maⁿ·bɸiⁿ′ ɸé á-ɸiⁿ-hé ɸa ha+a+
Năn′-de í-sa aⁿ-ɸiñ′-ge á-ɸiⁿ-hé ɸa ha+a+
Tá-ku-ɸá ha maⁿ·bɸiⁿ′ ɸé á-ɸiⁿ-hé-gaⁿ ɸá ha+a+
Năn′-de í-sa-aⁿ-ɸiñ′-ge hiⁿ′-si ɸá ha+a+!"

It may be translated freely thus:

"I am walking to and fro!
I find nothing which can heal my sorrow."

Ukiabi was buried in the side of a high bluff back of Fort Randall. This bluff is known to the Ponkas as "Ukiabi qai ɸa", Where Ukiabi was buried."

Yellow Buffalo said that his maternal uncle saw Ukiabi (!!). The face of Ukiabi was exceedingly hideous. Lumps were on his forehead, his eyes were large, and his nose, which was small and turned up at the tip, had an indentation across the ridge, which made it appear broken. It seems probable that a historical Ukiabi is here confounded with the original one, judging from the statement in the next legend about the origin of the game of plumstone shooting.

TRANSLATION.

Ukiabi was a mysterious person, exceeding all others in performing wonderful deeds. He had four sons, one of whom was grown, and the rest were small. The grown son closely resembled his father in being mysterious. He looked on his father as a rival and wished to kill him. One day the son changed himself into a yellow-tailed hawk, and flew round and round far above the clouds, very near the upper world. That day his father was reclining in the lodge. By and by the father looked all around and discovered his son in the distance. He recognized him at once, and knew that his son wished to kill him. So he said to his wife, "Old woman, ⱡi-giɸaeije does very wrong." "Do say something else," said she. "He has no bad intention, I am sure." "You mistake, old woman, he wishes to kill me."

Then the father changed himself into a hawk, and darted through the smoke-hole of the lodge. He dashed toward his son. All day long he traversed the earth in close pursuit of his son, turning to the right or left whenever the latter did so. He chased him back to the lodge and down through the smoke-hole. The son took the shape of a plume and was lying there when the father entered. The father recognized him immediately. Then the chase was resumed: he chased him and chased him until the son went beneath the water and became a fish. Again the father detected him.

He chased him, and chased him, and chased him, till the son reached a water monster that was lying in the stream. The son rushed into the mouth of the water monster and lay concealed within his body. The father too entered the monster, driving the son out at the other end.

Again Ukiabi chased his son till he dashed down through the smoke-hole. He assumed the form of a louse, but his father recognized him. No matter what form he took his father assumed the same form. Among the forms taken were those of a prairie chicken, a grizzly bear, a wild cat, and a very white swan. Finally the son became a hawk. Then he had expended all his mysterious power, and he became weary.

He tried to force his way up through the foundation of the upper world. When his body from the hips upward was through the hole in the upper world, and only that part from the hips downward remained on this side, the father trod on the *os sacrum* of the son, thus killing him. The pursuit had lasted throughout the night, and until half of the sun was visible above the horizon; just at that moment did he kill him. Early in the morning the people cried in the lodges. "Strange to say, Ukiabi's son is dead!" said they. And then every one went to see him.

There he lay dead! He lay flat on his back. The father took some Indian red paint and reddened the body in spots. He did not cry for some time, but sat there

singing and shaking a gourd rattle. At last he concluded his song, and then he cried. First one household and then another took up the wail, until all the villagers condoled with Ukiabi. The Ponkas have thought that there never was such an exhibition of grief as that shown when the venerable Ukiabi killed his son.

UKIABI, THE SUITOR—A PONKA LEGEND.

Told by Yellow Buffalo.

Ukíabi i^{n}c'áge akᴀ́ níkaci$^{n'}$ga na$^{n'}$ba wagáqᵩa^{n} wáᵩi^{n} tĕ hᴀ̆′, nú.
Ukiabi old man the (sub.) person two servant he had them . man.

Mi$^{n'}$ iᵩé ᵡí, júwagᵩe gᵩi$^{n'}$-biamá. Gá-biamá, "Kagćha, wa'ú gátĕ-li
Sun went (down) when, he with them sat, they say. He said as follows, they say, O friend, woman in that tent (!)

(wáᵩixájī) ᵩiñké agᵩᴀ̄$^{n'}$ ka$^{n'}$bᵩa," wagáqᵩa^{n} ᵩañká úwagiᵩaí tĕ. Kī, 3
has not taken a husband the one who I take her for a wife I wish, servant the ones who he told it to them when. And,

"É'di i^{n}wi$^{n'}$ᵩakié né tai, akíwaqti, kagćha," á-biamá Ukíabi akᴀ́.
There you speak to her for me you go will, both, O friend, said, they say Ukiabi the (sub.).

Igáqᵩa^{n}, wa'újiñga akᴀ́, gᴀ́-biamá, "I+, aᵩúhaɥtia$^{n'}$," á-biamá. "Mi$^{n'}$jiñga
His wife, old woman the (sub.), said as follows, they say, How absurd! (fem.) do speak about something else! said, they say. Girl .

úda^{n}qti t'a$^{n'}$ akádi áɥta^{n} ᵩi'íí tába," á-biamá. 6
very good have among those who how possible they give one to you should ? (pl.) said, they say.

Han. "Ké, ē'di ma^{n}ᵩi$^{n'}$í-gᴀ̄," aí tĕ. Ga^{n} ē'di aᵩᴀ́-biamá. Ɫíaɥa
Come, there walk ye, he said the (past act.). And there went, they say. To the tent

aí-biamá akíwa. Nú akᴀ́ (mi$^{n'}$jiñga iᵩádi akᴀ́) gᴀ́-biamá: "Haú,"
were coming in this direction (*sic*), they say both. Man the (sub.) girl her father the (sub.) said as follows, they say. Ho!

á-biamá. Nú ᵩiñké- ga^{n}, wa'ú ᵩiñké- ga^{n}, wáᵩaha$^{n'}$í tĕ akíwa. "Ciñ'gajiñ'ga 9
said, they say. Man the (st. ob.) both, woman the (st. ob.) and, they prayed to them both. Child

ᵩéᵩiñke úda^{n}qti ᵩat'a$^{n'}$i. A$^{n'}$baᵩé níkaci$^{n'}$ga wi$^{n'}$ gᵩᴀ̄$^{n'}$ ga$^{n'}$ᵩai ćga^{n},
this st. one very good you have a child. This day person one to marry her wishes as,

ᵩigáqᵩa^{n} éᵩa^{n}ba añgúᵩikié añgáti," á-biamá. Nú ᵩiñké ᵡajī amá. Wa'ú
your wife her too we speak to you we have come, said, they say. Man the st. one did not speak they say. Woman

akᴀ́ ᵡa-biamá, uqᵩé'qti, "Ébé ᴀ̆ níaci$^{n'}$ga gᵩᴀ̄$^{n'}$ ga$^{n'}$ᵩa ᵩíñké," á biamá. 12
the (sub.) spoke, they say, very soon, Who ? person to marry her wishes the one who said, they say.

"Wikáge akáUkíabi aké," á-biamá. "Nă, gúdiha gigɢaí- ă! Aⁿ′ɢiⁿska
My friend the (sub.) Ukiabi the one referred to, said, they say. Fie! further off enter ye your own lodge (fem. imper.)! Almost (?)

níaciⁿga égaⁿ bádaⁿ. Ciⁿ′gajiⁿ′ga ɢéɢiñké údaⁿqti at'aⁿ′ hĕ. Níaciⁿ′ga
person so Child this (st. ob.) very good I have her (fem.) Human being

3 wáɢixe agíɬaⁿbɢa, Wakan′da wáɢixé ctĕwaⁿ′ agíɬaⁿbɢa-máji hĕ′." Gaⁿ′
to take as her husband I wish her, my own, Mysterious Power to take as her husband soever I do not wish her, my own (fem.) And

agɢá-biamá. Akí-biamá. Égiɢe Ukíabi iⁿc'áge aká ɢizú jaⁿ′ akáma.
started back, they say. Reached home, they say. Meanwhile Ukiabi old man the (sub.) stretched out was reel., they say.

Ꝺáhaⁿ amá. Maⁿ′gɢe gɢiⁿ′-biamá. Ukíkie agɢá-biamá wagáqɢaⁿ amá.
Arose from reel, they say. Erect sat, they say. Talking together started back, they say servant the (pl. sub.).

6 "Kagécha, íe tĕ píiji ă. Wikáge aⁿgúɢaji té," á-biamá. Áma aká
O friend, speech the bad ! My friend let us not tell him about it, said, they say. Other one the (sub.)

gá-biamá: "Tĕnă′! ígiꝺahaⁿ′ gɢiⁿ′i. Eátaⁿ aⁿgúɢaji tádaⁿ."
said as follows, they say: Why! knowing his own he sits. Why we two not tell about it should?

Gaⁿ′ aki-biamá. "Hau, ɢikáge amégaⁿ ɢagɢí," á-biamá Ukíabi iⁿc'áge
And they reached home, they say. He, your friend he likewise you two have come back. said, they say Ukiabi old man

9 aká. Íqaqa gɢiⁿ′-biamá. "Aⁿgágɢi, kagé-i," á-biamá. "Ahaú! eáꝺaⁿ edaí
the (sub.). Langbing often he sat, they say. We have come back, younger brother (masc.), said, they say. Oho! what they said something

éiⁿte, ɢikáge mégaⁿ, wágazúqti iⁿwiⁿ′ɢai-gă," á-biamá. Gaⁿ′, "Kagécha,
perhaps, your friend likewise, very correctly tell ye me, said, they say. And, O friend,

nɢí'agai," á-biamá. "Ciⁿ′gajiⁿ′ga ɢéɢiñké aⁿt'aⁿ′i ɢaⁿ′ja, níaciⁿ′ga wáɢixe
they were unwilling, said, they say. Child this st. one we have her though, human being to take as her husband

12 agíɬaⁿbɢa, Wakan′da wáɢixé ctĕwaⁿ′ agíɬaⁿbɢa-máji hĕ. Gúdiha
I wish her, my own, Mysterious Power to take as her husband soever I do not wish her, my own . (fem.) Further off

gigɢaí-ă hĕ′, kagécha, ewécagaí," á-biamá. Úwakiá-biamá Ukíabi iⁿc'áge
enter ye your own lodge (fem. imper.) ! O friend, she did speak (against you) to us what precedes, said (they say). He spoke to them Ukiabi old man

aká. "Céɢaⁿ hiⁿqpé ɢaⁿ, wá'ujiⁿ′ga, iⁿ′'i íɢa-gă" (á-biamá). Ikáge áma
the (sub.). That (cv. ob.) plume the (cv. ob.), O old woman, hand mine to me said, they say. His friend other one

15 ɢiñké ĭndé ɢaⁿ sábekiɢaí tĕ. Hiⁿqpé ɢaⁿ ɬaqpí ɢaⁿ éji tĕ, máca ⁿ
the (st. ob.) face the (part) he blackened for him the (past act). Plume the (cv. ob.) crown of the head the (part) put many small ob. on for him the (past act), feather

áɢahaháqti giáxai tĕ. Cí áma ɢiñké ci égaⁿ gáxai tĕ. Úwakiaí tĕ.
sticking to it here and there made for him the (past act). Again other one the (st. ob.) again so did the (past act). He spoke to them the (past act).

Ꝉcha waiⁿ′′i tĕ, wáhiⁿ ciⁿ′ɢĕ. Majaⁿ′ wiⁿ áɢadai té. "Majaⁿ′ gáɢandi
Buffalo hide wore as robes the (past act), robe with the hair outside. Land one he mentioned it the (past act). Land to that (place)

né tai." (Wé'e akí¢a a¢i$^{a'}$i tě.) "Uje¢i ckáxe tai. Ma^{n}¢iñ'ka ¢ipíqti
yon will Hoe both had the (past act) Hole for a pole you make it will (pl.). Earth made very skillfully

i¢a$^{n'}$¢a¢ě égan hi^{n}qpé á¢ají tai. Níkaci$^{n'}$ga wi$^{n'}$ níxu tai. Gí-bajíi-gă.
you place it so plume you put small objects on it will (pl.). Person one you mark will (pl.). Do not be (ye) coming back.

Ícta^{n} ¸i, ě'di g¢i$^{n'}$i-gă. Cupí tá miñke," á-biamá. 3
You finish when there sit ye. I will reach there where you will be, said, they say.

Ukíabi amá a¢aí tě maja$^{a'}$ ¢an'di. Q¢abádi iñg¢añ'ga égan$^{}$qti jú¸i¢á-
Ukiabi the (mv. sub.) went the (past act) land to the (place). Among the trees wild cat just so he changed himself into,

biamá Ukíabi aká. Si¢ize ¸an'de nan$^{}$p'an'de, ɗéde ctě nan$^{}$náq¢i^{a} áiátiag¢á-
they say Ukiabi the (sub.) He raised his feet ground shook slowly from walking, fire even made blaze up by walking became suddenly as he was approaching,

biamá. Wagáq¢a^{n} amá ígiɗaha$^{n'}$ g¢i$^{n'}$-biamá. "¢ikáge ¸añ'ge a-í," á-biamá. 6
they say. Servants the (pl. sub.) knowing him, their own sat, they say. Your friend near is coming, said, they say.

Atíi tě hă. Tí amá (¸i,) gá-biamá ikáge é¢a^{n}ha, "Kagéha, ¸áci a^{n}¢ícta^{n}i
He came . He came, they say when said as follows, they say his friend he too, O friend, long ago we finished it

¢an'ja, ¢atíáji," á-biamá "Ahaú," á-biamá Ukíabi i^{n}cé'age aká. "Ké, ¢ag¢é
though, you did not come, said, they say. Oho! said, they say Ukiabi old man the (snb.). Come, you start back

tai. Wé'e ¢a^{n} i¢a$^{n'}$¢ai-gă. ¸a$^{n'}$si sátă^{n} tě gátě ani$^{n'}$-da^{n} ¢ag¢é tai," aí 9
will (pl.) Hoe the (cv. ob.) put down (pl.) the (cv. ob.) Plum-stone five the that (col. ob.) you have it, and you start back will (pl.), said

tě. "¸ijébe tě'di ¢anáji^{n} tai. ¸íci hidé tě ¢áta¸á¢ica^{n} ¢ana$^{n'}$tata tai.
the (past act). Door-way at the you stand will (pl.). Tent-pole base the on the left of you patter on the ground with the sole of the foot will (pl.).

¸a$^{n'}$si sátă^{n} ¢écpaha tai," (á-biamá Ukíabi i^{n}cé'age aká. Wagáq¢a^{n} amá
Plum-stone five you show to her will (pl.), said, they say Ukiabi old man the (snb.). Servant the (pl. snb.)

a¢á-biamá.) 12
went, they say.

Égi¢e mi$^{n'}$jiñga wá¢ixáji akáci é¢a^{n}be atíi tě hă. Nístu
At length girl unmarried the (snb.) out of doors emerging (from the tent) came . Stepping backward

ag¢ai tě hă. Égi¢e wa'ú amá wíuhe amá. Égi¢e ¸ig¢ísa^{n}¢a- da^{n} ¸a$^{n'}$¢i^{n}
they went back . At length woman the (mv. sub.) was following close after them, they say. At length turned themselves around and running

ag¢á-biamá. Kí wíuhe amá wa'ú amá. Ga^{n} a¢i$^{n'}$ ag¢á-biamá wa'ú ¢i$^{n'}$ 15
went homeward, they say. And was following close behind them, they say woman the (mv. sub.) And having her they went homeward, they say woman the (mv. ob.)

mú amá. Wa'ú amá waté g¢íb¢ažě ma^{n}¢i$^{n'}$-biamá, najíha ¢a$^{n'}$ cti
men the (pl. sub.). Woman the (mv. sub.) skirt tearing her own by pulling walked, they say, hair the part too

¸ig¢íɗazá-biamá, waté ¢a^{n} ¸ig¢i¢iñgě'-qtia$^{n'}$-biamá. Maja$^{n'}$ ¢an'di a¢i$^{n'}$
she pulled her own hair down over her forehead, they say, skirt the (garment) she utterly destroyed it for herself by tearing, they say. Land at the (place) having her

akí-biamá. Ukíabi gɸi$^{n'}$ akádi júgɸe aɸi$^{n'}$ akí-biamá. Ukíabi i^{n}c'áge aká
they reached there again, they say. Ukiabi sat to the one who (sub.) with her having her they reached there again, they say. Ukiabi old man the (sub.)

ikáge mé'ga^{n} ja$^{n'}$'a^{n}há-biamá (*or* ja$^{n'}$'a^{n}he-da$^{n'}$ctēa$^{n'}$-biamá). Wagáqɸa^{n}-ma
his friends likewise *cum ea conēābuisse aiunt* *cum ea forte conēābuisse aiunt.* The servants

3 wi$^{n'}$ ní níjikiɸá-biamá, índé ɸa^{n} bɸúga núxakiɸá-biamá, wa'ú ta^{n}. Édíhi
one water he caused to fill for her, they say. face the part whole made wet (for her), they say, woman the (std. ob.). At that time

gíwaji^{n}skā'-biamá. Ukíai tē, "xa$^{n'}$si tē waxa$^{n'}$ ami$^{n'}$ te. Uɸíhi-bájī taité.
she regained her senses they say. He spoke to her the (past act). Plum-stone the (col. ob). gambling appliances you have (them) will They shall not win from you.

ɸat'ájī xáci taté Wa'újiñgáqtci cí taté. T^{n}é wíka^{n}bɸa xī, ɸat'é te,
You do not die a long time shall (s.). Very old woman you reach there shall (s.). To die I wish for you if you die will,

6 éde t'é wíka^{n}bɸa-májī. ɸíha$^{n'}$ íe píiíjí iñgáxe. Ée hā, úcka^{n} tē
but to die I do not wish for you. Your mother word bad made for me. That is it . deed the (ob).

wíɗaxe," aí tē.
I did to you, he said the (past act).

Han. "Ké, ɸagɸé te. Ugáhanaɗáze ca^{n} té, xaxa ɸagɸé táčĕ.
Come. you start home will. Dark still when, to the tent you start home must.

9 A$^{n'}$ba xañ'ge ɸé xī ca$^{n'}$," á-biamá. Wa'ú amá agɸá-biamá. Kī
Day near goes when all right said he, they say Woman the (mv. sub.) started home, they say. And

Ukíabi i^{n}c'áge aká cú gáxa-biamá. Jí éta^{n}ɸi^{n} agɸá-biamá.
Ukiabi old man the (sub.) prairie hen made, they say. Tent he first started home, they say.

NOTES.

613, 6. ɸíi'ii, perhaps the *fem.* of ɸíi'i.

613, 8. a-i-biama, prob. intended for ahi-biama, judging from the preceding v., aɸa-biama.

613, 8. akiwa, *i. e.*, both old men.

613, 11. Nu ɸiñke iajī ama, etc. A survival of "mother-right." As Ukiabi had one wife, the mother of his sons, his seeking a young wife is a sign that polygamy was then practiced.

TRANSLATION.

Ukiabi the venerable man had two men as his servants. He sat with them one day at sunset and said, "O friends, I wish to marry the single woman who dwells yonder (describing her residence). Both of you will go and court her for me." But Ukiabi's wife said, "How absurd! Do speak about something else! Why should those who have pretty daughters give you one?"

"Go thither," said Ukiabi. So the men departed. They reached the lodge where the young woman dwelt, and thus presented their request to both of them: "You have a very pretty daughter whom a man wishes to marry, so we have come to-day to speak to you about it." The husband said nothing, but the wife spoke immediately, "Who is the man that wishes to marry her?" The two men replied, "Our friend,

Ukiabi, is the person." "Fie! Go to your own lodge in the distance! He can hardly be considered a human being! I have a very pretty child, and I wish her to marry a human being. I do not wish her to marry a mysterious power." So the men departed. Meanwhile Ukiabi lay stretched out. But he arose and sat erect.——Let us return to the messengers. As they went homeward they talked together. One said, "My friend, the woman's words were bad! Let us not tell our friend about them!" But his comrade replied, "Why! He knows all. Why should we not tell about them?"

When they returned Ukiabi said, "Ho, you and your friend have come back. Tell me just what they said." So they told him. After hearing their report Ukiabi told his wife to hand him a plume. Then he blackened the face of one of his friends, put plumes all over his crown, and attached quill feathers to it here and there. He decorated the other man in like manner and made each man wear a buffalo robe with the hair outside. Then he instructed them how to act. He named a place whither they were to go. "Go to that place and make a hole for a pole." (Both servants had hoes.) "When you shall have prepared the ground sufficiently strew plumes on it and draw the figure of a man. Do not return. Remain there when you shall have completed the task. I will join you."

At the appointed time Ukiabi went to the place in question. When he was in a forest he changed himself into a wild cat. When he raised his feet the ground shook, and his steps made fire blaze up at sudden intervals. His servants were aware of his coming. "Your friend draws near," said one. He arrived. When he got there his servants said, "O friend, we completed our task long ago but you did not come." Ukiabi replied, "Well, you can go again. Leave the hoes. Take these five plum-stones to the lodge of the young woman. Stand at the entrance. Patter with the soles of your feet on the ground at the left side, by the tent-pole. Show her the plum-stones."

The servants departed. At length they reached the lodge where the girl dwelt. She came out from the lodge. They did as Ukiabi had ordered, and then they stepped backward, moving towards their home. The woman followed close after them. After walking backward for some time the two men turned around and ran homeward, closely followed by the woman. Thus the men drew the woman after them. As she went she acted as a deranged person does, tearing her skirt and pulling her hair down over her forehead. She continued acting thus till she had torn off every shred of her skirt, and she was entirely nude. At last they reached the place where they had left Ukiabi. The two men and the woman reached him. *Ukiabi amicosque cum ea concubuisse, aiunt.* By and by Ukiabi made one of the servants fill a kettle with water for the woman and he washed her face for her. Whereupon she regained her right mind.

Then Ukiabi addressed her thus: "Keep the plum-stones for gambling. You shall always win. You shall live many years. You shall be a very aged woman before you die. Had I wished you to die you would have died ere this; but I did not wish you to die. Your mother spoke bad words about me, and for that reason have I done this thing to you. Well, you can go home. You must start for home while it is yet dark. By the time that day is at hand all shall be well with you."

Then the woman departed. But Ukiabi took the form of a prairie hen and was the first one to start home.

A DAKOTA STORY.

Told by Frank La Flèche.

Pahañ'gadi Caaⁿ′ wiⁿ t'é amá ɣi′, iɸádi aká ihaⁿ′ éɸaⁿba ɗahéaɪa ɣí
Formerly Dakota one died they say when, his father the (sub.) his mother she too on the hill lodge

giɣáxa-biamá. Kĭ ɣí tĕ maⁿ′te sadégɸe giáxa-bi egaⁿ′, gahá ihégiɸá-
made for their own, they say. And lodge the (std. ob.) within scaffold made for him, they say as (=having), on it they laid him, their own,

3 biamá. Kĭ cénujiñ'ga wiⁿ′ ɪígɸa-bi egaⁿ′, iɸádi ɸiñké agɸáɸiⁿ-biamá.
they say. And young man one dwelt in a lodge, they say as (having), his father the (st. ob.) had his own, they say.

Kĭ égiɸe iⁿc'áge naⁿ′ba ĕ'di ahí-biamá, kĭ niní iⁿ′ júgɸe gɸiⁿ′-biamá
And at length old man two there arrived there, they say, and tobacco to use (=smoke) with him sat, they say

wiⁿ′ ɸiñké. Caⁿ décte iɸáɸa. Égiɸe ɸé cénujiñ'ga iɸádi aká gá-biamá:
one the (st. ob.). Yet they talked first about one thing then about another. At length this young man his father the (snb.) said as follows, they say

6 "Kagéha, ɸikáge méga", wat'é kĕ'di macté wai′ máañɣíqa" añgáɸe taí
O friend, your friend likewise, the corpse (?) at the (recl. ob.) warm robe we cut it apart for ourselves we go shall

hă, ɪíha tĕ," á-biamá. Kĭ cénujiñ'ga aká uɸí'agá-bi egaⁿ′, "Añ'kajĭ hă.
. tent skin the (ob.), said he, they say. And young man the (sub.) was unwilling, they say as, Not so .

Égaⁿ gáxa-bajíi-gă há. Cénujiñ'ga ɸa'égaⁿ-qti t'é hă, e-naⁿ′ etéctĕwaⁿ,
So do not ye ! Young man [in a] very pitiable [manner] died . alone even if,

9 uɪí'a giɣaⁿ′ɸai égaⁿ, ɪi giɣáxe ihégiɸaí hă. Cañkéɸai-gă há," á-biamá.
to mellow or decay in (the tent) desired for their own as, lodge making for their own they laid their own. . Let the recl. ob. alone ! said he, they say.

Kĭ caⁿ′ iɸádi aká, "T'é etĭ ɸieta" ke ɣí′, ĕ'di ígiúdaⁿ décteaⁿ′ tádaⁿ.
And yet his father the (sub.), Dead too he lies finished if, there for his good perhaps will ? (sign of surprise or doubt).

Waiⁿ′ waɸiñ'gai égaⁿ, ɪíha tĕ hébe máañɣíqaⁿ añgaⁿ′ɸai hă," á-biamá.
Robe we none as, tent skin the part we cut off for ourselves we wish . said, they say.

12 Kĭ cenujiñga aka, "Wáhuc'ă'! uɸíhĕɸti ekaⁿ′ɔnai áhaⁿ. Hĭn'dakĕ! ɸé ete-
And young man the (sub.), Really! to have your wish fully gratified you wish ! Let us see! go ye at

cte-a$^{n'}$i-gă há," é wćhusá-biamá. Kĭ i^{n}c'áge aká wañ'gi¢e ía-baji'qti
any rate ! that he scolded them. And old man the (sub.) all not speaking at all

naji$^{n'}$-bi ega$^{n'}$, a¢á-biamá wat'é kĕ'ɬa. Kĭ cénujiñ'ga aká i^{n}c'áge-ma
stood up, they say as (=having), went, they say corpse to the (reel. ob.). And young man the (sub.) the old men

i¢aí ɬį, wa'ú ¢iñké ugíkiá-bi ega$^{n'}$ gá-biamá: "¢ána^{n}há, wasćsa^{n} ¢a^{n} 3
they had gone when, woman the st. one spoke to her, his own as (=having) said as follows, they say: O wife white clay the piece

i^{n}¢i$^{n'}$¢izá-gă há. Cé-ma wi$^{n'}$ t'éa¢ĕ-qti-ma$^{n'}$ táce," á-biamá. Kĭ wa'ú aká
take mine for me ! Those in sight one I kill him indeed (*or* fully) must, said, they say. And woman the (sub.)

u¢i'agá-bi ega$^{n'}$, "Ca^{n}méwa¢á-ă hĕ'. Wai$^{n'}$ ¢iñgai hĕ. Wai$^{n'}$ máɬiqa^{n} taí
was unwilling, they say os, Let them alone ! (fem.). Robe they have none (fem.). Robe let them cut off for themselves

hĕ," á-biamá ¢a$^{n'}$ja ca$^{n'}$ nú aká ¢acta$^{n'}$-bají-bi ega$^{n'}$, wa'ú ¢iñké wégi¢ize 6
, said she, they (fem.), say though yet man (=husband) the (sub.) not stopping speaking, they say as, woman the st. one was taking it for *them* (*sic*),

amá hă wasćsa^{n} ¢a^{n}. Gañ'ɬį nú aká ¢izá-bi ega$^{n'}$, ísañɬi¢á-biamá hă
they say . white clay the piece. And then man (=husband) the (sub.) took it, they say as (=having), he whitened himself with it, they say .

wasćsa^{n} ¢a^{n}, ca$^{n'}$ b¢úga, índé, na^{n}cki ¢a^{n} ctewa$^{n'}$. ¢icta$^{n'}$-bi ɬį i^{n}c'áge-ma
white clay the piece. in fact all (his body), face, head the part even. He finished, they say when the old men

a¢aí tĕ sakíba íhe a¢á-bi ega$^{n'}$, éta^{n}¢i^{n} ĕ'di ahí-biamá hă, wat'é kĕ'di. 9
they went the passing alongside of went, they say as (=having), he first there arrived, they say . corpse at the (reel. ob.).

Sadégɬe tĕ ána-bi ega$^{n'}$ gahá ja$^{n'}$-biamá, ɖá ¢a^{n} ɬíma^{n}¢úhe tĕ é¢a^{n}be
Scaffold the (std. ob.) he climbed, they say as (=having) on it he lay, they say, head the part "breast of the tent" (where the skins are joined, above the entrance) the emerging from

i¢a$^{n'}$¢ĕ. Kĭ égi¢e i^{n}c'áge amá áiámamá uí¢a^{n}be tĕ íɬapi¢i$^{n'}$qtci ukíkie.
he placed the part. And at length old men the (pl. (sub.) were coming, they say up-hill the very slowly talking together.

Cénujiñ'ga aká waná'a^{n} ja$^{n'}$-biamá. Kĭ égi¢e í tĕ'di ahí-bi ɬį, i^{n}c'áge 12
Young man the (sub.) to listen to them he lay, they say. And at length lodge at the (std. ob.) arrived, they say when, old men

amá g¢i$^{n'}$-biamá wañ'gi¢e. Kĭ pahañ'ga aká gá-biamá: "Kagéha, ¢ikáge
the (pl. sub.) they sat, they say all And first one the (sub.) said as follows, they say: O friend, your friend

mégă^{n}, niní ují-gă há. ¢éna^{n} háci ¢ikáge niní i^{n} juañ'gig¢e tabáce,"
likewise, tobacco fill ye ! This time [This last time] after your friend tobacco to use we with him, our own must (pl.),

á-biamá. Kĭ wi$^{n'}$, "A$^{n'}$ha^{n}, ¢ikáge wiñ'kĕqtia$^{n'}$ hă. Égă^{n} úda^{n} hă," á-bi 15
said, they say. And one, Yes, your friend does indeed speak truly . So good . said, they say

ega$^{n'}$, niní ují-biamá. Uji ¢icta$^{n'}$-bi ega$^{n'}$, ¢aná-biamá. Zí ama ɬí' ninída
as (=having), tobacco filled, they say. Filled finished, they say as (=having), drew a whiff, they say. It was yellow they say pipe

kĕ ɬíma^{n}¢úhe tĕɬá¢ica^{n} ¢isa$^{n'}$¢a. Ma$^{n'}$ci u¢íxidá-bi ega$^{n'}$, "Hau ! kagéha,
the (lg. ob.) "breast of the tent" (where the skins are joined, above the entrance) towards the he turned. Up in the air he gazed, they say as (=having), Ho, friend

niní gakĕ′. Ga$^{n'}$ ɸéna^{n} háci niní i^{n} jua$^{n'}$ɸigígɸai. Kī akíɸaha a^{n}ɸi$^{n'}$ taí
to-bacco that (lg. ob.). And this time [This last time] after tobacco to use we are with you, our own. And apart we be shall

hă, niní gakĕ′," á-bi ega$^{n'}$, eáɸica^{n} uɸíxidá-biamá ɸī đá ɸa^{n} ga$^{n'}$ ɸa^{n}
. tobacco that (lg. ob.) said, they say as (=having), in that direction he gazed, they say when head the part in the manner described the part

3 íɸa-biama. Kī, "Wā! kagécha, ɸikáge mégan. ɸéɪa-ɸa^{n} da$^{n'}$bai-gă há,"
found it, they say. And, Oh! O friend, your friend likewise, this place behind you look ye !

á-biamá. Kī na^{n}bá aká da$^{n'}$ba-bi ɸī′, "Wuhú! kagécha, ée aká hă," á-bi
said, they say. And two the (sub.) looked, they say when, Really! O friend, it is he about whom we have heard . said, they say

ega$^{n'}$, a$^{n'}$he agɸá-biamá wañ′giɸe. Kī cénujiñ′ga aká ɸihá u'a$^{n'}$si-bi ega$^{n'}$,
as (=having), fleeing went back, they say all. And young man the (sub.) downward leaped, they say as (=having),

6 wéna^{n}xiɸá-biamá. Kī na^{n}bá-ma waɸí qiáɸa-bi ɸa$^{n'}$ja, céwaɸa-bají-bi
attacked them, they say. And the two being scared fell to the ground, they say though, paid no attention to them, they say

ega$^{n'}$, iɸádi ɸi^{n} ákiha^{n} gɸíɸa-biamá. Kī i^{n}c'áge amá úɸɸaí-bi ɸī, waɸí
as (=having), his father the (inv. ob.) beyond he pursued him, his own, they say. And old man the (inv. sub.) was over taken, they say when, being scared

qiáɸa-biamá. Kī ijiñ′ge aká ágigɸajádēqti gɸi$^{n'}$-bi ega$^{n'}$, "Na^{n}xíde ɸiɸiñ′ge
he fell to the ground, they say. And his son the (sub.) sitting astride his own sat, they say as (=having), Hearing you have none

9 ɟɸanahi$^{n'}$i aha$^{n'}$. Nini i^{n}wi$^{n'}$ji-gă há," á-biamá. Kī i^{n}c'áge aká, "Há!
you troly ! Tobacco fill for me ! said, they say. And old man the (sub.) Ho!

ɯepá! há! ɯepá!" á-bi ega$^{n'}$, ɸizúe ja$^{n'}$ niní uíji ja$^{n'}$-biamá. Kī cénujiñ′ga
O grandchild! Ho! O grandchild! said, they say as (=having), stretched out lying tobacco to-bacco filling for him he lay, they say. And young man

ɸiñké niní kĕ i$^{n'}$ ɸicta$^{n'}$ amá ɸī, gá-biamá i^{n}c'áge aká: "Há! ɯepá! há!
the (st one) tobacco the (lg. ob.) used was finishing, they say when, said as follows, they say old man the (sub.): Ho! O grandchild! Ho!

12 ɯepá! ɯepá, ɸá'eañ′giɸ-áda^{n} a$^{n'}$ɸictañ′-gă. ɸéna^{n} háci niní i^{n} jua$^{n'}$ɸigígɸe
O grandchild! O grandchild! pity me and let me go. This time [This last time] after tobacco to use we be with you, our own

tá-bi, a^{n}ɸa$^{n'}$ɸai égan cañgáhii hă. ɯepá, ɸá'eañ′giɸá-gă," á-biamá. "Égan
about, that, we thought as we went there where you were . O grandchild, pity me, your own said, they say. So

na^{n}ji$^{n'}$ ada$^{n'}$ a$^{n'}$ɸistúba-gă há," á-biamá cénujiñ′ga aká. Gañ′ɸī i^{n}c'áge
stand up and extend your hand toward me in entreaty ! said, they say young man the (sub.). And then old man

15 aká na^{n}ji$^{n'}$-bi ega$^{n'}$, ɸistúba-biamá. "Há! ɯepá! há! ɯepá!" é ca$^{n'}$ca^{n}
the (sub.) stood up, they say as (=having). extended his hands toward him, they say. Ho! O grandchild! Ho! O grandchild! saying constantly

naji$^{n'}$-biamá. Cénujiñ′ga aká úqa téga^{n}-qtí-bi ctĕwa$^{n'}$, añ′kabáji-na$^{n'}$-biamá.
he stood, they say. Young man the (sub.) to laugh just about to, they say even though, was not so regularly, they say.

"Ke! mañgɸiñ′-gă há. Égiɸe íɸa^{n}ba$^{n'}$ aja$^{n'}$ miñkĕ′di a^{n}wa$^{n'}$ɔnica$^{n'}$ca^{n} taí
Come! begone ! Beware a second time I lie by me who lie you go around me often lest

hă. Hí-bajĭ-gă há," á-bi ega$^{n'}$, g¢ć'ki¢á-biamá hă cénujiñ'ga aká. Gañ'ҳĭ
. Do not ye arrive there ! said they say as (=having), made him go homeward, they say . young man the (suh.). And then

cénujiñ'ga amá qá¢a a¢á-biamá. Kĭ égi¢e i^{n}c'áge ma^{n}bá aká ceta$^{n'}$-na^{n} qiá¢ai
young man the (mv. suh.) back to the starting place (=scaffold) went, they say. And at length old man two the (suh.) still they fell down

¢an'di akí¢a ja$^{n'}$ akáma. Kĭ ҳañ'ge ¢ć amá ҳĭ' akí¢a baҳú áiá¢a-biamá, 3
at the place both were lying, they say. And near at hand (in time) was young, they say when both with robes over their heads they had gone somewhere, they say,

waq¢í-bi ega$^{n'}$, ca$^{n'}$ ca$^{n'}$¢añkéwa¢ĕ ag¢á-biamá. Ag¢á-bi ҳĭ' cĭ éta^{n}¢i^{u}
they were cowards, they say as, yet he let them alone he went homeward, they say. He went homeward, they say when again he first

akí-biamá ú tĕ'di cénujiñ'ga amá Gañ'ҳĭ ҳig¢íja-bi ega$^{n'}$ ¢izúe ja$^{n'}$-
reached home, they say lodge at the (std. ob.) young man the (mv. suh.). And then washed himself, they say as (=having) stretched out lay,

biamá. Kĭ igáq¢a^{n} ¢iñké ugíkiá-bi ega$^{n'}$, "Égi¢e g¢íi ҳĭ' íqaqa te hă'. 6
they say. And his wife the st. one spoke to her, his own, they say as (=having), Beware they have returned when you laugh lest .

Íqajĭ ga$^{n'}$¢a wackañ'-gă há. A$^{n'}$ci^{n} waq¢í gaskí t'ćawá¢a¢i$^{u'}$ hă," á-biamá.
Not to laugh desire make an effort ! Nearly being scared panting I killed them (accidentally) [I made them die from exhaustion.] . said, they say.

Kĭ i^{n}c'áge-ma g¢í-bi ҳĭ' ja$^{n'}$ gáxe ja$^{n'}$-biamá akí¢a. Kĭ i^{n}c'áge aká
And the old men returned home, they say when to sleep feigning they lay, they say both (i. e., the man and wife). And old men the (coll. suh.).

wañ'gi¢e ja$^{n'}$-bajĭ'-qti niuí i^{n} júkig¢e g¢i$^{n'}$-biamá, íabajĭ'-qti ctĭ. Ca$^{u'}$qti 9
all not sleeping at all tobacco using with one another they sat, they say, not speaking at all too. Still, indeed

ja$^{n'}$-bajĭ, a$^{n'}$ba amá, wañ'gi¢e. Kĭ ha$^{u'}$ega$^{n'}$tce ҳĭ' cénnjiñ'ga aká
not sleeping, it was day, they say, all. And morning when young man the (sub.)

Ꝺáha^{n}-bi ҳĭ' i^{n}c'áge aká wañ'gi¢e gĭ'¢a-bajĭ'-qti g¢i$^{u'}$akáma. Kĭ cénujiñ'ga
arose from sleep, they say when old men the (coll. sub.) all very sorrowful were sitting, they say. And young man

aká gá-biama: "Ꝺikáge mćga^{u} wai$^{n'}$ má¢aqa^{n} ¢ag¢íi gĕ wi$^{n'}$ a^{n}í-gă há. Wí 12
the (sub.) said as follows, they say: Your friends likewise robe you cut off you have come back the (indefinite objects) one give to me ! I

ctĭ wai$^{u'}$ a^{n}¢iñ'gĕ-qti-ma$^{n'}$ hă," á-biamá. Kĭ i¢ádi aká, "Tĕnă'! ĕ'di añgáhii
too robe I have none at all . said he, they say. And his father the (sub.) Why! there we arrived there

¢a$^{n'}$ja a^{n}¢í'a añgág¢ii hă, weána^{n}xí¢ai égа^{n}. A$^{n'}$¢i^{n}-na^{n} t'ćawa¢a-ba¢i$^{u'}$i hă,"
though we failed we have come back . we were attacked as. Nearly we were killed (accidentally?) .

á-biamá. "Tĕnă'! égа^{u} taté ub¢í'age ga$^{n'}$, Ꝺá-bajĭi-gă hă', ehé ҳĭ' ca$^{n'}$ 15
said he, they say. Why! so shall I was unwilling as, Go ye not ! I said when yet

a$^{n'}$¢aná'a^{n}-bájĭ ɔnaí hă. I$^{n'}$ta^{n} ćde ¢axágai tĕ hă," á-biamá cénujiñ'ga
you did not hear me you went . Now but you weep the past act (?) . said, they say young man

akáⁿ. Cī haⁿ′ xī cénujiñ′ga akáⁿ, "Cī aᵭúha íguskaⁿ′ᵭĕ maⁿᵭiⁿ′i-gă háⁿ. Wí
the (sub.). Again night when young man the (sub.), Again in addition to to try it walk ye ' I

ctī hébe iⁿ′ᵭiⁿ gíi-gă háⁿ, ᵭikáge mé′gaⁿ, waiⁿ′ aⁿᵭiñ′gĕ-ᵭti-maⁿ′ áᵭa,"
too piece having it for me he ye coming back ! your friend likewise, robe I have none at all indeed.

3 á-biamáⁿ. Kī iⁿe′áge akáⁿ wañ′giᵭe wámañkáⁿ-ctĕwaⁿ′-bají-biamáⁿ, uᵭí′agáⁿ-bi
said, they say. And old men the (coll. sub.) all became altogether out of patience with him, they say, they were unwilling, they say

egaⁿ′. Sasú
as. François (Frank).

NOTES.

619, 10. ᵭimaⁿᵭuhe tĕ eᵭaⁿbe iᵭaⁿᵭĕ, he pulled out some of the skewers, and thrust his head out between the skins.

620, 1. nini gakĕ′, *tobacco* is named, but gákĕ shows that the *pipe* (niniba) is meant. While this was said the pipe was held out to the corpse.

620, 6. waᵭi qiaᵭa-bi, the two old men fainted.

TRANSLATION.

Long ago a Dakota died and his parents made a lodge for him on the bluff. In the lodge they erected a scaffold on which they laid the body. Now, there was in that village a young married man, whose father dwelt with him. And two old men visited the father, and smoked with him, talking about various things. At length the father of the young man said, "My friends, let us go to the corpse and cut off summer robes for ourselves from the tent skins." But the young man opposed this, saying. "No! Do not do so! The death of the young man was a very pitiable occurrence, and, as they had nothing else to give up for him, they erected the tent there and placed him in it that he might decay in it. Let him rest undisturbed!" In spite of his son's words the father remarked, "As he is already dead, what possible benefit can he get from the tent? We have no robes, so we wish to cut off parts of the tent skins for ourselves." Then the young man said, "Really! You have determined to have your own way! Well then! Go as you have said and we shall see what will happen!" He spoke thus by way of reproof. And the old men arose without saying a word, and went to the place where the corpse lay. When they had gone the young man said to his wife," O wife, get my piece of white clay. I must scare one of those old men nearly to death." But the woman was unwilling, saying, "Let them alone! They have no robes. Let them cut off robes for themselves." But as the husband would not stop talking about it, the wife got the piece of white clay for him. The husband took it, and with it he whitened his whole body and even his head and face. When he had finished he went in a course parallel to that taken by the old men, and reached the corpse before they arrived. He climbed the scaffold and lay on it, thrusting his head out through the tent skins just above the door-way. At length the old men were approaching, ascending the hill and talking together in a low tone. The young man lay listening to them. At length when they had reached the lodge, the old men sat down. And the leader said, "Friends, fill your pipe. We must smoke this last time with our

friend up there." And one of them said, "Yes, your friend has spoken well. That should be done." So he filled the pipe. He drew a whiff, and when the fire glowed he turned the pipe stem towards the seam of the skins above the door-way. He looked up towards the sky, saying, "Ho, friend, here is the pipe! We must smoke with you this last time. And then we will separate. Here is the pipe." As he said this he gazed above the door-way and saw the head extending from the tent in the manner that has been described. "Oh! my friends," said he, "look at this place behind you!" And when the two looked they said, "Really! friend, it is he!" And all fled. Then the young man leaped down and attacked them. Two of them fell to the ground in terror, but he did not disturb them, going on in pursuit of his father. When the old man was overtaken he fell to the ground, as he was terrified. The young man sat astride upon him, and said, "You have been very disobedient! Fill the pipe for me!" And the old man said, "Oh! my grandchild! Oh! my grandchild!" hoping that the supposed ghost would pity him. Then he filled the pipe as he lay stretched out and gave it to his son. And when the young man stopped smoking the father said, "Oh! my grandchild! Oh! my grandchild! Grandchild, pity me and let me go. We thought that we must smoke with you this last time, so we went to the place where you were. Grandchild, pity me." "If that be so, arise and extend your hands to me in entreaty," said the young man. So the old man arose and did so, saying continually, "Oh! my grandchild! Oh! my grandchild!"

It was as much as the young man could do to keep from laughing. At length he said, "Well! begone! Beware lest you come again and go around my resting-place very often! Do not visit it again." Then he let the old man go. On returning to the burial lodge he found that the two old men were still lying where they had fallen. When he approached them they slipped off with their heads covered, as they were terrified, and he let them go undisturbed. When they had departed the young man hastened home. He was the first to reach there, and after washing himself he reclined at full length. He said to his wife, "When they return, be sure not to laugh. Make an effort to restrain yourself. I came very near making them die from exhaustion." And when the old men returned the husband and wife lay as if they were asleep. But the old men did not lie down; all sat in silence, smoking together till daylight. When the young man arose in the morning the old men appeared very sorrowful. Then said he, "Give me one of the robes that you and your friends cut off and brought back. I too have no robe at all." But his father said, "Why! We went there but we did not get anything, as we were attacked. We came very near being killed." To this the son replied, "Why! I was unwilling for this to happen, so I said, 'Do not go,' but you paid no attention to me and went. But now you think differently and you weep." And when it was night the young man said, "Go again and make an attempt. Bring back a piece for me, as I have no robe at all." The old men were unwilling to go again, and they lost their patience, as he teased them so often.

YANKTON STORY.

TOLD BY GEORGE MILLER.

Ga^{n} Ihañ′kta^{n}wi^{n} ta$^{n/}$wa^{n}g¢a^{n} mé$^{i^{n}}$te, cémujiñ′ga wi$^{u/}$ mi$^{n/}$ i¢ápe-na$^{n/}$i
And Yankton village those perhaps (?) young man one human female waited for an unseen one regularly

tĕ. Níkagáhi ijañ′ge na$^{n/}$ba ukíkiji tĕ, wá¢ixa-bájĭ tĕ, núǰiñgá ctī wi$^{n/}$ tĕ,
the (completed act). Chief his daughter two near kindred the (past sign), they did not take husbands the (past sign), boy too one the (past act),

3 jiñgá Kī níaci$^{n/}$ga ¢é mi$^{n/}$ i¢ápa-bi ehé aká, é wa‘ú ¢añká úwakie ga$^{n/}$¢ai
small. And man this that he waited for a woman I said the (sub.), he woman the (pl. ob.) to talk to them desired

tĕ, é wćapaí tĕ. Ha$^{n/}$ ǩĭ, í tĕ′di ahíi tĕ, í-sa^{n}¢ĕ. Ĺi náza tĕ′di ja$^{n/}$i
the he (past act), waited for them the (past act). Night when, tent at the arrived the (past act). tent whitened. Tent rear at the lay

tĕ. Ga^{n} íe wánaʻa^{n} ja$^{n/}$i tĕ. Égi¢e cémi^{n}jiñ′ga aká akí¢a ukíkie
the (past act). And speaking listening to them lay the (past act). At length young woman the (sub.) both talked together

6 átiágę¢a-biamá. Gé átiágę¢a-biamá: "Wihé, ć′be níkaci$^{n/}$ga wi$^{n/}$ Kagé
began suddenly, they say. To say as follows began suddenly, they say: Younger sister, who person one Younger brother (fem.)

ú‘a^{n} t‘a^{n}-wćaki¢aí ǩĭ, añ′ga¢íxe taté," á-biamá. "Wuhu+!" e¢égа^{n} ja$^{n/}$i tĕ.
causes him (for us, his sisters) to enrage the enemy, etc. it, we take him for a husband shall, said, they say. Oho! thinking he lay the (past act).

Ga^{n} wé¢ig¢a^{n} gáxe ja$^{n/}$i tĕ. Ag¢á-bi ega$^{n/}$, éwa¢ĕ-mádi akí-bi ega$^{u/}$, hi^{n}bé
And plan making he lay the (past act). Having gone back, they say, to his kindred (pl. ob., etc.) having returned, they say, moccasins

9 baté wacíi tĕ. Ga$^{n/}$ giáxai tĕ. Ǥáze í¢a^{n}ba$^{n/}$ ǩĭ, núǰiñga uné a¢aí tĕ,
to saw employed them the (past act). So they did it for him the (past act). Evening a second time when, boy to seek him went the (past act),

indé ¢a^{n} íǩiǤaha$^{n/}$jiwá¢ĕ tĕ′di. Ga$^{n/}$ núǰiñga ¢i^{n} ć′dedí ¢i^{n} amá, í-gaxe.
face the (part) can not be recognized by one another when. And boy the (inv. ob.) was inv. there they say, playing.

Gañ′ǩĭ íc¢ai tĕ. Gañ′ǩĭ, "Gí-gă haú, Kagé-i," á-bi ega$^{n/}$ ga$^{n/}$ a¢i$^{n/}$ a¢aí tĕ.
And then found him the (past act). And then, Come ' Younger brother, (masc.) having said, they say so having him he went the (past act).

12 Ga$^{n/}$ ha$^{n/}$ tĕ i¢áug¢ć′ɋti ga$^{n/}$ gí‘i^{n} a¢aí tĕ, ɹan′de á¢iɹáɋti. Ga$^{n/}$ nuda$^{n/}$
And night the throughout so carrying him on his back went the (past act), ground across by the nearest way. And to war

gí'i^{u} aǥaí tĕ.
carrying him on his back — went — the (past act).

Ḷemúga wi^{u} t'éǥa-bi ega$^{u'}$, ꞇamúꞇa uma$^{u'}$e nin'de gáxai tĕ.
Buffalo bull — one — having killed, they say, — fresh meat — provisions — cooked — made — the (past act).

Ga$^{u'}$ uma$^{u'}$e tĕ 'i$^{n'}$-bi ega$^{n'}$, núǰiñgá ctī ágahádi gí'i^{o}i tĕ. Watícka édega^{o}
And — provisions — the (col. ob.) — having carried on his back, they say, — boy — too — in addition to it — carried him on his back, they say — the (past act). — Creek — but (past)

ahí-bi ega$^{n'}$, núǰiñga uteíǰeadi gǥiñ'kiǥá-bi ega$^{n'}$, uma$^{u'}$e hébe 'i tĕ, ꞇá. 3
having reached it, they say, — boy — in the bushes — having seated him, they say, — provisions — part — gave to him — the (past act), — dried meat.

"Égiǥe né te. Ca$^{u'}$ca^{u} gǥiñ'-gă. Égiǥe uǥágas'i$^{n'}$ te, gacíbaꞇa!
Beware — you go — lest. — Always — sit. — Beware — you peep — lest, — outside (the undergrowth)

Aggí tá miñke hă." Ga$^{n'}$ aǥaí tĕ, wada$^{u'}$be. Náci$^{u'}$ga ctĕ wéǥa-bájī akíi
I will return hither — And — went — the (past act), — as a scout. — Person — at all — found them not — he reached there again

te'di, ukía-bi ega$^{n'}$, nú na$^{n'}$qti ukíe gáxai tĕ, "Núda^{u}haŋgá, náci$^{o'}$ga ctĕ 6
when, — having spoken to him, they say, — man — fully grown — speaking to him — made — the (past act), — O war captain, — person — at all

ǥiŋgaí. Edáda^{u} ctĕwa$^{n'}$ ǥiŋgaí." Cī gí'i^{o} ega$^{o'}$ cī aǥaí tĕ. Cí
is wanting. — Whatsoever — is wanting. — Again — having carried him on his back — again — went — the (past act). — Again

ga$^{n'}$ amá égaⁿ gǥiñ'kiǥaí tĕ, uteíǰeadi ɖázĕqtci hí Ꞟĩ. Cí wada$^{n'}$be aǥaí
having gone thus for some time — he seated him — the (past act), — amid the undergrowth — late in the evening — he reached there — when. — Again — as a scout — went

tĕ. Égiǥe wakída-biamá. Égiǥe níaci$^{n'}$ga wi$^{o'}$ a$^{o'}$pa^{u} wi$^{o'}$ t'éǥĕ akáma. 9
the (past act). — At length — he shot at something, they say. — At length — person — one — elk — one — was killing it, they say.

Kí núǰiñga ǥiñké agíagǥe ga$^{n'}$ǥa-bi Ꞟĩ'ctĕ, gíteqi tĕ ca$^{n'}$ ga$^{n'}$ uǥúda^{o}be gǥi$^{n'}$i
And — boy — the (st. ob.) — to fetch him — wished, they say — even when, — difficult for him — the (=as) — yet — still — considering — he sat

tĕ. Ga^{u} náci$^{n'}$ga ta^{u} gǥádai tĕ. Ga^{u} wéǥĕ ctĕwa$^{n'}$ǰi t'éǥai tĕ náci$^{n'}$ga
the (past act). — And — person — the (std. ob.) — he crept up towards him — the (past act). — And — not having seen him at all — he killed him — the (past act) — person

kĕ'. Gañ'Ꞟĩ núǰiñga ǥiñké agíagǥai tĕ. "Núda^{u}haŋgá, náci^{n}gá wi$^{n'}$ t'éaǥĕ 12
the (reel. ob.). — And then — boy — the (st. ob.) — he fetched — the (past act). — O war captain, — person — one — I have killed

hă. Wana$^{u'}$qǥiñ-gă há," aí tĕ. Ga^{u} gí'i^{u} ega$^{n'}$ ĕ'di aǥaí tĕ, ꞇa$^{n'}$ci^{u}. É'di
Hasten — ! — said — the (past act). — And — having carried him on his back — there — went — the (past act), — running. — There

ahí-bi ega$^{n'}$. núǰiñga ǥiñké náci$^{n'}$ga kĕ' gahá átañkiǥaí tĕ. Gañ'Ꞟĩ agǥaí
having reached they say, — boy — the (st. ob.) — person — the dead body — on it — caused him to tread — the (past act). — And then — started home

tĕ. Náci$^{n'}$ga naji$^{n'}$ha ǥa$^{u'}$ ctī hébe ǥizá-bi ega$^{n'}$, ga$^{n'}$ núǰiñga ǥiñké gí'i^{n} 15
the (past act). — Person — hair — the (part) — too — part — having taken, they say, — so — boy — the one who — carrying him on his back

agɸaí started home tē. the (past act). Gaⁿ And waʻú woman ɸañká the (pl. ob.) wasíɸĕɋti thinking intently of them gɸé started back tĕ the (past act) gaⁿ′, as, "Miⁿágɸaⁿ I take for a wife tá will miñke," I who,

eɸégaⁿ having thought, égaⁿ, very glad gī′ɸĕɋti started home gɸe the (past act). tĕ′. Kī And pahañ′ga before majaⁿ′ land aíi he was approaching ɸan′di at the (land) akíi he arrived again tĕ. the (past act).

3 ɻi-úɸiqɸíge deserted village site ɸan′di. at the (land). Égiɸe At length ɻí tent wiⁿ one ĕ′dedí was std. there, they say. te amá. Tents Ɫíi all bɸúgaqti removed, they say wahaⁿ′-bi

ɻī′, when, ɻí tent wiⁿáqtei just one ĕ′dedí was std. there, they say. te amá. Ĕ′di There ahí-bi arrived, they say ɻī, when, égiɸe behold ɸé this núǰiñga door-way ɸiñké the one who iɸádi his father

aká the (sub.) iha bis mother aká the (sub.) cénaⁿba those two akáma. were st., they say. Aí-bi Having come, they say. egaⁿ′, núǰiñga boy ſagikigɸá-bi having kissed their own, they say, egaⁿ′,

9 náciⁿ′ga man ɸiñké the one who ſakigɸá-biamá, they kissed him, they say, iɸádi his father aká the (sub.) etī, toe, ihaⁿ′ his mother aká the (sub.) etī. too. "Úda Good haⁿ hégajĭ very

ckáxe you did údegaⁿ but ɸaɤígɸíjnájĭ," yon injured yourself, á-biamá. said, they say. Náciⁿ′ga Man aká the (sub.) núǰiñga boy ɸiñké the one who aɸiⁿ′ took away aɸaí

tĕ when čbé who ctĕwaⁿ soever níɸa-bájii he did not tell it to tĕ′. the (past act), Kī And iɲañ′ge his sister amá the (pl. sub.) núǰiñga boy ɸiñké the one who ɸiñgé was missing tĕ′di when

12 ígiɸa-bájĭ they did not find him, their own tĕ′di, when, t'éɤiɸá-biamá. they killed themselves, they say. Núǰiñga Boy iɸádi his father aká the (sub.) gá-biamá: said as follows, they say: "Aniⁿ′ You took him away né

tĕ′di when unáyou tell it etéɤĭ ought údaⁿqti very good ckáxe you do ɸaⁿ′ja, though, iɲañ′ge his sister aká the (sub.) enáqtei him only nú man ukíji near relation (brother) égaⁿ as

téqigiɸaí, prized him, their own, caⁿ′ so uqpáɸĕ lost tĕ the gaⁿ′ and t'é dead daⁿ′etĕ perhaps eɸégaⁿi they thought égaⁿ as gaⁿ′ so t'éɤiɸaí killed themselves iɲañ′ge his sister

15 akíɸa." both. Gañ′ɤĭ And then ɸé this náciⁿ′ga man aká the (sub.) gaⁿ′ at any rate iɸádi his father ɸiñké the (st. ob.) uíɸai told it to him tĕ the (past act) ɸé this íe spoken kĕ the

bɸúga, all. e'aⁿ′ how náciⁿ′ga man t'éɸai he killed tĕ′. the (past act) "Ké, Come, aũgáɸe let us go. taí. Enough Caⁿ′ . hã. Eat Wanáte You te shall

hã′," . aí said he tĕ. the (past act). "Maⁿɸiⁿ′i-gã. Walk ye. Cubɸé I will go to you, tá miñke," aí said tĕ the (past act) náciⁿ′ga man aká. the (sub.). Gaⁿ′ So

gᵭi$^{n'}$i	tĕ.	Íkisa$^{n'}$ᵭi^{n}	ᵭaí	ɻĭ,	qáᵭa	agᵭaí	tĕ.	Wa'ú	ᵭé	t'éɻiᵭĕ	ᵭañkáɻa	akíi
he sat	the (past act).	Out of sight	they went	when,	back again	he started back	the (past act).	Woman	this	killed themselves	to the ones	he reached again

tĕ.	ɻijébe	ma^{n}ᵭiñ'ka	ma^{n}-básĕ	ájii	tĕ	uᵭíqpaᵭá-bi	ega$^{n'}$,	ɻí	ma$^{n'}$te	ahíi
the (past act).	Door-way	earth	cubes of sod piled up		the (col. ob.)	having made fall from a height by pulling, they say,		tent	within	arrived

tĕ.	Égiᵭe	wa'ú	akíᵭa	ja$^{n'}$ɻi'a$^{n'}$he	ihéwaᵭá-bi	ᵭañkáma.	Ĕ'di	ahí-bi	ega$^{n'}$,	3
the (past act).	Behold	woman	both	reclining together (?)	they had been laid, they say.		There	having arrived, they say,		

uᵭíza^{n}	tĕ	uta$^{n'}$na	úbasne	ja$^{n'}$	akáma.	Gañ'ɻi	t'éɻiᵭĕ	akáma.
middle	the	space	making a split by pushing (?)	he was lying, they say.		And then	he was killing himself, they say.	

TRANSLATION.

There was once a Yankton village in which was a young man who was waiting for a chance to marry. The chief had two daughters, full sisters, who were unmarried, and one son who was the youngest child. And this man who, as I have said, was waiting for a chance to marry, wished to court the sisters, and he was waiting on their account.

One night he went to their tent, which was a whitened one, and he lay down outside at the rear of the tent in order to listen to what the sisters might say. At length the sisters began a conversation. One said, "Younger sister, we shall marry the person who takes our little brother and enables him to insult our enemies." "Oho!" thought the listener. As he lay there he matured a plan. Returning home he asked his female kindred to sew moccasins. And they did it for him. The next evening, when it was too dark for persons to distinguish one another's faces, he started to seek the boy. The boy was playing, and the young man found him. When he said, "Come, younger brother," the boy went with him. The young man carried him on his back all night long, going across the prairie in a straight line. When he carried him thus he was going on the war path. He killed a buffalo bull, cut up the carcass, and cooked the fresh meat that it might serve as rations for the journey. He carried the provisions on his back, and besides them he carried the boy. When he reached a stream he seated the boy among the undergrowth and gave him some dried meat to eat. Then said he, "Do not depart! Remain here! Beware lest you peep outside of the undergrowth! I will return." Then he went as a scout. Not discovering any one at all, he returned to the boy, and spoke to him as if he were a full-grown man, "O war captain, there is no one at all. I did not find anything whatever." Then he took him on his back again, resuming his march. Late in the evening he seated the boy amidst the undergrowth and went off as a scout. At length there was some one shooting. It was a man who killed an elk. The young man wished to fetch the boy, but it was difficult, so he sat considering what to do. He crept up carefully towards the man and killed him before his presence could be detected.

Then he fetched the boy. "O war captain, I have killed a man. Hasten!" He carried the boy on his back, running to the place. On arriving there he caused the boy to tread on the dead man. Then the two started home, taking part of the scalp of the slain man. As the man started back, he thought intently of the women, "I will

take a wife," and he was very glad. On returning to the place where he had first met the boy and had overheard the sisters, behold, nothing remained but a single tent and the deserted village site. All the inhabitants had removed, leaving only the one tent standing. On reaching it he noticed that small pieces of sod had been piled up against the door-way, and that but a short time had elapsed since the departure of the other inhabitants. He followed close behind the villagers, and at length saw two persons sitting on a hill. Nearing them, he saw that they were the parents of the boy whom he was carrying.

They came towards him and kissed their son and also the young man. "You have done very well, but you have injured yourself," said they. When the young man carried off the boy he did not tell any one at all what he intended doing. And when the sisters did not find the boy, their brother, they killed themselves. The boy's father said to the young man, "You should have told about it when you carried him off. You have done well, but since his sisters had only him as their real brother they loved him, and, thinking that he was either lost or dead, they killed themselves." Then the young man related every occurrence to the boy's father, telling how he had killed the man.

The father said, "Come! Let us go. It is enough. You must eat." The young man said, "Depart ye! I will join you later." So he sat there and they departed. When they had gone out of sight he retraced his steps till he reached the place where the sisters had killed themselves. He pulled down the cubes of sod that had been piled up against the entrance, and then went into the tent. There were the two women, side by side, just as they had been laid there. He went to them, forced his way in between them, and lay down. Then he killed himself.

ADDRESS TO THE YOUNG MEN.

	Níaciⁿga-máce,	waᵭáxᵭigᵭítaⁿi	núde	ɫaxux′	uᵭíji-qti	xī-naⁿ′,	edáda	wiⁿ′			
	O ye people,	you work for yourselves	throat		you are very full of [you pant very hard after working]	when regularly,	what	one			
	ᵭaxíckaxe	taí	hă.	Wackaⁿ′i-gă	Ĕ′be	uᵭúnajiⁿ-bajíi-gă	Níkaciⁿ′ga	ukéᵭiⁿ			
	you make for yourself	will pl.	.	Try (pl.).	Who	do not depend (ye) on him	Indian				
3	añ′gaᵭiⁿ	bᵭúgaqti	Wakan′da	aké-gaⁿ	wáxai	tĕ	hă,	majaⁿ′	ᵭan′di,	ᵭaⁿ′ja	
	we who move	all	Wakanda	the sub., so	made us	the (past act).	.	land	on the,	though	
	edádaⁿ	weágiúdaⁿ	aⁿmaⁿ′ᵭiⁿ	wegáxai	gĕ	bᵭúgaqti	ᵭiñgé	hă.	Majaⁿ′	ᵭéᵭaⁿ	
	what	for our advantage	we walk	made for us	the (pl. ob.)	all	wanting	.	Land	this (place)	
	bᵭúgaqti	wáqe-ma	ugípi	é′gaⁿ	waníta	weágiúdaⁿ	Wakan′da	ᵭiñké	wegáxai		
	all	the white people		as	quadruped	good for us	Wakanda	the st. one	made for us		
6	ᵭaⁿ′ja,	bᵭúgaqti	múᵭiñgai.	Pahañ′ga	tĕ′di	waníta	ᵭiⁿ	eᵭá	ᵭiñgĕ′qti	gaⁿ′	
	though,	all	exterminated by shooting	B-fore	when	quadruped	the (class)	his	without any at all	so	

t'eaⁿ/ɸĕ aⁿmaⁿ/ɸiⁿi, aⁿɸañ/ꭓigɸigɸaⁿqti aⁿmaⁿ/ɸiⁿi, nú ćúgaⁿqti aⁿmaⁿ/ɸiⁿi Kī
we killed we walked. we deciding altogether for ourselves we walked, man just like we walked. And

iⁿ/tcaⁿ tĕ/di úckaⁿ gĕ e-naⁿ/ añgísiɸĕ/qti aⁿmaⁿ/ɸiⁿ taité ɸiūgé. Wáqe-ma
now when. deed the (pl. ob.) only those we remember well we walk shall (pl.) wanting. The white people

ćckaⁿ eꞱaí kĕ aⁿɸaⁿ/bahaⁿ-báji etćtĕwaⁿ, caⁿ/ eꞱáɸicaⁿ wiaⁿ/ɸiqe taí. Ĕdí 3
deed their the we do not know notwithstanding, yet towards them let us shape our course. In that

ꭓī wćudaⁿ aⁿmaⁿ/ɸiⁿ taí.
case good for us we shall walk.

NOTE.

According to George Miller, an Omaha, the old men of his tribe often make such an address to the young men.

TRANSLATION.

O ye people, if you ever accomplish anything for yourselves it will be only when you work so hard for yourselves that you pant incessantly thereafter. Do your best! Do not depend on any one else. The Mysterious Power made us all Indians in this country, but all those things which he made for our constant good have disappeared. The entire country is full of white people, so the quadrupeds which had been made by the Mysterious Power for our advantage have been exterminated, they have been shot. In the former days we went about killing the quadrupeds who had no owners, we governed ourselves, going wherever we pleased, we went about just as men should do. But now it is impossible for us to think any longer about those deeds of the past. Although we are ignorant of the customs of the white people, let us shape our course in that direction. In that case we shall prosper.

LETTERS.

ꞱENUGA NAJIᴺ TO HIS FRIEND GRAY HAT.

ɸéɸu Waɸáige qúde gɸí ꭓī, nákie. IꞱígaⁿɸai kĕ/Ʇaⁿ pí, Wáji[n]dáɸiⁿ
Here Hat gray had come back when, I talked to him. Grandfather at the (place) I was there. Washington

é áwake, majaⁿ/ ɸéɸaⁿ wiwíꞱa IꞱígaⁿɸai ɸiñké wébɸiⁿwiⁿ pí. Níkaciⁿ/ga 6
that I mean, land this (ev.) my He whom they have for a grandfather the (st. ob.) I sell it I was there. People

kĕdí amá húdeaꞱá amá Máhiⁿ-Ʇañ/ga-ma ćkigaⁿ/qti waꞱaⁿ/be. Kī ágiɸe
those who were there those lower down the Missouri R. the Americans just like I saw them. And at length

maja$^{n'}$ wég¢i^{n}wi^{n} tĕ'di waqpániiä'jĭ amá. Iŧíga^{n}¢ai akáŧ ujañ'ge úda^{n} wi$^{n'}$ a^{n}ŧí
land sold their when they were not poor. Grandfather the (sub.) road good one gave me

há. I¢ági¢a-májĭ, áda^{n} waqpáni. A^{n}wa$^{n'}$qpani áda^{n} kī éskana Wakan'da
. I have not found mine, therefore poor. I am poor therefore and oh that! God

3 ¢iñké ijiñ'ge ¢iñké, a$^{n'}$ba eŧá kĕ'ŧa é¢a^{n}be pí ka$^{n'}$ eb¢égа^{n}. Éde
the one who his son the one who, day their to the in sight I reach I hope. But

ugáhanaᗡáze kĕdí-na^{n} ca$^{n'}$ca^{n} b¢i^{n}. Éskana ¢écetа$^{n'}$, Máhi^{n}-ŧañ'ga-máce,
darkness in it usually always I am. Oh that! henceforth. O ye Americans,

uga$^{n'}$ba kĕ'ŧa éskana pí ka$^{n'}$ eb¢égа^{n}. I^{n}wi$^{n'}$¢aʞa$^{n'}$i ʞī, éska^{n} eb¢égа^{n},
light to the oh that I reach I hope. You help me if it may be I think that,

6 ciñ'gajiñ'ga wiwíŧa ú$^{n'}$ŧ a¢aí ka$^{n'}$ eb¢égа^{n}. Ukít'ĕ ¢ámá Caa$^{n'}$ amá pí-
child my alive go I hope. Nation or Foreigners these Dakota the (pl sub.) bad

bajĭ hégabájĭ ʞī, ca$^{n'}$, Máhi^{n}-ŧañ'ga-máce, edáda^{n} gĕ áhigíqti wa¢á'i
not a little when, still, O ye Americans, what (= thing) the pl. in ob. a great many you give to them

waqpáni-bájĭ. Wí na^{n}xíde a^{n}skā'qti, íe ¢i¢íŧai aná'a^{n} miñké. Nieúde
they are not poor. I I have a very good hearing, word your (pl.) I am hearing as I sit. Missouri R.

9 ¢é-kĕdi wáqe áhigiqti, waqpániqti aŧ'é tá miñke. Náci^{n}ga-ma úcka^{n}
this by the white man a great many, very poor I die will I who. People the (pl. ob.) deed

pĭäĭjĭ amá wa¢ákihídai ʞī, íe ¢i¢íŧai aná'a^{n} miñké. Ugáhanaᗡáze kĕ'di
bad the ones who you attend to them if word your (pl.) I am hearing as I sit. Darkness in the

ca$^{n'}$ca^{n} b¢i$^{n'}$. ᵭécetа$^{n'}$ éskana a^{n}cta$^{n'}$be eg ctea$^{n'}$i éde. Waga$^{n'}$ze wi$^{n'}$
always I am. By this time oh that you see me so (?) should at least but. Teacher one

12 Paŭ'ka ŧíi ¢an'di naji$^{n'}$ hă, ¢é¢u naji$^{n'}$. Waqpáni t'a$^{n'}$ a^{n}¢a$^{n'}$baha^{n} waga$^{n'}$ze
Ponka village at the stands . here stands. Poor there is he knows about me teacher

ŧa^{n}. Edáda^{n} i$^{n'}$teqi gĕ waga$^{n'}$ze ta$^{n'}$ na'a$^{n'}$ taté. Úcka^{n} i$^{n'}$teqi gĕ
the. std. one. What hard for me the pl. in ob. teacher the std. one he hears it shall. Deed hard for me the pl. in ob.

baxúakié-na^{n}- ma$^{n'}$ tá miñke. Kí íe kĕ waga$^{n'}$ze ta$^{n'}$ ¢éna'a^{n}i ʞī,
I cause him to write usually I use will I who. And word the teacher the std. you hear from him when,

15 wiñ'ke éska^{n} enégа^{n}i, gebégа^{n}, Máhi^{n}-ŧañ'ga-máce. Iɬádia^{n}wa^{n}¢aí-ma
He speaks truly perhaps you think, I think that, O ye Americans! Those whom we have had for agents

wágazu-bájĭ. Úcka^{n} gĕ i$^{n'}$ndla^{n}i gĕ i¢á¢a-májĭ hă. Náci^{n}ga-ma
not straight (pl.). Deed the pl. in ob. good for me the pl. in ob. I have not found . The persons (pl. ob).

wágazúqti-ma wi$^{n'}$ ka$^{n'}$b¢a. Wágazú-ma wi^{n} tíʞakié¢é ʞī, i^{n}wiñ'ka^{n}i ʞī,
the very honest ones one I desire. The honest ones (pl. ob.) one you send him to me if, he helps me if,

18 i¢áni^{n}ŧa té hă. Kí Wa¢áge qúde ¢í, íe taté amá'a^{n} té écetа$^{n'}$-qti égi¢e
I may live by means of him . And Hat gray you he speak shall I heard it when from that time onward really it happened

wágazu jiñgáqtci. Wágazu tĕ égа^{n}-na^{n} ka$^{n'}$b¢a. Úda^{n} hă, eb¢égа^{n}.
straight very small. Straight the so only I desire. Good . I think that.

Gúdiha ani$^{n'}$ŧa (é)te áha^{n}, áda^{n} wé¢ihíde sagígi- na^{n} ka$^{n'}$b¢a. Ja$^{n'}$¢inan'ge
In future I live may ' therefore. tool hard ones of different kinds only I desire. Wagon

ka$^{n'}$b¢a. I desire. ɺéskă Cattle ka$^{n'}$b¢a. I desire. ɺéskă Cattle ja^{n} wood ‘i$^{n'}$-ma those who carry on their backs ka$^{n'}$b¢a. I desire. Wé‘e Plow ka$^{n'}$b¢a. I desire.

Qádigáɔna Scythe ka$^{n'}$b¢a. I desire. ɺan‘dina^{n}cpé Spade ka$^{n'}$b¢a. I desire. Wémagíxe Saw ka$^{n'}$b¢a. I desire.

Ma$^{n'}$zĕ Iron wíngáda^{n} used for nailing ka$^{n'}$b¢a. I desire. Cañ‘ge Horse wáɸaha clothing ka$^{n'}$b¢a. I desire. Wamúsk-ina^{n}ɻúbĕ “Wheat-grinder” (grist-mill) 3

ka$^{n'}$b¢a. I desire. Kĭ And é that ab¢i$^{n'}$ I have ɻĭ, when i¢áni^{n}ɻa I live by means of it té will áha^{n}, ! eb¢éga^{n}. I think that. Maja$^{n'}$ Land gĕ the pl. in ob. ɻañ‘ga large

ctĕwa$^{n'}$ by any means ab¢i$^{n'}$- I have májĭ I not hă ; . áda^{n} therefore wé¢ihíde tool sagígi- hard ones of different kinds na^{n} only ka$^{n'}$b¢a I desire hă. . Usní Winter

g¢éba ten kĭ and ĕ‘di on it ɸábɸi^{n} three Ihíga^{n}¢ai the one had as a grandfather ɸiñkĕ‘ɻa to the pí I was there tĕ the agɸí I have come back tĕ, the, kĭ and ceta$^{n'}$ that far wé¢ihíde tool 6

sagí- hard ctĕwa$^{n'}$ by any means ab¢i$^{n'}$- I have máji. I not. Áda^{n} Therefore wé¢ihíde tool sagí hard gĕ the pl in ob. ka$^{n'}$b¢a. I desire. Waga$^{n'}$ze Teacher ta^{n} the (std.)

ka$^{n'}$b¢a I desire tĕ the a^{n}¢a$^{n'}$baha^{n}. he knows about me. Kĭ And ékiga$^{n'}$qti just like it i^{n}¢éckaxaí for me you make it ka$^{n'}$ eb¢éga^{n}. I hope that. Edáda^{n} What

wi$^{n'}$ ono i¢áni^{n}ɻa I live by means of it té may ctĕwa$^{n'}$ soever ɸiñgéĕ there is none hă. . Enáqtei That only i¢áni^{n}ɻa I live by means of him té may hă. . 9

NOTES.

This was the first text of any sort dictated to the writer (in 1872). “Gray Hat” was the name given by the Ponkas to the late William Welsh, of Philadelphia. A translation of this letter appeared in the “Spirit of Missions” (of the Protestant Episcopal Church) for 1872.

629, 5. Wa¢age qude g¢i ɻĭ, rather, Wa¢age qude ihe g¢i ɻĭ, *When Gray Hat came back by this route.* Waji^{n}da¢i^{n}, *Washington*, in Ponka notation; but the native phrase, waji^{n} da¢i^{n}, means, *foolish disposition.*

630, 4 and 5. One “eskana” is enough; omit the other (*i. e.*, either one).

630, 8. Wi na^{n}xide a^{n}skăqti, etc. The speaker names himself, but the true reference is to his people, the Ponka. Nearly all the personal statements should be so construed.

630, 11. ɸeceta^{n} eskana a^{n}cta^{n}be eg etea^{n}i ede, *I think that you (pl.) should at least have seen me* (i. e., *should have come to see me*) *by this time.* L. gave another reading: ɸeceta^{n} eskana a^{n}eta^{n}be éga^{n} etaí éde, *I think that you should have visited me ere this.*

630, 15. For geb¢ega^{n}, L. reads, ka^{n}b¢ega^{n}, *I hope.* But the other, too, makes sense.

631, 1. ɻeskă ja^{n} ‘i^{n}-ma, *those cattle which carry yokes*, i. e., *oxen.*

631, 4. i¢ani^{n}ɻa te aha^{n}, eb¢ega^{n}. L. reads, i¢áni^{n}ɻa éte áha^{n}, eb¢éga^{n}, *I think*, “*I ought to live by means of it!*”

Waga^{n}ze in this letter refers to the missionary, *i. e.*, the author.

TRANSLATION.

O Gray Hat, when you came hither after your visit to the tribes up the Missouri River I talked with you. (And now I talk about the same business.) I have been to the place of the President, I mean Washington. I went thither to sell my land to the President. I saw some people down the Missouri River who were just like Americans, and I noticed that when they sold their land they were rich.

The President gave me a good road. I have not found it, therefore I am poor. I am poor, I say, for that reason. I am always in darkness. I hope that I may soon come out into the day of God and his Son. O ye Americans, I hope that henceforth I may reach the light. I think that if you will help me my children will improve, thus realizing my hopes. O ye Americans, though these Dakota tribes are very bad you give them many things and they are wealthy. But my people have behaved well, they have obeyed your words (though you have not given us many things). (If) there are a great many white people along this Missouri River, I shall die poor. When you are attending to the Indians who will not behave I am obeying your words. I am ever in darkness. I think that you should at least have visited me before this time.

A missionary is here at the Ponka village. He knows about my poverty. He shall hear of the things which are difficult for me to endure. From time to time I will get him to write about those things. And when you hear his words, O ye Americans, I imagine that you will think "He tells the truth."

Those whom we have had as our agents have not been upright. I have not found any of their acts advantageous to me. I desire to have one of the truly honest persons. If you send me one of that kind and he aids me, I may improve by means of his assistance.

O Gray Hat, when I heard that you were to speak (in our behalf?) our affairs really improved a little from that time onward. I desire only what is right. I think that it is good. In future I ought to improve. Therefore I desire substantial appliances of different kinds. I desire wagons, cows, oxen, plows, scythes, spades, crosscut saws, nails, harness, and a grist-mill. If I obtain the things which I have named, I think that I ought to improve by means of them.

The lands which I have are by no means large, therefore I desire substantial appliances of different kinds. It has been thirty-three winters since I returned home after my first visit to the President, and I have not yet had even one substantial implement. Therefore I desire them. The missionary knows what I wish to obtain. And I hope that you may do for me just as I desire. There has not been even one thing here of advantage to me. My only present dependence is the missionary.

HEQAGA SABĔ AND ɻAɻAÑGA NAJIⁿ TO BETSY DICK.

Núǰiñga akáǂidaⁿ/beǧaⁿ/ǂai. Wáǂaha úwaǂagiɹáǂ tĕ giɹaⁿ/be
Boy the (sub.) to see you desires. Clothing you told us about the to see his own

gaⁿ/ǂai. Uqǂéqtei ǂa'í tĕ gaⁿ/ǂai. T'aⁿ/adi ǂatí tĕ'di cañ'geɹajiñ'ga wi'í
he desires. Very soon you give it to him the he desires. Last fall you came when colt I gave you

aniⁿ/ǂagǂé, gǂí. Núǰiñga ǂi'í ǂiñké é ájĭ hă, gǂízajĭ hă cañ'geɹajiñ'ga. 3
you took it homeward, it has returned. Boy he gave it to you the one who he different . he did not take it back . colt.

Pañ'ka ájĭ cañ'ge taⁿ/ihaⁿ/taⁿ aǂiⁿ/aká, é gǂízai cañ'geɹajiñ'ga. Uɹaⁿ/be
Ponka another horse the (std.) its mother the (std.) he has her the (sub.) he took it back colt. Do not look for

giǂájĭ-gă! Aⁿwaⁿ/waɹa ugácaⁿ-bájĭ. Ckaⁿajĭǧǂiⁿ/. Wawáqpani hégabájĭ.
it, as your own! Whither they have not gone traveling Motionless sits. We are poor not a little.

Gaɹíde-maⁿ/ǂiⁿ, níkagahi wací eɹaí t'é. Cúde-gáxe ǰiñ'ge, Qegáǂiqaⁿ, 6
Gaɹíde-maǂiⁿ, chief adherent their dead. Smoke maker his son, Qegaǂiqaⁿ,

t'é ǂictaⁿ/gǂiⁿ/ Pahañ'gadi wabáxu wiⁿ cuǂéaǂĕ, gǂíăjĭ. Iⁿ/teaⁿ cí gáǂaⁿ
dead finished sits. Formerly letter one I sent to you, it has not returned. Now again that one

cuǂéaǂĕ. Miⁿ/ǂé hébe ǂigíɹaⁿbe gaⁿ/ǂai núǰiñga. T'aⁿ/daⁿ ǂatí tĕ'di
I send to you. Moon this part to see you, his own desires boy. In the fall you came when

ǂa'éǂiǂĕ núǰiñga. Cañ'ge wiⁿ ǂi'í. Edádaⁿ úwaǂaginá ǂagǂí bǂúga giná'aⁿi. 9
had pity on you boy. Horse one he gave to you. What you told us about you came back all have heard of their own,

ǂína-bájĭ. Néxigaɹú enáqtei ǂínai. Miⁿ/ǂé hébe giɹaⁿ/be gaⁿ/ǂai. Caǂéǂĕ
they did not beg of you. Drum alone they asked of you. Moon this part to see their own they wish. To go to you

'iǂaí núǰiñga wíɹa. Wabáxu wiⁿ tiaⁿ/ǂakiǂé 'iǂaǂĕ éde tíăjĭ. Edádaⁿ tĕ
speaks of it boy my. Letter one you cause to come hither you promised but it has not come. What the (ob.)

uǂáket'aⁿ ɻí'jĭ, aná'aⁿ kaⁿ/bǂa. Wabáxu ǂaⁿ cuhí tĕ égasáni té íǂaǂĕ tĕ 12
you acquire if, I hear I desire. Letter the reaches you the on the following day the you find it tho

wabáxu tiaⁿ/ǂakiǂé kaⁿ/bǂa. E'aⁿ/ǂakí éiⁿte aná'aⁿ kaⁿ/bǂa.
letter you cause to come to me I desire. How you reach home it may be I hear it I desire.

NOTES.

Written in 1872. Dictated by Black Elk (Heqaga sabe), afterwards John Nichols, or Pahañga-maⁿǂiⁿ, son of the chief by that name, of the (Ponka) Wacabe gens. ɻaɹañga najiⁿ was a leader of a dancing society. He should not be confounded with the head chief, ɻenŋga najiⁿ, or Acawage (sometimes called ɻaɹañga najiⁿ). A letter of (the younger) ɻaɹañga najiⁿ, written after he became a Christian and a farmer, will be found on a subsequent page in this volume. ɻaɹañga najiⁿ jiñga, the younger

Ⱡąąñga naji^{n}, now called Ⱡeuŋga zi, *Yellow Buffalo Bull*, came to Washington in April, 1889, and furnished the author with an account of his dancing society, two legends of Ukiabi (pp. 609, 613), and other information. Betsy Dick was an Omaha doctor, mystery woman, leader of a dancing society, interpreter, etc. She spoke several Indian languages besides having a knowledge of English. From her the writer obtained several Oto myths.

633, 3. Nujiñga ɸi^{i}i ɸiñke e ajĭ hă. Note the use of ɸiñke, when the sentence affirms no voluntary action, but the mere fact of his being a different person. Had a voluntary action been predicated of him, the sentence would have begun thus: Nujiñga ɸi^{i}i aka.

633, 6. nikagahi waci eąai t'e. L. inserts ede before t'e: *He was the chief's servant, but he is dead.*

633, 7. t'e ɸicta^{n} gɸi^{n}, He is at the point of death, *or*, He is about to die.

633, 11. Nujiñga used *without* aka, probably incorrectly.

TRANSLATION.

Standing Buffalo wishes to see you. He desires to see his clothing about which you told us. He wishes you to give it to him very soon. The colt which I gave you when you were here last fall, and which you took home with you, has returned. The youth who gave it to you is not the one who now has it; he did not take back the colt. He who has taken it is the Ponka, who has the colt's mother. Do not look for it as your own. The people have been nowhere. They are staying at home. We are very poor. Gąide-ma^{n}ɸi^{n}, the chief's adherent, is dead. Smoke-maker's son, Qega-ɸiqa^{n}, is about to die. I sent you a letter formerly, but no reply has come. Now I send this one to you. Standing Buffalo wishes to see you before the end of this month. When you came here in the autumn he had pity on you and gave you a horse.

All have heard about the things concerning themselves, about which you told us (*i. e.*, promised us) when you returned to us. They did not beg these things of you. They asked you for nothing but a drum. They desire to see what belongs to them before the end of this month. My young man (Standing Buffalo) speaks of going to you. You promised to send me a letter, but it has not come. I wish to hear whether you have acquired anything. When this letter reaches you, I wish you to send me one on the day after you receive it. I desire to hear how you reached home.

HEQAGA SABE TO KUCÁCA, AT THE OMAHA AGENCY, NEBR. *March* 11, 1872.

Cupí taté ebɸéga^{n}. Ma$^{n'}$zepĕ niníba i^{n}wi$^{n'}$ɸane ecé, a^{n}ɸá'i ɸicta$^{n'}$.
I reach you / shall / I think that. / Hatchet / pipe / you seek for me / you said. / you gave to me / finished.

Céki gí ɣĩ, aɸi$^{n'}$ gíkiɸá-gă! Ḷéji^{n}hi$^{n'}$de waɸáge a^{n}ɸá'i 'íɸaɸĕ agíɣa^{n}bɸa.
Ceki / is returning / when, / cause him to bring it back! / Woven yarn / head-dress / you gave me / you promised / I wish my own.

Céna. 3
Enough.

TRANSLATION.

I think that I shall be with you. You said that you would seek a hatchet-pipe for me: you have already given it to me. Get Ceki to bring it when he returns. I desire my head-dress of woven yarn, which you promised to give me. Enough.

HEQAGA SABE TO CEKI, A PONKA STAYING AT THE OMAHA AGENCY. 1872.

Céki, ma$^{n'}$zĕskă ɸiɲa abɸi$^{n'}$, bɸízĕ. Níaci^{n}ga ɸábɸi^{n} añ'ɣii éde
Ceki, / money / your / I have, / I took it. / Person / three / contended with me for it / but

awá'i-májĩ: Iɸádiɸai ɸiñké, ieskă, Ma^{n}teú-niɲa. A^{n}wa$^{n'}$cka^{n}ɲaṅ'ga, áda^{n}
I did not give it to them: / Agent / the, / interpreter, / Ma^{n}teu-niɲa. / I am strong, / therefore

awá'i-májĩ Ma$^{n'}$zĕskă wíɲa gɸéba itéwikiɸé, éde wiɲáha^{n} t'é áda^{n} awá'i. 6
I did not give it to them. / Money (?) / my / ten / I put away for you, / but / my wife's brother / dead / therefore / I gave to them.

Caṅ'ge na$^{n'}$ba, ɲéskă mi$^{n'}$ga edábe, edáda^{n} ga$^{n'}$ɸa a$^{n'}$ɸagáji náket'a^{n}, éde
Horses / two, / ox / female / also, / what / to desire / you commanded me / I acquired, / but

wiɲáha^{n} t'e, áda^{n} zaní ɸiñgé, bɸúgaɋti ɸiñgé. Ma$^{n'}$zĕskă ɸagícta^{n}be
my wife's brother / dead, / therefore / all / there is none, / every one / there is none. / Money / you see your own

ka$^{n'}$bɸa, áda^{n} itéaɸĕ. Umáha ɲé mné amá kí ɣĩ, aná'a^{n} ka$^{n'}$bɸa. 9
I desire. / therefore / I put it away. / Omaha / buffalo / hunters / reach home / when, / I hear / I desire.

Waqi$^{n'}$ha eta$^{n'}$be ɣĩ, égasáni tia$^{n'}$ɸakiɸé te aná'a^{n} ɣĩ. Céna.
Paper / you behold / when, / the following day / you send to me / please / I hear / when. / Enough.

NOTES.

635, 5. ieskă, the U. S. interpreter, David Le Clerc.

The reading of the last line (635,10) is conjectural. If we transpose te *and* ɣĩ, the sentence will read, egasani tia^{n}ɸakiɸe ɣĩ, ana'a^{n} te, *if* you will send me (one) on the next day, I *may* hear it.

TRANSLATION.

Ceki, I have your money; I took it. Three persons contended with me for it, trying to get it from me, but I did not give it to them. (I refer to) the agent, the interpreter, and Grizzly-bear's Ear. I am strong, therefore I have not given it to them. I had put away ten dollars of my money for you, but my wife's brother died, therefore I gave it away to the people. I had acquired two horses, and also domestic cows, which you told me to desire, but my wife's brother died, therefore all is gone; everything is gone! I wished you to see your own money, so I put it away. I wish to hear when the Omahas who went on the buffalo hunt reach home. When you see the letter, please send one to me on the following day, and I may hear of it (?). Enough.

HEQAGA SABE TO DR. POTTER, YANKTON, DAK. 1873.

Wáqe	ᵭáxe	iⁿ′taⁿ	miⁿ	cáᵭĕ.	Pahañ′gadi	iⁿwiⁿ′ᵩakaⁿ′ăjī	éde,	waga′ze
White man	I act	now	moon	six	Formerly	you did not help me	but,	teacher
wáqe	údaⁿ	hᵭgajī	tĕ,	wᵭkiɔnaⁿᵩákiᵩĕ	ɤī,	edádaⁿetᵭcte	tiaⁿ′ᵩakiᵩᵭ	kaⁿ′bᵩa,
white man	good	not a little	as (?)	you make me thankful suddenly	if,	whatsoever	you send to me	I desire,
3 kagᵭha	Wigísiᵩĕ-naⁿ	caⁿ′caⁿ.	Iᵩádi	údaⁿ	wᵭdahaⁿ-májī.	Naⁿpaⁿ′hiⁿ
O friend.	I remember you only	always.	Agent (or Father)	good	I do not know them.	I am hungry
agísiᵩĕ-naⁿ-maⁿ′.	Iⁿ′teaⁿ	wáqe	iᵩádi	Pañ′ka-ma	ɬᵭskă	wiⁿ	aᵖ′í.	Údaⁿ
I remember it usually.	Now	white man	agent (or father)	the Ponkas (pl. ob.)	ox	one	has given to me.	Good
niⁿ′	éde	ᵩiáqai.	Iᵩádiᵩai	ájī	wiⁿ	údaⁿqti	atí,	ć	áwake.	Wáqtaⁿaⁿᵩákiᵩe
you are	but	he has excelled you.	Agent	another	one	very good	has come	that	I mean.	You are pleased with what I am doing
6 ɤī,	edádaⁿ	wᵭᵩihide	aⁿᵩá′i	kaⁿ′bᵩa,	dadíha.
if,	what	tool	you give to me	I desire,	O father!

NOTES.

Dr. J. A. Potter, of Yankton, South Dak., was agent among the Ponka before 1869.

636, 1. Pahañgadi . . . kageha. F. said that the words were used incorrectly, and that it was impossible to discover the meaning. G. said it was a *badly constructed sentence* (ukigᵩe piājī), and that the words were "nᵩudaⁿbe piājī," *bad for one to consider*. But W., an older Omaha, found the sentence a plain one. His explanation is given in the translation. For kaⁿbᵩa, *I wish*, F. substituted, kaⁿbᵩegaⁿ. *I hope.*

TRANSLATION.

I have been living as a white man for six months. Formerly, when I was a wild Indian, you did not help me. At that time I had no one to teach me. But now I have the missionary, and I wish to improve. So if you are willing to make me thankful suddenly (*or* unexpectedly), I hope, my friend, that you will send me something or other.

I am always thinking about you. I have not known good agents. I have been always thinking about my hunger. Just now the white agent has given me one of the Ponka oxen. You are good, but he has excelled you. I refer to another agent, a very good man, who has come recently. O father, if you are pleased with what I am doing, I wish you to give me some tool or other useful appliance.

HEQAGA SABE TO KUCÁCA. 1872.

Wabáxu	¢aná	¢é	cu¢ć a¢e.	¢é aka	i¢ádi¢ai	aká	úda^{n}qti	aká,	éga^{n}
Letter	you asked for	this	I send to you.	This one (sub.)	agent	the (sub.)	very good	the (sub.),	so

edáda^{n}	úju	taité	weágibáha	g¢i$^{n'}$,	unáʻa^{n}	a$^{n'}$¢agáji	tĕ	uánaʻa^{n}.	Máca^{n}	skă
what	important	shall be (pl.)	showing to us, his own	sits,	to hear about it	you commanded me	as	I have heard about it.	Feather	White

cú¢eákiçe	waqi$^{n'}$ha.	Ceki	ma$^{n'}$zĕskă	tĕ	ab¢i$^{n'}$.	Ag¢í	te,	ecé.	Wćbaxú-gă!
I sent it to you for him	paper.	Ceki	money	the	I have.	I come home	will	you said.	Write to us!

Wí	ub¢a$^{n'}$	te,	ecé.	Waqi$^{n'}$ha	uq¢é'qtci	ka$^{n'}$b¢a,	wabáxu	é	áwake.	I$^{n'}$ja-
I	I take hold	will,	you said.	Paper	very soon	I desire,	letter	that	I mean.	We usually

na$^{n'}$i	Umáha	i¢ádi¢ai	¢iñké.	Wí	wabáxu	giañ'ki¢e	tĕ',	aná'a^{n}	ka$^{n'}$b¢a.
doubt him	Omaha	agent	the one who.	I	letter	is caused to come back for me	when,	I hear it	I wish.

Éga^{n}	añga$^{n'}$¢ai.
so	we desire.

NOTES.

Kucaca, prob. the Omaha notation of the Pawnee name for Rousseau Pepin or Pappan, an Omaha.

637, 1. i¢adi¢ai, *i. e.*, C. P. Birkett, of Nebraska.

637, 2. Maca^{n} skă, *White Quill-feather*, a Ponka, who died afterwards at the Omaha Reservation in Nebraska.

637, 5. Umaha i¢adi¢ai ¢iñke, the Omaha agent, Edward Painter, M. D., of Maryland.

TRANSLATION.

I send you this letter for which you asked. This agent whom we now have is very good; so he continues showing to us ("to whom he belongs as agent") the things which shall be important for us. As you commanded me to hear about it, I have done so. I sent a letter to you for White Quill-feather. O Ceki, I have the money. You said, "I will return." Write to us. You said, "I will take hold of it." I desire a paper very soon, I mean a letter. We usually doubt the Omaha agent. When a letter is sent to me, I wish to hear what you intend doing. All of us have a similar desire.

UHAÑGE-JA^{N}, A PONKA, TO HIRAM CHASE (WASABE ꞱAÑGA), AT OMAHA AGENCY.

I^{n}′na^{n}ha gí te ágaji-gã. Waqpáni ₵iñgé. Wa₵áte k(ĕ) újawa. Gí-gà
My mother be coming may command her! Poor there is none. Food the abundance. Return thou

há. Ihañ′kta^{n}wi^{n} cañ′ge áhigi wá′i, áda^{n} añgú wawáqpani-bájĭ. Kĭ
! Yankton horse many gave to us, therefore we are not poor. And

3 wíctĭ úda^{n}qti anájji^{n}. Na^{n}búwib₵a$^{n′}$ miñkć. Cć́na.
I too very good I stand. I am shaking hands with you. Enough.

NOTES.

Uhañge-ja^{n}, *Lies at the end*, or Big Snake, was a brother of Standing Bear, of the Ponka Wajaje gens. Hiram Chase was the trader at the Omaha Agency, who had taken an Omaha woman for his wife.

The classifier kĕ is contracted before ujawa, in this sentence, although this is not always done.

TRANSLATION.

Tell my mother to be coming back. There is no one poor (here). Food is abundant. O come! The Yanktons gave us many horses, so we are not poor. And I, too, am doing very well. I am shaking hands with you. Enough.

PART OF A LETTER FROM UHAÑGE-JA^{N} TO HIS BROTHER, MA^{N}TCU-NAJI^{N}.

Wabáhi-jĭñ′ga uqpá₵ĕ; Caa$^{n′}$ nti$^{n′}$-baji, ni$^{n′}$Ʇa ag₵í. Cĭ weánaxí₵ai
Wabahi-jĭñga tell: Dakotas did not hit him. alive he came back. Again they attacked us

Cć́hi t′a^{n} tĕ′ wateícka kĕ itáxi ₵a^{n} wañ′ga₵i^{n} aũgáhi. Cañgág₵i^{n} đćna^{n}ba
Apple-tree abound the creek the head the we having them we reached there Riding on horses seven

6 añ′gnq₵ai, kĭ weánaxí₵ai. Añχía^{n}₵ĕ tí₵ea$^{n′}$₵ai. Maja$^{n′}$-ibáha^{n} wacúce,
we overtook them, and they attacked us. We threw our selves down [We threw ourselves down suddenly in quick succession] we passed along suddenly (!) Knows-the-Land brave,

Ma^{n}tcú-Ʇañ′ga wacúce, na$^{n′}$pewá₵ĕ, ni$^{n′}$ꞱA. ꞱaꞱaŭ′ga-náji^{n} wacúce: Caa$^{n′}$
Big Grizzly bear brave, dangerous, alive. Standing Buffalo brave: Dakota

wi^{n} uhíackáqtei ma^{n} ín, ꞱaꞱaŭ′ga-náji^{n}. Jiñgá-muda^{n} wacúce
one very close to him arrow wounded with, Standing Buffalo Boy Warrior brave.

NOTES.

All the Ponkas, except Jiñga-nnda^{n}, mentioned in this letter, were scholars of the author. Standing Buffalo was the younger man of that name.

The creek called "Cehit'a^{n}," or "Where apple trees abound", is probably Willow Creek, a tributary of the Niobrara River, Nebraska.

TRANSLATION.

Little Picker (*or* Grazer) fell, but he has returned alive without being struck by the Dakotas. They dashed on us again. We chased them to the head of Willow Creek (?). We overtook seven horsemen, who assaulted us. We threw ourselves to the ground, to hide, one after another (?). Knows-the-Land was brave; Big Grizzly-bear was brave and dangerous (to the foe); he survives. Standing Buffalo was brave. Standing Buffalo wounded a Dakota with an arrow when he stood very close to him. Boy Warrior was brave.

HEQAGA-SABĔ AND OTHERS TO AN OMAHA.

T'a$^{n'}$adi Umáha ɟí cupí. Kī núɟiñga wiwíɟa wécpi'a^{n} úwaɸágiɔná,
Last fall Omaha house I went thither to you. And boy my ornament you told them about it.

nuɔna$^{n'}$ha, qiɸá maca$^{n'}$ wi^{n}, céna, i^{n}wi$^{n'}$ɸaná'a^{n}. T'a$^{n'}$da^{n} ɸatí hă. Ma$^{n'}$zepĕ-
otter skin, eagle quill-feather one, enough, you heard about for me. In the fall you came hither . Hatchet

niníba uwáɸaginá, giná'a^{n}i hă, zaní núɟiñga. Ma$^{n'}$zĕ-unáɟi^{n} máca^{n}-ɗágɸa^{n} 3
pipe you told them abou. it, they have heard of it, their own . all boy. Iron shirt head-dress of eagle tail feathers

waɸáge, ɟehá-nacábe, hi^{n}bé, waɸá'i 'íɸaɸĕ, ma$^{n'}$zĕ-áka^{n}ta, céna, úwaɸáginá,
head covering. buffalo robe smoked dark, moccasins. you give to us you promised, metal armlets, enough. you told them about it,

i^{n}ɸína-ctĕwa^{n}-báɟi. Waɟi$^{n'}$ ɸiɸíɟa waɸá'i 'íɸaɸĕ. Gata$^{n'}$adi ukét'a^{n} éska^{n} a^{n}-
we did not beg of you in the least. Disposition your own you give to us you promised. At last to acquire it perhaps we

ɸa$^{n'}$ɸai, éde edáda^{n} úwaɸáginá añ'kaɟi'ɋtia^{n}. 6
thought, but what you told them about is not so at all.

NOTES.

The letter was dictated by Heqaga-sabĕ in the presence of Ⱡaɟañga-naji^{n}, Ni-ane, and Miɟasi-nikagahi.

639, 1. ɟi cupi seems elliptical; perhaps it should be ɟii ɸa^{n}ɟa cupi (*to the village I went to you*) *I went to your village*, as he did not go to a single Omaha house to the exclusion of all others.

639, 4. waɸage appears superfluous here. Ma^{n}zĕ unaji^{n} refers to some present rather than to the Ponka *man, Iron Shirt.*

TRANSLATION.

Last autumn I went to your house(s) on the Omaha land. And you told my young men about trinkets; you heard about only an otter skin and an eagle quill-feather for me. You came to this place in the early fall. All the young men have heard of their hatchet-pipe of which you told them. You promised to give us an iron shirt (*sic*), a head-dress of eagle tail feathers, a buffalo robe smoked dark, moccasins, and metal armlets. You told them about it; we did not beg of you at all. Of your own mind you promised to give them to us. We have thought, "At last after much delay he may have acquired them;" but what you told them about is not so at all.

UHAÑGE-JAᴺ TO CAÑGE-SKA, AN OMAHA CHIEF.

T'aⁿ′adi cupí íe úda ⁿ iⁿ¢é¢kaxe, wé¢ig¢aⁿ áwatégaⁿ wágazúqti
Last fall / I reached there where you are / word / good / you made for me, / thought (*or* plan) / in what way / very straight

iañ′ki¢á-gã, dadíha. Aⁿ′ba¢é cub¢é ka ⁿ′b¢a, éde aⁿwañ′kega. Ki ¢éamá
send to me, / O father. / To-day / I go to you / I desire, / but / I am sick. / And / these

3 Caa ⁿ′ amá etī 'ágɢa wá¢iⁿ, áda ᵘ ɢúahéga ⁿ cub¢á-majī. T'a ⁿ′ ɢī, cub¢é
Dakota / the (pl. sub.) / too / suffering / they have us, / therefore / fearing unseen danger somewhat / I do not go to you. / Fall / when, / I go to you

ka ⁿ′b¢a. Cañ′geɢajiñ′ga wi ⁿ agía ⁿb¢a pí. Pañ′ka ¸cé¢u iⁿ¢i ⁿ′¢iⁿ
I desire. / Colt / one / I abandoned my own / I reached there. / Ponka / there where you are / having it for me

gíwa¢ákiɢe ka ⁿ′b¢a. Waha ⁿ′¢iñge niníba wi ᵘ a ⁿ'í 'iɢé ka ⁿ′b¢a: úɢa-gã.
cause them to be returning / I desire. / Orphan / pipe / one / to give me / promise / I desire: / tell it to him.

6 Edáda ⁿ iⁿwi ⁿ′¢ana te wi ⁿ′aqteíetē unáha ⁿa ⁿ¢ákiɢájī. Edáda ⁿ wi ⁿáqtei
What / you told to me / the / even one / you did not cause me to hear about it. / What / just one

¢ínai níaci ⁿga na ᵘ′ba: néxigaɢú ¢ínai. Aⁿ′ba ¢é¢uádi ga ᵘ′¢ai, éde ní'a,
asked of you / person / two: / drum / asked of you. / Day / on this / they desire it, / but / you have failed.

áda ⁿ cé¢na cka ⁿ′na te, zaníqti giɢa ⁿ′¢a-bajī qtia ⁿ′i. Íe ¢iɢíɢa wi ⁿ′¢akáji.
therefore / enough / you desire it / may, / all / they do not wish at all for their own. / Word / your / you do not speak truly.

9 Kúge wi ᵘ′ añgá¢i ⁿ áda ⁿ cé¢na ga ⁿ′¢ai kúge. Wa'ú ni ⁿ éde íe ¢iɢíɢa
Box / one / we have / therefore / enough / they desire / box. / Woman / you are / but / word / your own

ɢañgáqti íɢae. Ugíhita-bájī Wé¢i'a úwa¢áginá tē áda ⁿ ca¢é 'íɢai éde,
very large / you speak. / They are waiting very anxiously for what was promised. / Trinkets / you told them about them / the (past act) / therefore / to go to you / they spoke of it / but,

ní'a áda ⁿ ca¢á-báji 'íɢai hã. C'éna.
you have failed / therefore / not going to you / they speak of it / Enough.

NOTES.

640, 9. ɸiɸiɲa, superfluous according to F.

640, 11 *and* 11. Ugihita-bajĭ . . caɸa-bajĭ ʻiɸai hă. F. gives another reading: Wéqiʻaⁿ úwaɸagioⁿá tĕ ugíhita-bájii hă, áda^{n} caɸé ʻiɸai éde, oniʻa hă, áda^{n} caɸá-bajĭ ʻiɸai hă, *You told them about the trinkets, so they were waiting very anxiously for what was promised. Therefore they talked of going to* (visit) *you* (not waiting on you any longer), *but now that you have failed* (to send them), *they speak of not going to* (visit) *you.*

TRANSLATION.

When I was with you last autumn you made very good words for me. O father, send me a decision in whatever way it may be very honest. I wish to go to you today, but I am sick. And these Dakotas also are abusing us, therefore I do not go to you on account of my fear of some unseen danger. I wish to go to see you next autumn. I left one of my colts there (with the Omahas). I desire you to induce the Ponkas who are with you to bring it back for me. I wish the Orphan to promise to give me a pipe. Tell him about it. You have not caused me to hear about even one of the things about which you told me (*i. e.*, you have not sent word about their coming). Two men asked just one thing of you; they begged a drum of you.

They desire it on this very day, but you have failed, so you need not think of it any longer. They do not wish you to give them anything. You have not spoken true words. We have a box, therefore they have no further desire for one (from you). You are (as) a woman, but you speak very great words! They are waiting very anxiously for what was promised. You told them about the trinkets, so they promised to go to see you; but now that you have failed (to send them) they speak of not going to you. Enough.

UHÁÑGE-JAN TO AGENT C. P. BIRKETT. 1873.

Edáda^{n} iⁿ′teqi uwíbɸa. Pañ′ka níkagáhi újų, Maⁿtcú-waɸíhi,
What hard for me I tell you. Ponka chief principal, Maⁿtcu-waɸihi,

Acáwage, Ɣáxe-sábĕ, Wajiⁿ′agahíga, Gahíge, jaⁿ′inañge aⁿ′íăjĭ, ɸé iⁿ′teqi
Acawage, Black Crow, Wajiⁿagahiga, chief, wagon has not given me, this hard for me

héga-májĭ. Gaⁿ′adĭ′qti jaⁿ′inañge ɸíqti, năn′de ɸiɸíų, *Major*, jaⁿ′inañge 3
not a little for me. Just now wagon you yourself, heart your own, Major, wagon

wiⁿ aⁿɸáʻi ka^{n}′bɸa. Íɸigɸaⁿ tĕ Pañ′ka níkagáhi ɸañká weɸécka^{n}náji,
one you give to me I desire. Decision the Ponka chief the ones who you do not desire for them,

ɸíqtci ínigɸaⁿ waɸáʻi ka^{n}′bɸa. Níkagáhi bɸúga ɸéɸu eɸégaⁿ- nan′di kĭ
just you you deciding give to them I desire. Chief all here thinking that usually when and

jaⁿ′inañge kĕ aⁿʻí-bájĭ ɣĭ, ta^{n}′waⁿgɸaⁿ píăjĭ taté, cbɸégaⁿ, *Major*. Kĭ 6
wagon the do not give to me if, village bad shall be, I think that, Major. And

edáda^{n} pĭáji đáxa-máji. Ja^{n}′inañge núǰiñga wa′í ′íφa- biamá, éde ubφí′age
what bad I do not. Wagon boy to give to them they promised it is said, but I was unwilling.

Ma^{n}teú-náji^{n} ta^{n}′wa^{n}gφa^{n} eɻá φan′di ja^{n}′inañge na^{n}bá etéga^{n}; wéna^{n}ba tĕ
Standing Bear gens his in the wagon two probable; the second the

2 wíɻai, éska^{n} ebφéga^{n}. I^{n}win′ka^{n} wackañ′-gă!
it is mine, perhaps I thought. To help me try!

NOTE.

641, 2. a^{n}′i-bajĭ (the 3d sing.) should be a^{n}-i-bajĭ, in the plural, to agree with the pl. subj. *the chiefs*.

TRANSLATION.

I tell you what is difficult for me to bear. The principal Ponka chiefs, Grizzly-bear that-starts-the-game-from-the-thicket, Striped-horse (Zebra), Black Crow, Bird-chief, and The Chief, have not given me a wagon; this is very hard for me. Just now, Major, I wish you yourself of your own will to give me a wagon. You do not desire the Ponka chiefs to make the decision; I wish you alone to decide and give (the wagon) to them. I think, Major, that there will be trouble in the tribe if all the chiefs who are here, after thinking of the matter, do not give me a wagon. Yet I have done nothing wrong. They promised to give the wagons to the young men, but I was unwilling. There are probably two wagons which will belong to Standing Bear's gens, and I suppose that the second one may be mine. Try to help me!

FRANK LA FLÈCHE, SR., TO HIS DAUGHTER, SUSANNE.

November 12, 1877.

Maja^{n}′ φa^{n} añkíkaφa^{n}φai tĕ′ a^{n}φí′a tañ′gata^{n} ebφéga^{n}. Umáha ɻíi φa^{n}
Land the we desire for ourselves the we shall fail to obtain I think that. Omaha village the

i^{n}′ta^{n} a^{n}ná tañ′gata^{n}. Φéceta^{n}′-na^{n} úwawéci kĕ ceta^{n}′-na^{n} ′ia^{n}′φa-bajĭ′-qtia^{n}′i.
now we shall ask for. Up to this time pay the so far only we have not at all mentioned it.

6 Índáda^{n} nié ctĕ waφiñ′gai. Ga^{n}′ φi′áqti kɻ, ga^{n}′ úwawéci ′ia^{n}′φa tañ′gata^{n}.
What pain soever we have none. And failing altogether if, then pay we shall mention it.

Cé maja^{n}′ níaci^{n}ga ukéφi^{n} maja^{n}′ eɻaí ĕ′di uφákaɻine taí hă, ewéagaí hă.
That land Indian common land their there you can seek for yourselves they said the foregoing to us

Águdi edé céta^{n} añga^{n}′φa-bájĭ. Ga^{n}′ cañ′ge φañká φiégφañge éφa^{n}ba
Where what they said so far we have not desired it. And horse the (pl. ob.) your husband he too

9 wákihúdái-gă. Ga^{n}′ céna ga^{n}′te uwíbφa cuφéaφĕ. Ieskă a^{n}wañ′gaφi^{n}
attend ye to them. And enough for a while I tell you I send to you. Interpreter we have them

añgáti wíutañ′ga đedéni φata^{n}′i, píbajĭ.
we had come hither as soon as whisky he drank, he (was) bad.

NOTES.

This Frank La Flèche is the younger brother of Joseph La Flèche of the Omaha tribe. Frank is a chief of the Ponka half-breed "band." His daughter Susanne is the wife of Makata. She and her husband were at the Quapaw Reservation, Indian Territory, when this letter was written.

The author was present at the interviews with the President and other officials, as a check on the interpreters, whom he corrected once or twice.

642, 9. ieskă. This interpreter was Baptiste Barnaby, who was not a Ponka. He was fond of liquor; so the agent brought the chief of police, Big Snake or Uhañge ja^{n}, to watch him and keep him sober. Big Snake did his work well.

TRANSLATION.

I think that we shall fail to obtain the land which we desire for ourselves (*i. e.*, the old reservation in Todd County, Dakota). We shall now ask for the Omaha Reservation (as our home). Up to this time we have not mentioned the damages at all (but we shall do so hereafter).

We have no sickness whatever. If there is a total failure (to get either our old land or the Omaha Reservation), we will speak of the damages (*or* pay). They have said to us, "You can seek a land for yourselves in the Indian Territory." We have not yet expressed a wish to go where they have said. Now, you and your husband must attend to the horses. I send you all that I have to tell you for some time. The interpreter is bad; he drank whisky as soon as we brought him here.

WAQPECA, AN OMAHA TO MR. PROVOST.

August 24, 1878.

Wamúske	d'úba	a^{n}wa^{n}'i-gă	há,	kagóha.	Na^{n}jú	éna	wí'i	t'éiñke,	a^{n}ɕá'i
Wheat	some	lend me	!	O friend.	Threshing	that quantity	I give back to you	will,	you give to me

tĕ.	Wégaⁿze	dúba	kaⁿ'bɕa.
when (*or* if)	Measure	four	I desire.

TRANSLATION.

My friend, lend me some wheat. If you give it to me I will give you back that much of threshed (wheat). I desire four bushels.

MAQPIYA-QAGA TO CÁKUɸÚ-ɸAKITÁWE.

Waqi$^{n'}$ha gáɸa^{n} cuɸé. Ca$^{n'}$ ga$^{n'}$ wisíɸai tĕ waqi$^{n'}$ha cuhí-na^{n} taté.
Paper that (ob.) goes to you. At any rate I remember you (pl.) the paper reach you usually shall.

Gata$^{n'}$adi ája^{n}i éda^{n}, ebɸéga^{n}, cí winá'a^{n}i ka$^{n'}$bɸa. Uma$^{n'}$ha^{n}-ma ma$^{n'}$zĕskă
By this time have you (pl.) acted ! (in a so-liloquy), I think that, again I hear from you I wish. The Omahas money

3 ɸizá-bájī ca$^{n'}$ca^{n} i$^{n'}$ta^{n}. Pahañ'ga gĕ'di ma$^{n'}$zĕskă ɸizé ca^{n}ca$^{n'}$i, éde i$^{n'}$ta^{n}
do not receive always now. Before at different times money received always, but now

ɸizá-bájī. wa'í-bajī'qtia$^{n'}$i. Áda^{n} ma$^{n'}$zĕskă ɸaná tĕ uɸíhajī té, wa'í-bájī
they do not get it, they do not give it to us at all. Therefore money you begged the you have not your way about it will, they do not give it to us

ca$^{n'}$ca^{n} éga^{n} uɸíhajī hă. Wamúske kĕ ga$^{n'}$ hégajī ab^{i}ɸi$^{n'}$ ehé ɸandi, ca$^{n'}$ca^{n}.
always so you do not have your desire . wheat the and (?) not a little I have I said in the past, it continues.

6 Maja$^{n'}$ ɸa^{n} wamúske ɫañgá náji, wéga^{n}ze gɸébahíwi^{n} na$^{n'}$ba ab^{i}ɸi$^{n'}$. Éskana
Land the wheat large I sowed, measure hundred two I have. I hope

ɸéɸu ni$^{n'}$ eb^{i}ɸéga^{n} wamúske t'a$^{n'}$ ɤī, waɸáte t'a$^{n'}$ ɤī. Wata$^{u'}$zi kĕ' ctī hégajī
here you are I think that wheat abounds if, food abounds if. Corn the too not a little

ab^{i}ɸi$^{n'}$. Wáqe nú eɫá kĕ hégajī ab^{i}ɸi$^{n'}$. Wáqe waqtá eɫá kĕ bɸúga ab^{i}ɸi$^{n'}$.
I have. White man potato his the not a few I have. White man fruit his the all I have.

9 Ab^{i}ɸi$^{n'}$ gĕ'cte hégajī ab^{i}ɸi$^{n'}$. Níkagahí-ma pahañ'gadi weáť'abɸé Uma$^{n'}$ha^{n}-má;
I have the things (what) soever not a few I have. The chiefs (pl. ob.) formerly I hated them The Omahas (pl. ob.);

kī i$^{n'}$ta^{n} níkaci^{n}ga amá úda^{n}qti ma^{n}ɸi$^{n'}$i, i$^{n'}$ta^{n} níkagahí-ma weáť'abɸa-májī
and now people the (pl. sub.) very good they walk, now the chiefs (pl. ob.) I do not hate them

hă. Ca$^{n'}$ kíkui gaza$^{n'}$ ga^{n} úda^{n}qti ga$^{n'}$ ĕ'di ma^{n}b^{i}ɸi$^{n'}$ hă. Níkagáhi tĕ é úda^{n}
. At any rate calling to feasts among so (?) very good so (?) there I walk . Chief the it good

12 égiɸe weát'abɸé kĕ égiɸe pĭájī ɗáxe te hă. Níkaci^{n}ga ɸi$^{n'}$ wi$^{n'}$ waqpáni ɤī,
behold I hate them the behold bad I may do . Person the one (mv.) poor if,

níta^{n} etéga^{n} hă, níkagáhi amá i^{n}ɸiñ'gai hă. Níkaci^{n}ga wi$^{n'}$ dáda^{n} ga$^{n'}$ɸai,
you work ought . chief the (pl. sub.) said the foregoing to me . Person one what he desires,

waqpáni ɤī, uíkañ-gă, aí hă níkagáhi amá. Áda^{n} níkaci^{n}ga waqpáni ɸi^{n}
poor when, help him, said they . chief the (pl. sub.). Therefore person poor the (mv. ob.)

15 ɸa'éaɸĕ i$^{n'}$ta^{n}. Cañ'ge wábɸi^{n} ɸañká ca^{n} cénawáɸĕ, níkaci^{n}ga waqpáni
I pity him now. Horse I have them the ones that (ob.) at length (!) are expended, person poor

ctĕwa$^{n'}$ awá'i-na^{n}-ma$^{n'}$. Kī ja^{n}ma$^{n'}$ɸi^{n} i$^{n'}$ ɸañká enáqtei uctaí hă. Wiɫa$^{n'}$be
soever I used to give to them. And wagon carried the ones that only they remain . I see you

tat éska^{n} eb¢éga^{n}. I^{n}′tea^{n} cañ′ge ubáhadi ájĭ a^{n}¢iñ′ge hă. Uma^{n}′ha^{n} amá
shall perhaps that I think. Now horse on their flank (=beside them) another I am with- out . Omaha the (pl. sub.)

wáqe gáxe ga^{n}′¢ai hă. Susí júwag¢aí níkaci^{n}ga g¢éba-dúba wáqe gáxe
white man act desire . La Flèche he with them person forty white man act

júwag¢e ga^{n} ¢ai. Uma^{n}′ha^{n} amá b¢úga u¢í′agai: níkagáhi tĕ téqigi¢aí 3
he with them desire. Omaha the (pl. sub.) all are unwilling: chief the (thing) prize their own

cénujiñ′ga b¢úga. Wáqe gáxe-má é wia^{n}′t′a¢aíi hă. Kĭ wáqe gáxajĭ amá
young man all. White man (pl. ob.) those who act that we hate them . And white man do not act the (pl. sub.)

uma^{n}′¢iñka ¢é cahí-na^{n} tá amá. níkagáhi amá. Wi^{n}′ ¢ida^{n}′bai ɣĭ wáqe gáxe
season this will be reaching you. chief the (pl. sub.). One sees you when white man act

amá dáda^{n} ¢a′í-bájĭ etéga^{n} hă: níkaci^{n}ga ukéé¢i^{n} tĕ é a^{n}′¢a ga^{n}′¢aii hă, 6
the (pl. sub.) what you do not give to him should . Indian common the (thing) that abandon they wish

wáqe gáxe amá Kĭ wí níaci^{n}ga ukéé¢i^{n} tĕ aɣía^{n}b¢a ka^{n}′b¢a-májĭ hă.
white man act the (pl. sub.). And I Indian common the (thing) I throw away for myself I do not wish .

Wiɟañ′ge a^{n}′¢ina t′á-ba¢i^{n}′, wakégai. Éde i^{n}′ta^{n} gig¢ázu. Ceta^{n}′ ĕdíqti
My sister came very near dying. she was sick. But now she has re- covered. So far just there

ɟa^{n}′ba-máji hă, wa¢íta^{n} kĕ áakihíde ma^{n}b¢i^{n}′ hă. Ijiñ′ge amá é i^{n}wi^{n}′¢a 9
I have not seen her . work the (ob.) I attend to it I walk . Her son the (mv. sub.) that to tell me

atí-na^{n}i. Waqtcá jiñ′ga hégaji ĕ′ɟa b¢é, kĭ ma^{n}¢a^{n}′ weáɣuhe, áda^{n} ĕ′ɟa
has come regularly. Vegetable small not a few unto I go. and stealing I fear for them, there- fore thither

pí-majĭ-na^{n}-ma^{n}′ ceta^{n}′-na^{n}. Líqti tĕ′di wab¢íta^{n} ma^{n}b¢i^{n}′. Maja^{n}′ ¢a^{n}
I have not been going so far. The very house at the I work I walk. Land the (ob.)

wéahide anáji^{n} hă, áda^{n} ĕ′ɟa pí-májĭ-na^{n}-ma^{n}′. Éskana maja^{n}′ ¢a^{n} ɟañgá 12
distant (from) I stand . there- fore there I have not reached there regularly. Oh, that' land the (ob.) large

níb¢i ka^{n}b¢éga^{n} hă. É cupí ɣĭ, maja^{n}′ ¢a^{n} ɟañgá níb¢i ɣĭ, u¢úɟa^{n}be
you pul- verize it I hope . That I reach you when, land the (ob.) large you pul- verize it when, I examine it

etéga^{n} hă. Wa′ú wi^{n} ag¢ă^{n}′ ka^{n}′b¢a, Ꝺá¢i^{n} wa′ú wi^{n}.
apt . Woman one I marry her I wish. Pawnee woman one.

NOTES.

The sender of this letter was a member of the "chiefs' party" in the Omaha tribe. Cáku¢ú-¢akitáwe, or "Sun" was a Pawnee.

645, 2. Susi, said to mean the late Joseph La Flèche; but its derivation was not explained. Juwag¢ai (instead of Jug¢ai, *they are with him*) shows that the speaker regarded La Flèche as inferior to the forty men.

645, 13. E., said by F. to be unnecessary here. G. gave, as an equivalent to the last sentence but one, Éskana cupí égan ɣĭ, ɟan′be ɣĭ, u¢úɟan be etéga^{n} hă, *Oh! if I could only go to you and see it, I might examine it.*

TRANSLATION.

That letter goes to you. At any rate, as I think of you (pl.), letters shall be reaching you regularly. Just about this time I am thinking how you are getting along. And I wish to hear from you again. The Omahas do not receive any more money annuities. They used to receive money at different periods in the past; but now they do not receive it, as (the white people) do not give it to us at all. Therefore you will not have your way about the money for which you asked; as they continue to give us none, you can not have your way. I said that I had plenty of wheat, and so it continues. I sowed a large piece of land in wheat, and I have two hundred bushels. I long for you to be here when wheat and other kinds of food abound. I also have plenty of corn. I have plenty of Irish potatoes. I have all the (fruits *or*) vegetables of the white men. I have an abundance of whatever I have. Formerly I hated the Omaha chiefs. But now the people are prospering, and I do not hate the chiefs. I adhere to the chiefs' side, going in and out among them, and attending the feasts, so I am prospering. The chieftainship is good, and if I should hate them I might do wrong. The chiefs have said to me, "You ought to do something for a poor man if you see one in that condition. When a man desires something, and is poor, do you aid him." Therefore I pity the poor man now. All the horses which I had have been expended, as I have been making presents regularly to various poor men. And only those horses remain which draw my wagon. I hope that I shall see you. Now I am without any horse beside them (the wagon horses).

The Omahas wish to live as white men. La Flèche and forty men (who side) with him desire to live as white men. All the Omahas are unwilling. All the young men prize their chiefs. We hate those who live as white men. The chiefs and those who do not live as white men will be coming to you this year. If you see one of those who live as white men, you should not give him anything, for those who live as white men desire to abandon the life as Indians. But I do not wish to throw away from myself the Indian way. My sister came very near dying from illness. But now she is convalescent. I have not yet been there to see her, as I have been very busy attending to my work. Her son has been coming regularly to tell me how she is. I am progressing with the raising of many small vegetables, and I fear lest they should be stolen; therefore I have not been going thither. I keep at my work very close to the house. I am far from the land (where you are now), therefore I have not been there. I hope that you may cultivate a large tract of the land (in which you now dwell). When I go to see you, I will be apt to examine it to see whether you cultivate it extensively.

I desire to marry a Pawnee woman.

TWO CROWS TO THE WINNEBAGO AGENT. 1878.

Húŋaⁿga iᵩ́ádiᵩ́ai niⁿkᵉ́, níkaciⁿga ᵩ́iᵩ́ŋa wiⁿ′ aⁿwaⁿ′kie cuŋᵩ́é.
Winnebago agent you who are, person your one having spoken to me has gone back to you.

Caⁿ′ge iⁿwiⁿ′qpaᵩ́é- de naⁿbá wébahaⁿ, ubésniⁿ éč hă, aⁿᵩ́aⁿ′waⁿkié hă.
Horse I lost when two he knew them, he found it out that is it . he spoke to me about it .

Kī gaⁿ′xī iⁿ′baⁿ hă; cupí xī uᵩ́úkie juaⁿ′gᵩ́ ʻíᵩ́č hă Níkaciⁿga 3
And at length he called me . I reach you if to speak about it he with me pronised . Person

Húŋaⁿga wamaⁿ′ᵩ́aⁿ ᵩ́aⁿká wébahaⁿ éč há, éde iéskă aⁿᵩ́iⁿ′gegaⁿ cubᵩ́á-májī
Winnebago thief the ones who he knows them that is it . but interpreter as I have none I do not go to you

égaⁿ, wabágᵩ́eze wíɗaxe hă. Éde éskana ᵩ́ébaⁿ áɗaⁿ wágazúqti iᵩ́ámaxe
as, letter I make to you . But oh that you call him and very straight you ask him

kaⁿbᵩ́égaⁿ, Siⁿ′waníⁿde éč hă. Wágazúqti uᵩ́íᵩ́a xī, aná'aⁿ ǩaⁿbᵩ́égaⁿ hă 6
I hope, (Henry) Rice it is he . Very straight he tells you if, I hear it I hope .

Égaⁿqti xī′jĭ, Umaⁿ′haⁿ iᵩ́ádiᵩ́ai ᵩ́iñké wabágᵩ́eze íkiᵩ́á-gă.
Just so if, Omaha agent the one who letter send hither to him.

NOTES.

The Winnebago agent was Howard White. Two Crows, or xaxe ᵩ́aⁿba, is a leading man of the Omaha Hañga gens.

647, 1. nikaciⁿga ᵩ́iᵩ́ŋa, Henry Rice, a half-breed Winnebago, who had learned where two of the stolen horses were secreted.

TRANSLATION.

You who are the Winnebago agent, one of your Indians has gone back to you after talking with me. He is one who knew two of my horses which I have lost, and as he found out about them; he spoke to me on the subject. And at length he called to me (to go to the Winnebago Agency) and promised to join me in speaking about the matter if I went to (see) you. It is he who knows the Winnebago Indians that are the thieves; but since I have no interpreter I am not going to see you, so I send you a letter. But I hope that you will summon him and question him very particularly. He is (Henry) Rice. I hope that I may hear (what he says), if he tells you a straight story. If it be just so, send a letter to the Omaha agent.

CAÑGE-SKĂ (WHITE HORSE) TO WIRUɣRA^{N} NIÑE, AN OTO.

Ca^{n} ¢ijiñ′ge t′é, Heqága-jiñ′ga, a$^{n′}$ba waqúbe tĕ′di t′é hă A$^{n′}$ska
Now your son dead. Little Elk. day mysterious on the died . By the by

wakég éde djúba ja$^{n′}$ tĕ′di t′é hă. Níkaci^{n}ga uckúd éde t′é hă. Uma$^{n′}$ha^{n}
sick but a few sleep after died . Person kind but died . Omaha

3 amá gī′¢a-bajī′qtia$^{n′}$i hă. Níkagáhi wañ′gi¢e gī′¢a-bájĭ, cī níkaci^{n}ga
the (pl. sub.) are very sad . Chief all are sad. again people

cénujiñ′ga ctī gī¢a-bajĭi. E-hna$^{n′}$ cénujiñ′ga áta gáxai, ta$^{n′}$wa^{n}g¢a^{n} g¢úba,
young man too are sad. He only young man excellent made. tribe whole.

éde gít′ai hă. Áda^{n} níkaci^{n}ga g¢úba gī′¢a-bájī hă ¢ijiñ′gega^{n}, ¢agína′a^{n}
but died to it . Therefore people all are sad . As (he was) your son, you hear of your own

6 téga^{n}, áda^{n} waqi$^{n′}$ha cu¢éa¢ĕ hă. Níkaci$^{n′}$ga-ma Uma$^{n′}$ha^{n}-ma wawákegaí
in order that, therefore paper I send to you . The people the Omahas we are sick

hă. Wáwakegé- de Ma^{n}-gá′ajĭ éctī t′é tai éga^{n}. Ha$^{n′}$adi ɣa$^{n′}$be; wakéga
. We are sick during Ma^{n}ga′ajĭ he too is apt to die. Last night I saw him; sick

pĭájĭ.
bad.

NOTES.

648, 2. wakeg ede, *contr. fr.* wakega ede.

648, 2. uckud ede, *in full* uckuda^{n} ede.

Cañge-skă was the chief of the Ma^{n}¢iūka-gaxe gens of the Omahas.

TRANSLATION.

Your son, Heqaga jiñga, is dead. He died on Sunday. By the by, he died after being sick only a few days. He was a kind man, but he is dead. The Omahas are very sad. All the chiefs, and the young men, too, even the common people, are sad. All the nation regarded him as the most excellent young man whom they had, but they have lost him by death. Therefore all the people are sad. As he was your son, I send you a letter that you may hear about him. We have sickness among us, and Ma^{n}-ga′ajĭ, too, is apt to die. I saw him last night. His sickness is bad.

MAQPIYA-QAGA AND OTHERS, TO WIRUɣRA^{N} NIÑE. 1878.

ɸijiñ'ge a^{n}'ba waqúbe tĕ'di t'é hă. ɸaná'a^{n} téga^{n} waqi^{n}'ha áda^{n}
Your son day mysterious on the dead . You hear it in order that paper therefore

cuɸéaɸĕ. Wikáge wét'ai ta^{n}'wa^{n}gɸa^{n} bɸúgaqti wéɸa-bajíi hă. Níkagáhi
I send it to you. My friend dead to us nation all we are sad , Chief

amá ctī bɸúga gī'ɸa-bajíi. ɸijiñ'ge ikáge amá wañ'giɸe wakéga-bajíi hă. 3
the (pl. sub.) too all are sad. Your son his friend the (pl. sub.) all are not sick .

Wawákega-bajíi hă. ɸijiñ'ge enáqtci wakégai, t'é. Níaci^{n}ga uckúda^{n}, kī
We have not been sick . Your son he only was sick. dead. Person kind, and

t'é hă. Ki a^{n}ni^{n}' tañ'gata^{n}. Eáta^{n} a^{n}ɸígaxe taité a^{n}ɸa^{n}'baha^{n}-bajíi.
dead . And we live will. How we do for you shall we do not know.

Wikáge aká Kické aká cañ'ge wi^{n} gi'í hă, t'e ké'. Ki Úha^{n}-jiñ'ga, 6
My friend the (sub.) Kicke the (sub.) horse one gave his own . dead the (lg. obj.). And Uha^{n}-jiñga,

Gahíge-wadáɸiñge, ɣebáha, ca^{n} ɸaná'a^{n} téga^{n} gáɸa^{n} cuɸéañkiɸaí.
Gahige-wadaɸiñge, ɣebaha, now (or well) you hear it in order that that ob. we send it to you.

Gahíge-wadáɸiñge igáqɸa^{n} ɸagɸaí tĕ'di · t'é hă. Ca^{n}' wabágɸeze ɸéɸa^{n}
Gahige-wadaɸiñge his wife you went homeward when dead . And letter this ob.

enhí wíutañgáqti cī wi^{n}' íɸa-gă há. A^{n}ɸína'a^{n} añga^{n}'ɸai. 9
reaches you just as soon as again one send hither ! We hear about you we desire.

NOTE.

649, 5. a^{n}ni^{n} tañgata^{n}, so understood by the author; but it may be intended for a^{n}ni^{n}ɻa (*or* a^{n}niɻa) tañgata^{n}.

TRANSLATION.

Your son died on Sunday. I send you a letter that you may hear it. As we have lost my friend by death, all of us in the nation are sad. All the chiefs, too, are sad. None of your son's friends are sick. We have not been sick. Your son alone was sick and is dead. He was a kind man and he is dead. And we will live. We do not know how we shall do (any thing) for you. My friend, Kicke, gave a horse on account of the dead (man). Uha^{n}-jiñga, Gahige-wadaɸiñge, ɣe-baha, Kicke, and I send the letter to you. Gahige wadaɸiñge's wife died after you started back. As soon as this letter reaches you send one hither. We desire to hear from you.

MA^{N}TCU-NA^{N}BA TO WIYAKOI^{N}.

September 14, 1878.

ɸínégi akáSindé-gɸeckáúkieakáwabágɸezeɸéɸa^{n}cuɸéɸiɸĕhă.
Your mother's brother (sub.) Spotted Tail paid a friendly visit to the one who letter this (ob.) sends it to you .

Sindé-gɸeje gaɳɸa$^{n'}$a^{n}wa$^{n'}$waɲamaja$^{n'}$ɸa^{n}i^{n}wi$^{n'}$ɸíɸa-gă há.Na^{n}hé
Spotted Tail migrating whither land the (ob.) to tell me send hither ! Hand

3 nbɸa$^{n'}$tĕagísiɸĕ-na^{n}-ma$^{n'}$;i$^{n'}$ba^{n}iéde,agísiɸĕ-na^{n}-ma$^{n'}$.Maja$^{n'}$dáda^{n}
I took hold the (act) I remember from time to time, he called me but, I remember from time to time. Land what (sort)

gɸi$^{n'}$tatéwágazuaná'a^{n}ka$^{n'}$bɸa.Ca$^{n'}$ga$^{n'}$a^{n}wañ'kegahéga-májī,
he sit shall straight I hear I wish. At any rate I am sick I not a little.

Uma$^{n'}$ha^{n}añ'gata^{n}wawákegahéga bájīCénnjiñ'gawahéhajī'qtidáxe
Omaha we who stand we are sick not a little. Young man very stout-hearted I made him

6 kĕi$^{n'}$t'ehă,áda^{n}i$^{n'}$ɸa-májīhă,i$^{n'}$ɸa-májīhéga-májī.Heɸága-jiñ'ga
the (recl. ob.) dead to me . therefore I am sad . I am sad I not a little. Little Elk

ijáje aɸi$^{n'}$.Hau.Céna 'íwikíɸĕ.Íe djúbaɳtcicuɸéaɸĕ
his name he had. ! Enough I have spoken with you. Word very few I send to you.

NOTES.

Ma^{n}tcu-na^{n}ba, Two Grizzly bears, or Cude nazi, "Yellow Smoke" (of the white people) was the leading chief of the Omaha Hañga gens up to 1880. Wiyakoi^{n}, or Feather ear-ring, is a Yankton, Dakota, chief.

650, 1. Sindé-gɸecka, the Omaha notation of the Teton Dakota Si^{n}te gleska (Sinte gleška); the regular Omaha and Ponka equivalent is Sindé gɸeje (line 2).

TRANSLATION.

Your mother's brother, who went to visit Spotted Tail, sends this letter to you. Send me word to what land Spotted Tail has removed. From time to time do I think how I shook hands with him. I also remember how he invited me to visit him. I desire to hear truly in what sort of land he is dwelling. I am very sick; we Omahas have much sickness among us. I have lost by death a young man whom I regarded as very stout-hearted. Therefore I am grieved. I am very sad. His name was Heɸaga jiñga.

I have spoken enough with you. I send you a very few words.

MACTIⁿ-ʻAⁿSA TO ⱠENUGA-WAJĬⁿ.

Gí-gă há. ₵iji$^{n'}$₵ĕ aká, Mañg₵íqta, wamúskĕ ákjastá ₫é₵ab₵i^{n} a₵i$^{n'}$.
Return thou ! Your elder brother the (sub.), Blackbird, wheat stack eight has.

Kĭ wí ákastá dúba ab₵i$^{n'}$. Kĭ ₵aná$^{'a^{n}}$ ɧĭ, năn$^{'}$de ₵índa^{n} eté ɧĭ. Níka-
And I stack four I have. And you hear it when, heart you good ought to be. Per-

ci$^{n'}$ga uta$^{n'}$naháqti ma^{n}mi$^{n'}$ năn$^{'}$de i^{n}₵i$^{n'}$pi-májĭ, né tĕ i$^{n'}$pi-májĭ. Kĭ 3
son very solitary you walk heart I am bad by means of, you went the bad for me. And

Wáɕutáda amá e$^{'a^{n'}}$ ma^{n}₵i$^{n'}$ ɧĭ, uq₵ĕ$^{'}$qtci i^{n}wi$^{n'}$₵ íɕa-gă, usnĭăjĭ ca^{n}té.
Oto the (pl. sub.) how they walk if, very soon to tell me send hither, not cold yet awhile.

Usnĭăjĭ ca^{n}té, ₵ag₵í wíka^{n}b₵a. Kĭ Uma$^{n'}$ha^{n} Heqúga-jĭn$^{'}$ga t'é hă, é ₵a-
Not cold yet awhile. you have come back I desire for you. And Omaha Little Elk dead . that you

ná$^{'a^{n}}$ te hă. Kĭ wa$^{'}$ú wiwĭɲa wakéga hă. Kĭ Pañ$^{'}$kaɲa né íwiɧuhé. 6
hear will . And woman my sick . And to the Ponkas you go I fear for you.

Éskana nájĭ ka^{n}b₵é^{g}a^{n}. Kĭ wána^{n}ju amá a$^{n'}$ba-waqúbe ₵é₵uádi ag₵í tá amá.
Oh that you go not I hope. And thresher the (pl. sub.) Sunday at this place they will have returned.

₵iji$^{n'}$₵ĕ aká qáde ja^{n}ma$^{n'}$₵i^{n}-ují g₵éba-na$^{n'}$ba gáxai, wamúskĕ-ɻí tĕ. ⱠÍ
Your elder brother the (sub.) hay wagon full twenty made, wheat house the. House

tĕ úda^{n}qti gáxai. Waqi$^{n'}$ha ₵a^{n} wi$^{'}$í ₵a^{n} nízĕ ɧĭ, eta$^{n'}$be ɧĭ, waqi$^{n'}$ha 9
the very good made. Paper the (ob.) I give to you the (ob.) you receive when, you see when, paper

é^{g}a^{n} a^{n}$^{'}$í-gă. E$^{'a^{n'}}$ ma^{n}ni$^{n'}$ úcka^{n} i^{n}wi$^{n'}$₵a-gă. Aná$^{'a^{n}}$ ka$^{n'}$b₵a.
so give to me How you walk deed tell to me. I hear it I wish.

NOTES.

Macti^{n}-ʻa^{n}sa, Swift Rabbit, an Omaha of the Iñke-sabĕ gens. ⱠEnuga-waji^{n}, or Philip Sheridan, was the younger brother of Mañg₵iqta, Blackbird, and a member of the Wajiñga-₵atajĭ sub gens of the ₵atada gens. Philip was at the Oto Agency when this letter was written.

651, 2. akasta. akiasta is preferred by F.

TRANSLATION.

Return! Your elder brother, Blackbird, has eight stacks of wheat. And I have four stacks. When you hear it you ought to be glad. My heart is made sad by your leading such a solitary life. Your going was bad for me. I wish you to send me word very soon, some time before the cold weather, how the Otos are progressing. I wish you to come back before the winter comes. An Omaha, Little Elk, has died. You

will hear that. And my wife is sick. I am apprehensive about your going to the Ponkas. I hope that you may not go. By Sunday the threshers will have returned to this place. Your elder brother made twenty wagon-loads of hay, which he has in his barn. He has done very well with the barn. When you receive the letter which I send you, and look at it, give me one in return. Tell me how you are getting along. I wish to hear it.

MAⁿTCU-NAⁿBA TO PAWNEE JOE. 1878.

Caⁿ′ waqiⁿ′ha pahañ′gadí ctĕ cuɸéwikiɸé-naⁿ-maⁿ′ tiaⁿ′ɸakiɸájī caⁿ′caⁿ.
Now paper formerly at various times I used to send to you by some one you have not sent hither to me always

Níkaciⁿ′ga maja n′ ɸaaⁿ′na naí tĕ ɻaⁿ′be ɻī, iⁿ′ɸa-májī-naⁿ-maⁿ′. Níkaciⁿ′ga
Indian land you abandoned you the I see when, I am sad from time to time. People

3 wiwíɲa naⁿ′ba Umaⁿ′haⁿ-jiñ′ga wániⁿ maⁿniⁿ′- báda n éskaⁿ ɸa‘éwaɸáɸĕ
my two young Omaha you keep them you walk and (pl.) oh that you have pity on them

kaⁿbɸégaⁿ. Údaⁿqti awáginá‘aⁿ kaⁿ′bɸa. Kī ukít‘ĕ ɻaⁿ′ha caⁿ′ Aɸábahu,
I hope. Very good I hear of them, my own I wish. And foreigner border for example. Arapaho,

Maqpíyaɲu, Pádañka, Cáhiéɸa, ɻaⁿ′ze, Wajáje, Ugáqpa, Pañ′ka, gána
Arapaho, Comanche, Cheyenne, Kansas. Osage, Quapaw, Ponka, that number

6 wactaⁿ′be ɻī, úda n maⁿniⁿ′ áda n aⁿɸásiɸájí. Kī wí, wisíɸĕ-naⁿ-maⁿ′.
you see them if, good you walk therefore me you forget. And I, I remember you from time to time

Wíctī, ukít‘ĕ d‘úba iⁿ′tca n waɲaⁿ′be hă. Síndé-gɸecka taⁿ′waⁿgɸa n eɲá
I too, foreigner some now I have seen them . Spotted Tail nation his

amá, taⁿ′waⁿgɸa n ɖéɸaⁿba, waɲaⁿ′be hă.
the (pl. sub.), nation (*or* gens) seven, I have seen them .

9 Hau. Waɲaⁿ′be níkaciⁿ′ga wiwíɲa cañ′ge gɸéba-ɖéɸabɸiⁿ kĭ ĕ′di
I saw them Indian (*or* people) my own horse eighty and on it

ɖéɸaⁿba wa‘íi Caaⁿ′ amá. Wí úju miñké Síndé-gɸecka cañgágɸiⁿ pí
seven gave to us Dakota the (pl. snb.). I principal I who Spotted Tail riding a horse I reached there

a‘í. Mikóoji níkagáhi úju ɸiñké waiⁿ′ wiⁿ úda n-qti wiⁿ′ pí éde cī
I gave to him. Minneconjou chief principal the one who robe one very good one I reached there but again

12 a‘í hă Dáda n wiⁿéctĕ iñgáxa-bájī pí. Maja n′ águdi wágazu agɸiⁿ′ ɻī,
I gave to him What even one they did not do for me I was there. Land where straight I sit when,

aⁿɸágictaⁿ′be te hă, aí hă, Síndé-gɸecka iⁿɸíñ′gai. Wáɸaha, unájiⁿ
you may see me, your own . said he . Spotted Tail said the foregoing to me Clothing, shirt

ábɸaha gĕ, zaní′qti awá‘i. Uta n′ gĕ′ ctī, caⁿ hiⁿbé gĕ′ ctī, awá‘i. Bɸúga
I wore the pl. in ob. every one I gave to them. Legs the pl ob too, even moccasin the pl. ob. too, I gave to them. The whole

15 awá‘i hă.
I gave to them .

Hau. Gañ′ɤĭ ɸí maⁿniⁿ′, e‘aⁿ′ maⁿniⁿ′, údaⁿ maⁿniⁿ′ égaⁿ iⁿwiⁿ′ɸ
¶ And now you you walk, how you walk, good you walk so to tell me

íɸa-gă. Winá‘aⁿi kaⁿ′bɸa. Caⁿ′ gañ′ɤĭ ꞓáɸiⁿ níkagáhi ána t‘aí tĕ aná‘aⁿ
send to me. I hear about you (pl.) I wish. Well and now Pawnee chief how many have died the I hear it

kaⁿ′bɸa. Cí cénujiñ′ga wahéhají kĭ wanáce wahéhajĭ ána t‘aí tĕ 3
I wish. Again young man stout-hearted and police stout-hearted how many have died the

aná‘aⁿ kaⁿ′bɸa.
I hear it I wish.

Ahau. Cĭ waɸáte ckáxe kĕ, wataⁿ′zi ɸaɤíckaxe kĕ uɸáket‘aⁿ éiⁿte,
¶ Again food you make the (ob.), corn you make for yourself the you have acquired perhaps,

caⁿ′ aná‘aⁿ kan′bɸa. Cĭ wamúskĕ uɸáji kĕ′ ctĭ uɸáket‘aⁿ éiⁿte aná‘aⁿ 6
still I hear it I wish. Again wheat you planted the (ob.) too you acquire it perhaps I hear it

kaⁿ′bɸa. Cĭ ʇé wanáte, ʇé amá úhiácka wanáte aná‘aⁿ kaⁿ′bɸa.
I wish. Again buffalo you eat them, buffalo the (subj.) close by you eat them I hear it I wish.

Hau. Cĭ úckaⁿ wiⁿ′ wiwíŋa uwíbɸa téiñke. Waɸáte aɤíꞓaxe
¶ Again dead one my I tell to you will. Food I make for myself

héga: wamúskĕ wégaⁿze kúge ɸábɸiⁿ uáket‘aⁿ, ɸawá uɸíci égaⁿ uáket‘aⁿ. 9
a little: wheat measure box three [=3,000] I have acquired, difficult to be counted I have acquired.

Cĭ wataⁿ′zi kĕ cĭ ékigaⁿ. Wáqe waqtá eʇaí, cé, núgɸe, majaⁿ′qĕ,
Again corn the (ob.) again like it. White man vegetable their, apple, turnip, onion,

ꞓaⁿ′xi ctĭ, nú ctĭ, házi ʇañ′ga ctĭ, naⁿ′pa ctĭ, caⁿ′ wáqe waqtá-jiñga
parsnip too, potato too, grape large too, cherry too, in fact white man small vegetable

ujíi gĕ bɸúga bɸíjut‘aⁿ, uhíaɸĕ. Kĭ wáqe amá ɸéama píqti wackaⁿ′ 12
planted the pl. in ob. whole I have brought to maturity, I have raised. And white man the (pl. sub.) these anew to make an effort

aⁿ′agájii, “ Uɤígɸi‘agáji-gă,” aí hă. Níkaciⁿ′ga wahéhajĭ′qti naⁿ′ba iⁿ′t‘ai
they have commanded me. Do not be lazy, they say. Person very stout-hearted two have died to me

hă. ꞓáɸiⁿ-gahíge ijiñ′ge, Heqága-jiñ′ga, t‘é hă.
. Pawnee Chief his son, Little Elk, dead .

Hau. Wacúce cénujiñ′ga céna‘ba áta añgáxai, kĭ akíɸa t‘aí hă. 15
¶ Brave young man these two excellent made, and both died .

Taⁿ′waⁿgɸaⁿ wéɸa-bájĭ. Caⁿ′ Umaⁿ′haⁿ-jiñ′ga-ma akíɸa wagína‘aⁿ′wakiɸá-gă!
Nation we are sad. Now the young Omahas (pl. ob.) both cause them to hear about them, their own.

Akíɸa wagína‘aⁿ tábace. Úwagiɸá-gă Umaⁿ′haⁿ-jiñ′ga.
Both they must hear about them, their own. Tell to them young Omaha.

Ahau. Majaⁿ′ íepahaⁿ Umaⁿ′haⁿ majaⁿ′ eʇaí bɸúga bɸíɲubĕ. 18
¶ Land you know it Omaha land their the whole I have pulverized.

Wiⁿáqtci iⁿ′teqi: wanágɸe, ʇéskă, kúkusi, wajiñ′ga-jíde, cetaⁿ′ áhigi
Just one hard for me: domestic animal, cow, hog, chicken, so far many

wábɸiⁿ-májĭ. Uqɸĕ′qtci waqiⁿ′ha níze ɤĭ, giañ′kiɸá-gă, waqiⁿ′ha égaⁿ
I do not have them. Very soon paper you take it when, cause to be returning hither, paper such (or like)

wi$^{n\prime}$. Íe áhigi giañ′ki¢á-gă. Cub¢é ka$^{n\prime}$b¢a ctĕwa$^{n\prime}$ b¢í'a-na^{n}-ma$^{n\prime}$.
one. Word many cause to be returning hither. I go to you I wish even though I have failed from time to time.

I$^{n\prime}$teqi hă Ca^{n} maja$^{n\prime}$ áakihíde, áda^{n} cub¢é ka$^{n\prime}$b¢a b¢í'a-na^{n}-ma$^{n\prime}$. Kī
Hard for me . Well, I find I attend to it, therefore I go to you I wish I have failed from time to time. And

3 a$^{n\prime}$ba¢é máɸĕ u¢úgaeíbe wiɲa$^{n\prime}$be ka^{n}b¢ éde b¢í'a ɔ̨ĭ, cí ¢aná'a^{n} taté,
to-day winter throughout I see you I wished but I fail when again you hear it shall,

cub¢á-máji ɔ̨i Úma^{n} ha^{n}-má ¢éamá a$^{n\prime}$ba¢é wakéga hégа-báji, áda^{n}
I do not go to you it. The Omahas these to-day sick not a little, therefore

níkaci$^{n\prime}$ga waȟúhaji na$^{n\prime}$ba t'aí hă. Ciñ′gajiñ′ga wa'ú edábe t'aí hă. Áda^{n}
Indian stout-hearted two died . Child woman also died . Therefore

6 wakéga ¢aná'a^{n} te waqi$^{n\prime}$ha cu¢éa¢ĕ. Céna íe cu¢éwiki¢ĕ. A$^{n\prime}$ba
sick you hear it may paper I send to you. Enough word I send to you by (some one). Day

wéduba tĕ′di Wacúce t'é. (Ma^{n}tcú-na^{n}ba) isañ′ga júgig¢e baxúi,
the fourth on the Wacuce dead. Two Grizzly bears his younger brother he with his own writes,

Mitcáqpe-jiñ′ga ijáje a¢i$^{n\prime}$.
Little Star his name he has.

NOTES.

652, 4. A¢abahu, evidently Ma^{n}tcu-na^{n}ba's notation of Arapaho, the real name of the latter being Maqpiyato, given in the text as Maqpiyaɲ. This last is the Omaha and Ponka notation of the tribal name.

652, 8. ta^{n}wa^{n}g¢a^{n} de¢a^{n}ba, the seven villages or peoples of the Teton Dakota may be intended, rather than the Otceti cakowi^{n} or *Seven Council-fires, i. e.*, the whole Dakota nation. Mikooji, the Omaha notation of Mikooju or Minneconjou, is one of the seven Teton divisions.

652, 9. For "Waɲa^{n}be" read "Waɲa^{n}be tĕdi," *when* I saw them.

654, 7. The name Ma^{n}tcu-na^{n}ba is supplied by the author in order to complete the sense. It was understood by the senders of the letter.

TRANSLATION.

Though I sent you letters at various times, you have never sent me any. I am sad when I behold the Indian land which you abandoned when you went away. I hope that you have pitied my two Omaha young men whom you have kept. I wish to hear a very good account of them. You are on good terms with the neighboring tribes, the Arapahos, Comanches, Cheyennes, Kansas, Osages, Quapaws, and Ponkas; therefore you forget me. And I, for my part, am thinking about you very often. I, too, have just seen some nations. I have seen the tribe of Spotted Tail, the Seven Nations.

When I saw them the Dakotas gave to my Indians eighty-seven horses. I, the principal one, for my part, gave to Spotted Tail the horse on which I had ridden to him. I gave to the principal Minneconjou chief a very good robe which I took there. I was there without their doing anything at all for me in return. Spotted Tail said to me, "When the question of my land is fully settled you may see me." I gave to them all the clothing, the shirts which I wore. I gave them the leggins and moccasins too. I gave them everything.

And now with reference to your own condition, send me word how you are getting along, whether you are doing well. I desire to hear from you. And I wish to hear how many of the Pawnee chiefs have died. I also wish to hear how many of the stout-hearted young men and policemen have died.

And I wish to hear how you are succeeding with your food, what you have done towards raising a crop of corn. And with reference to the buffalo which you eat, I wish to hear whether the buffalo which you eat are close by (your land).

I will tell you one of my deeds. I have made a little food for myself. I have acquired 3,000 bushels of wheat; what I have acquired is difficult to be counted. And so it is with the corn. And as to the vegetables of the white people, apples, turnips, onions, parsnips, potatoes, large grapes, cherries, in fact, all the small vegetables (and fruits) of the white people have I brought to perfection. I have raised them. And these white people have told me to make another attempt. They say, "Do not be lazy."

I have lost two very stout-hearted men. Pawnee Chief's son, Little Elk, is dead.

We prized Brave and the young man just named, above all others, yet both died. We people are sad. Cause both of the Omaha young men who are with you to hear about (the deaths of) these two. Both must hear about (the deaths of) their kinsmen. Tell the young Omahas!

I have pulverized (made fallow) the whole Omaha land which you know. Just one thing is hard for me. I have few domestic animals, cows, hogs, chickens. When you get the letter, return a similar one very quickly. Send back many words to me. Even though I have been wishing to go to you, I have been always failing to accomplish my desire. It is hard for me. Yet I attend to the land, therefore I am ever unable to go to see you. Throughout the winter have I wished to see you, but if I can not visit you, you shall hear from me again.

These Omahas are very sick to-day; two stout-hearted men have died. Children and women also have died. Therefore I send a letter to you that you may hear of the sickness. I have written enough to you. Brave died on Thursday. (Ma^{n}tcu-na^{n}ba's) younger brother, Little Star, writes with him.

SPAFFORD WOODHULL, AN OMAHA, TO JOHN HERON, PLUM CREEK, NEBR.

September 24, 1878.

Kagé́ha,	íe	djúbaqtci	wíⁿdaxu	cu¢é́a¢ĕ.	¢é́amá	núji$\tilde{n}$ga	juáwag¢e	cupí
Friend,	word	very few	I write to you	I send to you.	These	boy	I with them	I went to you

amá	ma$^{n'}$zĕskă	wagáxe	é¢i¢i^{n}	gisí¢ĕ-na$^{n'}$i	édega^{n}	ma$^{n'}$zĕskă	¢i'á	hégа-bájī
the (pl. snb.) .	money	debt	they have for you	remember it from time to time	but	money	they have failed	not a little

ceta$^{n'}$.	Ca$^{n'}$	¢í'i-bájī	ɣáci	tĕ	i$^{n'}$¢a-májī	hă.	Ca$^{n'}$	mi$^{n'}$	na^{n}bá	tĕdíhi	ɣī,	cupí
so far.	And	they do not give it back to you	a long time	the	I am sad	.	And	moon	two	it reaches there	when,	I reach you

ctégа^{n},	ceta$^{n'}$	maja$^{n'}$	¢ag¢i$^{n'}$	kĕ'ɟa.	Cé¢u	wata$^{n'}$¢ĕ	wa¢áci	te¢a$^{n'}$	ɟehá-naságe
apt.	that far	land	you sit	at the.	There	to tan hides	you hired them	in the past	hardened buffalo hide

dúba teᵭa$^{n'}$ núǰiñga amá giná'a^{n} ga$^{n'}$ᵭai ᵭ'amá. E'a$^{n'}$ ckáxe tĕ wagáxe tĕ
four in the past boy the (pl. sub.) (to hear of their own they wish these (the sub.). How you make it the debt the

é d'úba íepaceᵭa^{n}i tĕ i^{n}wi$^{n'}$ᵭ íᵭa-gă. Gañ'ᵡī ta$^{n'}$ᵭĕ ᵭicta$^{n'}$ teᵭa$^{n'}$ dúba ᵭa^{n}
that some you have rubbed it out the to tell me send hither. And then tanning finished in the past four the

3 wata$^{n'}$ᵭĕ waᵭáici teᵭa$^{n'}$ e'a$^{n'}$ ckáxe tĕ aná'a^{n} ka$^{n'}$bᵭa, wíctī. Wágazúqti
to tan hides you hired them in the past how you make it the I hear it I wish, I too. Very straight

i^{n}wi$^{n'}$ᵭ íᵭa-gă. Cupí etᵭ'ga^{n} ca$^{n'}$ iᵭádiᵭai i^{n}ᵭiñ'ginahi$^{n'}$ tĕdíhi ᵡī, cupí
to tell to me send hither. I reach you apt now ag nt willing for me, his own in case that, I reach you

tá míñke. Céna wawíᗡaxu cuᵭ'aᵭĕ hă. Ca$^{n'}$ uqᵭĕ'qtci gᵭia$^{n'}$ᵭakiᵭĕ
I will. Enough I write them to you I send it to you . And very soon you cause to have returned to me

6 waqi$^{n'}$ha.
paper.

NOTES.

The writer, Pidáiga, belongs to the Omaha ⅃eᗡa-it'ajĩ sub-gens of the ᵭatada gens. He and other Omahas owe Mr. Heron some money. They ask in this letter what he intends doing about the hides which they had tanned for him. Will he credit them for the hides, and so allow them to cancel part of their debt?

655, 4. ɟeha-nasage, to be distinguished from ɟaha-nuɟa, *a green hide.*

TRANSLATION.

My friend, I send you a very few words in writing. These young men with whom I visited you have thought from time to time of what they owe you, but so far they have utterly failed to pay their debt. And I am sad because they have given you nothing for a long time.

These young men wish to hear about the four buffalo hides which you hired them to tan when we were with you. Send word hither whether you will cancel part of the debt with (this work on) them, and how you propose doing. And I, too, wish to hear how you will allow for the four hides which you hired them to tan. Send and tell me just how it is. Now, I am apt to reach your land, that is, if the agent is willing for me to go I will come to you. I have sent you enough in writing. You (will please) send a letter back very quickly.

WAQPECA, AN OMAHA, TO TATAÑKA-MANI, A YANKTON.

September 25, 1878.

Wabágᵭeze wi^{n} cuᵭ'ówikiᵭĕ. I$^{n'}$ᵭa-májĩ hú'ga-májĩ. Isañ'ga wíɲa t'é
Letter one I send for you. I am very sorrowful. His younger brother my dead

hă, áda^{n} waqi$^{n'}$ha cuᵭ'aᵭĕ. Wagía^{n}-ma$^{n'}$zĕ, wikáge, níᵭa-gă. Pahañ'gadi
therefore paper I send to you. Wagia^{s}-ma^{s}zĕ. my friend, tell it to him. Formerly

9 wacta$^{n'}$be tĕ úda^{n}qti égaⁿ̓jĩ hă. Cañ'ge cáᗡe waᵭá'i-má etĕ ᵭiñgái, é wa'íi.
you saw us the very good not so . Horse six the ones which you gave us even are wanting that are given away

Cĕ'ꝉa pí agɸí tĕ'di, wáteigáxe atí: cañ'ge waɸiñ'gĕqtia$^{n'}$i. ɸanáꞌa^{n}
There where you are I reached I came back when. to dance they came: horse we had none at all. You hear it

wíka^{n}bɸa. ɸisañ'ga cañ'ge ɸiñgé héga-bájĭ. Ćeka^{n} wi$^{o'}$ píiji héga-bájĭ
I desire for you. Your younger brother horse he is very destitute of. Dead one had very

uwíbɸa cuɸćaɸĕ. Wawákega dúba ja$^{n'}$ xĭ, t'é-na^{n}i, níkaci$^{n'}$ga áhigi t'aí. 3
I tell you I send to you. We are sick four sleep when, they usually die, person many have died

Ciñ'gajiñ'ga ɸíꝉa awánaꞌa^{n} ka$^{n'}$bɸa. ɸiji$^{o'}$ɸĕ ctĭ eꞌa$^{n'}$i ći^{n}te awánaꞌa^{n} ka$^{n'}$bɸa.
Child your I hear of them I wish. You elder brother too how they may be I hear of them I desire.

NOTES.

657, 1. Cĕta pi agɸi tĕdi watcigaxe ati. Waqpeca gave another reading, as an equivalent: E'ꝉa cañgáhi cañgágɸi tĕ'di ɸihniũkĕ'ꝉa wateigaxe atí. When we returned
There we reached you we had come back when at you (=at your place) to dance they came.
from our visit to you, those who dwell at your place came hither to dance.

657, 2. ɸisañga, *i. e.* Waqpeca.

TRANSLATION.

I send a letter for you. I am very sorrowful. My younger brother is dead; therefore I send you a letter. Tell it to my friend Wagia^{n}-ma^{n}zĕ. When you saw me formerly I was doing very well, but it is not so (now). The six horses which you gave us are wanting; they have been given away. On my return from visiting you they came to dance; (but) we had no horses at all! I wish you to hear it. Your younger brother is very destitute of horses! I send to tell you a very bad thing: when any of us are sick for four days the sick ones usually die. Thus many persons have died. I wish to hear about your children. I wish to hear about your elder brothers also, how they are.

GAHIGE, AN OMAHA, TO WIYAKOIN, A YANKTON.

September 28, 1878.

Dadíha, i$^{n'}$ta^{n} a$^{n'}$baɸé téqi iɸápaha^{n}. Ca$^{n'}$ edáda^{n}, dadíha, wéɸigɸa$^{n'}$
Father, now to-day trouble I know it. And what, O father, plan

ctéwa$^{n'}$ ɸiñgé. I$^{n'}$tca^{n} a$^{n'}$ba waqúbe ɸékĕ Kagé t'é hă, Wacúce ijáje aɸi$^{n'}$. 6
soever there is none. Now day mysterious this Fourth son dead . Wacuce his name he had.

Mawáda^{n}ɸi^{n} uíɸa-gā. Cí, dadíha, cénujiñ'ga átaqti, Heqága-jiñ'ga, cí t'é
Mandan tell him. Again, father, young man very excellent. Little Elk, again dead

hă. Ta$^{n'}$wa^{n}gɸa^{n} i$^{n'}$ta^{n} wawákega héga-bájĭ éga^{n} wéɸigɸa$^{n'}$ ctéwa$^{n'}$ ɸiñgé.
Nation now we are very sick as plan soever there is none.

Waqi$^{n'}$ha wi^{n}, dadíha, Heqága-ma$^{n'}$ɸi^{n} tíɸĕ ɸa$^{n'}$ a^{n}ɸa$^{n'}$balha^{n}-bájĭ, níaci$^{n'}$ga 9
Paper one, O father, Hehaka-mani cause it to come the (ob.) we do not know it, Indian

ukéᵭiⁿ baxúi ᵭaⁿ égaⁿ. Íe tĕ wiⁿdéna naʻaⁿ′i éde íe ᵭíta naʻaⁿ′ gaⁿ′ᵭai.
common it was written the as. Word the one-half they heard but word your to hear wish

Íe áhigi íbahaⁿ′jĭ égaⁿ, áda waqiⁿ′ha íwimáxe cuᵭéaᵭĕ. Dádaⁿ é wakaí
Word many he did not know as, therefore paper I ask you I send to you. What that he means

3 tĕ aⁿnáʻaⁿ añgaⁿ′ᵭai hă. Níkaciⁿ′ga-ma, dadíha, Umaⁿ′haⁿ-má, pí
the we hear it we wish . The people, O father. the Omahas. anew

ᵭaʻéwaᵭá-gă. Wéᵭigᵭaⁿ úda wegáxa-gă. Iⁿdádi ᵭiñgé ᵭaⁿ′ja, dadíha,
pity them! Plan good make for them! My father there is none though, O father,

ᵭaniⁿ′ᵯa tĕ iⁿ′udaⁿ′ᵯti anáji. Umaⁿ′haⁿ-má ᵭaʻéwaᵭáᵭĕ égaⁿ cĕhe hă,
you live the very good for me I stand. The Omahas you pity them so I say that

6 taⁿ′waⁿgᵭaⁿ′ ᵭaⁿ.
nation the.

NOTE.

657, 9. Waqiⁿha wiⁿ, dadiha, etc. This order has been corrected by three Omahas, who gave two readings: 1. If "wiⁿ" be dropped, read, Dadiha, waqiⁿ′ha Heqága maⁿ′ᵭiⁿ tíᵭĕ ᵭaⁿ aⁿᵭaⁿ′bahaⁿ-bájĭ, *O father, we do not understand the letter which Walking Elk has sent hither.* 2. If the "wiⁿ" be retained, read, Dadíha, Heqága maⁿ′ᵭiⁿ waqiⁿ′ha wiⁿ′ tíᵭĕ édegaⁿ aⁿᵭaⁿ′bahaⁿ-bájĭ hă′, *O father, Walking Elk has sent a letter hither, but we do not understand it.* Walking Elk had sent a letter, written in Omaha, asking about a certain herb.

TRANSLATION.

My father, on this very day I experience trouble. O father, I can come to no decision whatever. During this present week he whom we called "Fourth son" has died; his name was Wacuce. Tell Mawataⁿna. Furthermore, father, a most excellent young man, Little Elk, is dead. We have much sickness in the nation at present, and so there is nothing to be done. Father, we do not understand the letter which Heñaka mani has sent, as it is written in the Indian language. The Omahas understand about one-half of the words, but they wish to hear your words. (The reader) did not know many of the words, therefore I send a letter to you to question you. We wish to hear what he means.

O father, pity the Omaha people again. Come to a good decision in their behalf. O father, though I have no father of my own, I am benefited by your being alive. As you have (already?) pitied the Omahas, I say that which I think concerning the nation.

MAⁿTCU-NAⁿBA TO HEQAKA-MANI AND TATAÑKA-IⁿYAÑKE, YANKTONS.

October 3, 1878.

Heqága maⁿ/ɸiᵘ ɻaɻañ/ga nañ/ge ć¢aⁿba, waqiᵘ/ha tí¢a¢aí ¢aⁿ b¢ízĕ
Elk walks Buffalo runs he too, paper which you have sent hither I have taken it

égaⁿ ɻaⁿ/be hă. Cī waqiⁿ/ha ¢ć¢aⁿ cu¢ća¢č. Wa¢íg¢aⁿ ctĕwaⁿ/ ¢iñgć hă.
as I have seen it . Again paper this I send to you. Plan soever there is none .

Níkaciⁿ/ga áhigi t'é, ciñ/gajiñ/ga wa'ú ctī edábe t'é. Níkaciⁿ/ga naᵘ/ba 3
Persons many dead, child woman too also dead. Person two

wahéhajī égaⁿ iⁿ/t'ai hă, ádaⁿ axáge-naⁿ-maⁿ/ caⁿ/caⁿ. Wacúce Mawádana
stout-hearted so have died to me . there I am usually crying always. Wacuce Mandan

inégi ¢iñké t'é hă, é niníba a¢iⁿ/ ¢iñké éde t'é hă. Cī áma kĕ, Heqága-
his mother's brother the one who (sat) dead . he pipe had the one who (sat) but dead . Again other one the, Little

jiñ/ga ijáje a¢iⁿ/. Níaciⁿ/ga wahéhajīqti waƋáxai éde t'aí hă. Íɛpahaⁿ 6
Elk his name he had. Person very stout-hearted I made them but they are dead . You know him

etaí, dúdañgágg¢iⁿ cañ/ge wiᵘ ć¢aɔniⁿ ¢atí, cañ/ge aⁿ/paⁿ-hiⁿ-égaⁿ tĕ, é
ought, we sat on this side horse one you brought here for him, horse the color of elk hair the, that

Heqága-jiñ/ga ijáje a¢iⁿ/ kĕ. Cé.ɻataⁿ cañ/ge wá¢iⁿ ag¢í, wa¢á'i-ma b¢úga
Little Elk his name he had the (lg. ob.) From you? der place horse they brought them back hither those you gave all

iⁿ/maⁿ¢aⁿ/i Húɻañga amá. Wakéga tĕ cetaⁿ/ha aⁿ/¢ictaᵘ/ ctĕwaⁿ/jī, ádaⁿ 9
have stolen from me Winnebago the (pl. (sub.). Sick the so far stopped on me not at all, there

daⁿ/qti iⁿ/pi-májī héga-májī. I¢íe ag¢iⁿ/ tĕ'di níkaciⁿ/ga áhigi iⁿ/t'ai, ádaⁿ
beyond measure I am sad not a little. I talk I sit when person many have died to me, therefore

năn/de iⁿ/pi-májī hă. Kī ć¢ĕ wiwíɻa amá, Pañ'ka amá, wébaᵘ tí¢ai hă,
heart I am sad . And kindred my the (pl. sub.). Ponka the (pl. sub.), to invite us have sent hither .

éde b¢é taté i¢ápahaⁿ-májī hă, aⁿwañ'kega anájiᵘ égaⁿ. Céamá Caaⁿ/qti amá 12
but I go shall I do not know . . . I am sick I stand as. Those Real Dakota the (pl. sub.)

Sīndé-g¢ecka dádaⁿ wé¢ig¢aⁿ gáxai aná'aⁿ kaⁿ/b¢a Maⁿ/zĕskă/ ctī b¢íza-májī,
Spotted Tail what plan they make I hear it I wish. Money too I have not received,

wáqe amá aⁿ'í-bájī. Cañ/ge cénawá¢ĕ égaⁿ aᵘwaⁿ/qpani hégа-májī, caⁿ/
white man the (pl. sub.) they have not given to me. Horse made an end of them as I am very poor, and

waqiⁿ/ha cu¢ćwiki¢ĕ, íe djúbaqtci cu¢ćwiki¢ĕ. 15
paper I cause (some one) to take it to you. word very few I cause (some one) to take it to you.

NOTES.

659, 5. ɸiñke, superfluous (*fide* F.), but given by the chief, who is one of the *aged men*, and an orator. Perhaps there have been some changes in the language within the past ten years. F. and G. are *young men*.

659, 5. e, superfluous, *fide* F. In the next line F. reads "waḍaxe," referring it to *one man*, Little Elk; but Maⁿteu naⁿba said, "waḍaxai," and seemingly referred to *both men*.

659, 7. dudañgaɸiⁿ, contr. of duda añgaɸiⁿ.

659, 8. Ceɲataⁿ, etc. F. at first accepted this reading, having inserted the commas after "agɸi" and "waɸaʻi-ma." Subsequently he gave the following reading: Céɲataⁿ caŭ'ge wáɸiⁿ agɸii-ma, waɸáʻii-ma, bɸúga wémaⁿɸaⁿ/i hă Húɲañga amá, *The Winnebago have stolen from us all the horses which you gave us, and which we brought back from yonder place where you are.* But G. says that Maⁿteu naⁿba used "iⁿmaⁿ-ɸaⁿi," as he spoke as a chief, regarding his people's horses as his own.

659, 9. Wakega tĕ, etc. F. and G. read, Wakéga tĕ' aⁿ/ɸictaⁿ ctĕwaⁿ/ májĭ hă, áḍaⁿ daⁿ/qti iⁿ/pimájĭ hă, *The sickness has not stopped on me at all, therefore I am much sadder than I have ever been.*

659, 12. bɸe tate, etc. As Maⁿteu naⁿba spoke for his tribe, this sentence would be, if expressed in ordinary language, Éde añgáɸe taité aⁿɸaⁿ/bahaⁿ-bájĭ hă, wawákega aⁿnájiⁿi égaⁿ, in the 1st. pers. pl.

TRANSLATION.

O Walking Elk and Running Buffalo, I have received and read the letter which has come. And I send this letter to you. I can not come to any decision. Many persons are dead, including women and children. Two very stout-hearted men have died, so I am crying incessantly. Waeuce (or, Brave), the mother's brother of your Mawataⁿna, and the one who has been the keeper of the sacred pipes, is dead. The other dead man was named Little Elk. I regarded them as very stout-hearted men, but they are dead. You ought to know one of them, Little Elk. When we dwelt on this side of (Omaha Creek?) you brought a horse to give to him. It was a dun horse. The Winnebagos have stolen from me all the horses which the Omahas received from you and brought back to yonder place(?). The sickness has not yet stopped its violence among my people in the least degree, therefore I am much sadder than I have ever been. Even while I sit talking thus many persons have been lost to me by death, therefore I am sad. And my relations, the Ponkas, have sent here to invite us to visit them, but we do not know whether we shall go or not, because we still have sickness among us. I wish to hear what plans have been made by those real Dakotas, who are under Spotted Tail. I have received no money, as the white people have given me none. I am very poor because the horses have been expended, so I send you a letter by some one, I send you a very few words by some one.

WAQPECA TO TATAÑKA-MANI.

October 9, 1878.

Wágazúqti winá'aⁿ tĕ nāⁿ'de iⁿ'udaⁿ hă. Ciñ'gajiñ'ga wiwíŋa ɸisíɸĕ-
Very straight I have heard from you the heart good for me . Child my usually remembers

naⁿ'i. Wa'ú wiwíŋa ɸisíɸĕ-naⁿ'i. Waqiⁿ'ha cuɸaí tĕ'di nú sátāⁿ wahéhaji'qti
you. Woman my usually remembers you. Paper went to you when man five very stout-hearted

t'aí hă. Caⁿ' edádaⁿ cañ'gaxai bɸúgaqti añgúket'aⁿ'i. Wamúskĕ etí 3
have died . And what they have done enough the whole we have acquired. Wheat too

añgújii kĕ' añgúket'aⁿ'i. Iⁿ'taⁿ ɸéɸutaⁿɸéɸĕ éɸĕ ɸiɸíŋa-ma bɸúgaqti awási-
we sowed the we have acquired. Now from this time forward kindred those who are your the whole I re-

ɸĕ-naⁿ-maⁿ' taté, ebɸégaⁿ. Gebɸé taté, ebɸégaⁿ. Wáɸutáda ĕ'ŋa bɸé taté,
member them from time to time shall, I think that. I go that way (pointed out) shall, I think that. Oto to I go shall,

ebɸégaⁿ. Aⁿ'ba waqúbe naⁿbá tĕdíhi ɣī, Umaⁿ'haⁿ amá d'úba aɸé taité, 6
I think that. Day mysterious two by that time, Omaha the (pl. sub.) some they go shall,

ebɸégaⁿ. Wakéga ɸábɸiⁿha eáwagaⁿ'i. Aⁿ'ba waqúbe wiⁿáqtei ɣí'ctĕ
I think that. Sick in three ways (?) so we are (?). Week just one even when

t'é-naⁿi Níaciⁿ'ga amá ní-masániaxá-ma eaⁿ'í ă. Awáma'aⁿ kaⁿ'bɸa,
they usually die. Person the (pl. sub.) those on the other side of the river how are they ? I hear about them I wish,

Sindé-gɸecka ŋíi-ma. 9
Spotted Tail those in his village.

NOTES.

661, 3. cañgaxai, in full, caⁿ añgaxai.

661, 5. gebɸe tate, I shall go that way (pointed out, and understood by both parties, though the way is not described fully).

661, 8. Niaciⁿga ama, Spotted Tail's people, who were at this time dwelling on the old Ponka Reservation, in Todd County, Dakota Territory, nearly opposite the Yankton Village at Choteau Creek.

TRANSLATION.

I am glad to hear such a full account of you. My child and my wife generally think of you. Just as this letter starts to you five of the most stout-hearted men among us have died. We have succeeded in all that we have undertaken. We have done well, too, with the wheat which we sowed. Now from this time forward I think that I shall remember all of your kindred from time to time. I think that I shall go that way. I think that I shall go to the Otos. I think that in two weeks some of the Omahas shall depart. We have three kinds of sickness among us (?). The sick ones usually die when they have been ill not more than a week. How are those people on the other side of the Missouri River? I wish to hear about them, that is, the people in Spotted Tail's village.

ICTA¢ABI, AN OMAHA, TO HEQAGA-SABĔ, A PONKA, AT YANKTON AGENCY, DAK.

October 14, 1878.

Wawákegaí. Wacúce t'é, Heqága-jiñ'ga t'é, ɖahé-ɪapʻĕ t'é, Cúɪka-
We have been sick. Wacuce dead, Little Elk dead, ɖahe-tapʻĕ dead, Cuɪka-

ma$^{n'}$¢i^{n} t'é, níkaci^{n}ga úda^{n}qti t'aí hã. Waʻú wiwíɪa wí céna^{n}ba, wawákegaí,
ma$^{n'}$¢i^{n} dead, person very good died . Woman my I those two, we have been sick,

3 na$^{n'}$ji^{n}ckĕ'qtei a^{n}ni$^{n'}$ɪai. A^{n}ni$^{n'}$ɪa ɴi, wisí¢ĕ hã, áda^{n} wawíɖaxú. Cé-ma
barely we are alive. We are alive when, I remember you . therefore I write things to you. Those

ciñ'gajiñ'ga-ma Ihañ'kta^{n}wi$^{n'}$ d'úba wiwíɪa-má waɖáxe-má úwagi¢á-gă,
children Yankton some those who are my those whom I made tell it to them,

ta$^{n'}$wa^{n} ¢a^{n}. Maja$^{n'}$ ¢a^{n} a$^{n'}$ba¢é píäjí héga-bájí hă: a$^{n'}$ba wi$^{n'}$ ɴi,
village the. Land the to-day is very bad . day one when,

6 níkaci$^{n'}$ga na^{n}bá ctĕ t'aí, kí ¢ábi¢i^{n} ctĕ t'aí, kí dúba cté t'aí, a$^{n'}$ba wi^{n}áqtei
person two for instance died, and three for instance died, and four for instance died, day just one

ɴi. Kí cé¢a^{n} ¢é cuhí tĕ cta$^{n'}$be tĕ ékita^{n}há wai$^{n'}$baxú-gă. Ca$^{n'}$ e'a$^{n'}$
when. And that (cv. ob.) this reaches you the you see it the at the same time write things to me. Now how

¢anáji^{n} ɴi, wái^{n}¢écpaxú ka$^{n'}$bi¢a. I^{n}wi$^{n'}$¢ íi¢a-gă
you stand if, you write things to me I wish. To tell me send to me.

NOTES.

662, 3 and 4. Ce-ma . . . nwagi¢a-gă. This sentence may be expressed differently, thus: Ihañk'ta^{n}wi^{n} d'úba cé-ma ciñ'gajiñ'ga waɖáxe-ma úwagi¢á-gă.
Yankton some those children those whom I made (*or* adopted) tell it to them.

662, 7. ¢e is superfluous (F.).

TRANSLATION.

We have been sick. Wacuce, Little Elk, ɖahe-tapʻĕ and Cuɪka-ma^{n}¢i^{n}, who were very good men, have died. My wife and I have been sick, and we barely escaped dying. As we live, I remember you, therefore I write several things to you. Tell some of those Yanktons in the tribe, those whom I regard as my children. This country is very bad to-day; in one day two, three, or even four persons die. And when this letter reaches you, and you see it, write to me in return one of equal length and about several topics. I wish you to write to me how you are progressing. Send hither to tell me.

LION TO BATTISTE DEROIN AND THE OTO CHIEFS.

October 9, 1878.

Kagé́ha, uwíkie cuɸ́éaɸ̌ĕ Kagé́ha, wiɻaⁿ′be kaⁿbɸ́é́de aⁿwañ′kega hă.
My friend, I speak to you I send to you. My friend, I see you I wish, but I am sick .

Añgíni ɻĭ, cupí tá miñke, wiɻaⁿ′be tá miñke. Kĭ iⁿ′tcaⁿ Umaⁿ′haⁿ amá
I recover when, I reach you will I who, I see you will I who. And now Omaha the (pl. suh.)

cupí-majĭ caⁿté caɸ́é ‘iɸ́é-naⁿi. Caɸ́é ‘iɸ́é tĕ ubɸ́i‘age: wawákega 3
I do not reach you yet awhile going to you they usually speak of it. Going to you speak- ing of the I am unwilling! we are

héga-bájĭ, kĭ ɸ́ictĭ waɸ́íkega. Ataⁿ′ añgíni ɻĭ, ékitaⁿhá cañgáhi tañ′gataⁿ
very sick, and you too you are sick. When I recover when, at the same time we shall reach you

ɸ́iskić. Wawásninde tañ′gataⁿ wamúskĕ kĕ naⁿjú ɸ́i‘aí; ɸ́ictaⁿ′i ɻĭ,
all together. We shall delay wheat the thresh they have failed; they fin- ish when,

cañgáhi tañ′gataⁿ. Waɸ́íkega tĕ ɸ́at’aí tĕ añgúctĭ aⁿ′t’aí tĕ iⁿ′ɸ́a-májĭ hă. 6
we shall reach you. You are sick the you die the we too we die the I am sad .

Caⁿ′ waqiⁿ′ha ɸ́éɸ́aⁿ níze ɻĭ, uqɸ́ĕ′ɋtci cĭ égaⁿ waqiⁿ′ha wiⁿ′ gɸ́iañ′kiɸ́á-gă.
Now paper this oh. you re- ceive it when, very soon again like it paper one send back to me.

ɻíbaɔnaⁿ cuhí ewékaⁿbɸ́a-májĭ. Waqiⁿ′ha naⁿhébai-gă, ecé íɸ́aɸ̌ĕ taí.
Missing one another in going to you I do not wish for them. Paper wait ye for it, you say you send hither please.

Umaⁿ′haⁿ-má bɸ́úga é áwawaké: wí pahañ′ga cuhí kaⁿ′bɸ́a-májĭ, ɸ́iskić 9
The Omahas all that I mean: me before to go to you I wish not. all to- gether

cañgáhi añgáɸ́ai ataⁿ′ctĕ.
we reach you we go at some fu- ture time.

NOTES.

Lion was the keeper of the sacred pipe in the ɻaᵭa gens. He was the friend of Battiste Deroin and Ckaɔe-yiñe. Battiste is the Oto half-breed interpreter.

663, 4. ekitaⁿha refers here to both tribes, Omahas and Otos. There had been much sickness in each tribe, and when both should recover the Omahas intended visiting the Otos.

TRANSLATION.

My friend, I send to you to speak to you. My friend, I wish to see you, but I am sick. When I recover I will come and visit you. (Note by author.—This may be intended for the whole tribe, instead of the speaker alone.) And now the Omahas are speaking of going to you before I do. I am unwilling for them to speak of going to you. We have many sick among us, and you, too, have sickness. When both you and we recover, we shall all come together to see you. We shall delay, as they have

not finished threshing the wheat. When they finish it, we will come to you. I am sad because you and we too are losing our people by sickness. When you receive this letter send me back one like it very soon. I do not wish the Omahas and the letter to miss (*or* pass) one another on the way when the former go to you. I desire you to send word hither, saying, "Stop on the way and wait for a letter!" I refer to all the Omahas. I do not wish them to anticipate me in going to you. At some future day we (will) all go together to visit you.

CKAⱠOE-YIÑE, A MISSOURI, TO BATTISTE DEROIN.

Cé‹a níaciⁿ′ga aⁿɸaⁿ′t'aɸe ɸiñké wágazu aná'aⁿ kaⁿ′bɸa: iⁿwiⁿ′ɸ íɸa-gă.
There where you are — person — he who is jealous of me — straight — I hear — I wish: — to tell me — send hither.

Kĭ cagɸé kaⁿbɸéde wágazuájĭ, iⁿ′teqi hă. Gañ′ꭓĭ iⁿwiⁿ′ɸaná tíɸaɸĕ, wágazu
And — I go back to you — I wish, but — it is not straight, — it is hard for me — . — And then — you tell to me — you send hither. — straight

3 aná'aⁿ kaⁿ′bɸa. ɸé wabágɸeze ɸaⁿ níze ꭓĭ, uqɸĕ′qtci wiⁿ′ iañ′kiɸá-gă.
I hear — I wish. — This — letter — the (ob.) — you receive it — when, — very soon — one — send hither.

Ciñ′gajiñ′ga ɸiɸíŋa, Badíze, wakéga tĕ iⁿwiⁿ′ɸa-gă: awána'aⁿ kaⁿ′bɸa. Caⁿ′
Child — your, — Battiste, — sick — the — tell to me: — I hear of them — I wish. — And

Umaⁿ′haⁿ-mádi iⁿ′udaⁿ′qti anájiⁿ. Kíku ĕduće-naⁿ-maⁿ′. Aⁿ′ba wiⁿdéta
among the Omahas — very good — I stand. — Calling to feasts — I usually am a member. — Day — part

6 tĕ hiɸaí tĕ′di Umaⁿ′haⁿ amá wátcigáxe ĕduće-naⁿ-maⁿ′ Wáhiúɸaqá
the — Saturday — on the — Omaha — the (pl. sub.) — dance — I usually join. — Pottawatomi

Wáɸutada amá aɸaí ćiⁿte aná'aⁿ kaⁿ′bɸa. Aɸá-báji daⁿ′ctĕaⁿ′i, ahí
Oto — the (pl. sub.) — went — whether or not — I hear it — I wish. — They did not go — for example, — they reached there

daⁿ′ctĕaⁿ′i, aná'aⁿ kaⁿ′bɸa. Edádaⁿ edéce tíɸaɸĕ ꭓĭ, cagɸé tá miñke. Caⁿ′
for example, — I hear it — I wish. — What — what you say — you send hither — when, — I go back to you — I will. — And

9 cagɸé kaⁿbɸéde iⁿ′teqi hă Téqi ꭓĭ′ctĕ, cagɸá-májĭ téiñke. Wágazu
I go back to you — I wish, but — difficult for me — . — Difficult — if, — I will not return to you. — Straight

iⁿwiⁿ′ɸaná tíɸaɸĕ údaⁿ ꭓĭ, cagɸé tá miñke. Ⱡí guáɸicaⁿ ɸañká ɸaí ꭓĭ,
you tell it to me — you send it hither — good — if. — I go back to you — I will. — Lodge — beyond — the ones who — went — if.

awána'aⁿ kaⁿ′bɸa, wágazu Cañ′ge-skă (Wáɸutada níkagáhi) Paⁿ′kaɹa ɸé
I hear about them — I wish. — straight. — White Horse — Oto — chief — to the Ponkas — to go

12 'íɸe aná'aⁿ kaⁿ′bɸa, wágazu. Paⁿ′kaɹa ɸé gaⁿ′ɸai ꭓĭ, wabágɸeze iañ′kiɸá-gă.
spoke of it — I hear it — I wish. — straight. — To the Ponkas — to go — he wishes — if, — letter — send to me.

NOTE.

This letter was dictated in Omaha by Lion, acting as interpreter for Ckaɹe-yiñe, who spoke in Oto. Battiste Deroin married the sister of Ckaɹe yiñe.

TRANSLATION.

I wish to hear the truth about the man yonder, who is jealous of me. Send hither and tell me. I wish to return to you, but affairs are not right, so it is hard for me (to act). Please send and tell me how it is; I wish to hear the exact state of affairs. When you get this letter send me one very soon. Tell me about the sickness of your children, Battiste; I wish to hear about them. I am still dwelling very pleasantly among the Omahas, and I am attending feasts from time to time. I wish to hear whether the Otos went to the Pottawatomis. I wish to hear whether they went or stayed at home. If you send hither and say anything, I will return to you. I still wish to return to you, but it is difficult. If it is (still) difficult, I will not return to you (now). If you send and tell me the truth, and all is well, I will go back to you. I wish to hear about those lodges beyond (your village?), whether they went or not. I wish to hear whether White Horse (the Oto chief) spoke of going to the Ponkas. If he wishes to go to the Ponkas, send me a letter.

MAQPIYA-QAGA TO CÁ-KU-ɸÚ ɸA-KI-TÁ-WE.

October 12, 1878.

Waqi$^{n'}$ha cuɸćwikiɸć ɸa^{n} gɸíäjĭ éde wiɲáha^{n} t'é hă ɸaná'a^{n} t(e) ebɸéga^{n}
Paper I sent by some one to you the (ob.) has not returned but my brother-in-law dead . you hear it may that I think

waqi$^{n'}$ha cuɸćaɸĕ. Níkaci$^{n'}$ga ékiga$^{n'}$qti wiɖáxe éde wiɲaĭ$^{n'}$ge egɸaĭ$^{n'}$ge t'é
paper I send to you. Indian just alike I make you but my sister her husband dead

hă. Ciĭ$^{n'}$gajiĭ$^{n'}$ga eɲá ɸañká áda^{n}be ɸiñgaí áda^{n} e'a$^{n'}$ cubɸá-májĭ. ɻíují tĕ 3
. Child his the ones who to look after they have none therefore how I do not go to you. House-hold the

wakéga-bájĭ uwíbɸa teɸa$^{n'}$ i$^{n'}$ta^{n} wakégai, waĭ$^{n'}$giɸĕ'qti. Cć'ta^{n} ucté ɸañká
they were not sick I told to you in the past now are sick, every one. So far the rest

gigɸázu-bajĭ'qtia$^{n'}$i. Sátă^{n} ja$^{n'}$ ɻĭ-na$^{n'}$ t'aí hă. Wakéga tĕ píäjĭ. Pahaĭ$^{n'}$gadi
have not recovered at all. Five sleep when usually they die . Sick the bad. Formerly

năn'de i$^{n'}$nda$^{n'}$qti-ma$^{n'}$ éde, i$^{n'}$ta^{n} i$^{n'}$ɸa-májĭ hă. Cubɸć ehć teɸa$^{n'}$ cubɸá-májĭ 6
heart very good for me but, now I am sad . I go to you I said in the past I go not to you

tá miñke hă. Waqi$^{n'}$ha ɸa^{n} cuhí ɻĭ, uqɸĕ'qtci gɸiaĭ$^{n'}$kiɸá-gă, winá'a^{n}
I will . Paper the reaches you when. very soon send it back to me, I hear from you

ka$^{n'}$bɸa-qti. Níkaci$^{n'}$ga-ma úda^{n}qti-na$^{n'}$ t'aí hă. Níaci$^{n'}$ga uckúda^{n}qti
I wish very. The people very good some die . Person very kind

juáwagɸe áhigi t'aí hă. Năn'de i$^{n'}$ɸa-majĭ'-qti-na^{n} ca$^{n'}$ca^{n}. Ma$^{n'}$zĕskă' ctĭ 9
I with them many have died . Heart very sad for me continues always. Money too

wa'í-bajĭ ca$^{n'}$ca^{n}i. Ca^{n} áda^{n} ma$^{n'}$zĕskă wi^{n}éctĕ eta$^{n'}$bajĭ-na^{n}. Wćka^{n}ta^{n}
they have not given to us always (pl.). And therefore money even one you (sing.) do not see usually. Lariat

ʇénajíha gazan′de wi$^{o\prime}$ giañ′ki¢á-gă. Wáᵭaha ab¢i$^{n\prime}$ éde, witáha^{n} t′é, ¢iñgé—
hair on a buffalo's head — to plait — one — send back to me. — Clothing — I had — but, — my brother-in-law — dead, — there is none

b¢úgaqti ¢iñgé. Ca$^{n\prime}$ edáda^{n} wéʞi′a^{n} ctěwa$^{n\prime}$ a^{n}¢iñ′ge. Uma$^{n\prime}$¢iñka ¢é
all — is gone. — Now — what — ornament — soever — I have none. — Season — this

3 i¢áug¢e ca$^{n\prime}$ má¢ě áma tĕá ctěwa$^{n\prime}$ wáᵭaha aʞíka^{o}b¢a téiñke. Éga^{n} gĕ′di
throughout — in fact — winter — the other — at the — soever — clothing — I will desire for myself. — So — at different times

wiŋa$^{n\prime}$be te. Pañ′ka amádi wi$^{n\prime}$ itíze wabágᵭeze cúᵭeákiᵭě. Pañ′ka aké
I see you — may. — Ponka — with them — one — together (with you) (or at the same time) — letter — I send it to you (by a messenger). — Ponka — it is he

wi^{n} tiañ′kiᵭai. Pañ′ka aké waqi$^{a\prime}$ha wi^{a} tiañ′kiᵭai, Pañ′ka níkagahi wi^{o},
one — he has sent to me. — Ponka — it is he — paper — one — he has sent it to me, — Ponka — chief — one,

6 Ma^{n}tcú-naji^{n} aí aká, wí ikágeáᵭě.
Standing Grizzly bear — they say — the one who. — I — I have him for a friend.

NOTES.

Cáknᵭú ¢akitáwe was a Pawnee.

665, 1. te eb¢ega^{n}, pronounced rapidly by the speaker, teb¢ega^{n}.

666, 2 and 3. F. inserts "¢e" and omits "ca^{n}," though the latter is thus used by many Omahas.

666, 3. Ega^{n} gĕdi, meaning conjectural: perhaps he expected to get the clothing for himself *at different times*. F. renders it "then."

TRANSLATION.

The letter which I sent you by some one has not been answered, but my brother-in-law has died, and I send this letter to you because I think that you will (thus) hear it. I regard you as a person just like him, but my sister's husband has died. His children have no one to look after them, therefore it is impossible for me to go to you. I told you heretofore that those in the household were not sick; but now every one is sick. The rest of the people have not yet recovered at all: they usually die in five days. The sickness is bad. Formerly I was very glad, but now I am sorrowful. Though I said in the past that I would go to you, I will not go (now).

When the letter reaches you, send me back one very soon, as I am very anxious to hear from you. Some of the very best men have died. Many very kind men with whom I went have died. I continue very sad all the time. They continue to give us no money. And therefore you have not been seeing even one dollar (of our money?). I had clothing, but my sister's husband died, and there is none (left)—all is gone. Indeed, I have not even any trinkets. Throughout this year and even throughout next winter I will desire clothing for myself. When I shall have acquired (these garments) at different times in the future (?), I may see you. I send the letter to a Ponka as well as to you. He is the Ponka who has sent me one. He is the Ponka who has sent me a letter. He is a Ponka chief, Standing Bear, whom I regard as my friend.

MA^{n}TCU-NA^{n}BA TO BATTISTE DEROIN.

October 10, 1878.

Íckadábi, níkagáhi nañkáce wañ'gi¢e, níkaci$^{n'}$ga wíŋa cu¢aí. Ciñ'ga-
Ickadabi, chief ye who are all, people my have gone to you. Child

jiñ'ga wíŋa etí cu¢aí. ¢ída$^{n'}$be cu¢aí. Uma$^{n'}$ha^{n} úda^{n} wáb¢i^{n}-má zaní
my too has gone to you. To see you have gone to you. Omaha good those whom I have all

cu¢aí. Úda^{n}qti wi$^{n'}$ kĕ t'é hă, Heqága-jiñ'ga, ƋáƋi^{n}-gahíge ijiñ'ge; ucté 3
have gone to you. Very good one the (recl. ob.) dead . Little Elk, Pawnee Chief his son; the rest

amá cu¢aí hă. Wa¢íkegá-bi aí tĕ, aná'a^{n} ca$^{n'}$ ¢ida$^{n'}$be ga$^{n'}$¢ai éga^{n} cu¢aí.
the (pl. sub.) have gone to you . That you had been sick they said, I heard it yet to see you they wish as they have gone to you.

Kagé́ha, níkagáhi nañkáce, ¢á'eañ'gi¢ái-gă. Cé-ma níkaci$^{n'}$ga úda^{n}qti
Friend, chief ye who are, have pity on me. Those person very good

gíwaki¢ái-gă, ¢a'é́¢a¢ĕ gíwaki¢ái-gă, năn'de-gíuda^{n}qti gíwaki¢ái-gă. 6
send ye them back to me, yon pity him send ye them back to me, being very glad send ye them back to me.

Cénujiñ'ga wasísige ¢i¢íŋa-ma wágg¢aha$^{o'}$i-gă! Níkagáhi ijiñ'ge ¢iñké
Young man active those who are your pray ye to them, your own! Chief his son the (st. ac. ob.)

g¢áha^{n}i-gă! Kĭ iéskă nañká, ¢ictĭ, Badíze isañ'ga é¢a^{n}ba, Wá¢utáda
pray ye to him, your own! And interpreter ye who are, you, too, Battiste his younger brother be too, Oto

níkagáhi íe úwagika$^{n'}$i-gă, iéskă nañkáce. Uma$^{n'}$ha^{n} ta$^{n'}$wa^{n}g¢a^{n} naji$^{n'}$ 9
chief word help ye them, interpreter ye who are. Omaha nation stand

níkaci$^{n'}$ga amá wasísige átaca^{n} cu¢aí. Éska^{n} ¢á'eañ'gi¢a-báda^{n} 'í¢ai
people the (pl. sub.) active exceedingly have gone to you. Oh that you have pity on me and (pl.) they promise

etéga^{n}qti iñgáxa-gă. Uma$^{n'}$ha^{n} níkagáhi wañ'gi¢e cénujiñ'ga ¢é ti-má
very apt make for me. Omaha chief all young man this those who have come

téqiwagi¢ĕ'qtia^{n}i. Íe edáda^{n} edaí ƙí, Uma$^{n'}$ha^{n} níkagáhi égа^{n}qti wagíƙaxe- 12
they prize them very highly. Word what what they say when, Omaha chief just so they usually do for them

na$^{n'}$i, ¢é ti-má núǰiñga. Hau. Céna Wá¢utáda níkagáhi nañkáce, wíb¢a-
their own, these who have come boy. ¶ Enough Oto chief ye who are, I have prayed to

ha$^{n'}$i, kagé́ha. Hau. Íe tĕ céna wíb¢aha^{n} cu¢éa¢ĕ.
you (pl.), my friends. ¶ Word the enough I pray to you I send it to you.

TRANSLATION.

O Ickadabi, and all ye chiefs! my people have gone to you. My child, too, has gone to you. They have gone to see you. All those good Omahas whom I govern have gone to you. The best one of them, Little Elk, son of Pawnee Chief, has died; but the rest have gone to you. I heard it said that you had been sick, yet they have gone to you, as they wished to see you. O my friends, ye chiefs, have pity on me! Send back to me those very good men; pity them and send them back to me; send them back to me after making them very glad! Pray to those who are your active young men! Pray to your chief's son! And O you interpreters, you, Battiste, and your younger brother, help the Oto chiefs. The most active of the men who dwell in the Omaha territory have gone to you. Oh that you would pity me and for my sake so act that the Otos shall be sure to promise (them good things). All the Omaha chiefs prize highly those young men who have gone to you. Whatever those young men say, the Omaha chiefs usually do just so for them. My friends, you Oto chiefs, I have petitioned to you enough. I have sent enough words to you to petition to you.

KI-WÍ-GU-TI-DJA-₵Í-CI TO CÍ-₵E-₵Í-TA-WE.

October 21.

Wí miñké, Acáwage ₵á₵ihú₵e, waqi$^{n'}$ha cu₵éwiki₵aí hă, ₵iji$^{n'}$₵ĕ mégа^{n}.
I I who sit, (Pawnee words), paper I cause some one to take it to you (pl.) . your elder brother likewise.

Ca$^{n'}$ maja$^{n'}$ ₵é₵a^{n} ₵aa$^{n'}$na naí ₵a^{n} a^{n}wa$^{n'}$qpaníqti anáji^{n} hă. Ca$^{n'}$ a$^{n'}$ba₵é
And land this (cv. ob.) (or place) you abandoned yon went the place me very poor I stand . And to-day

3 wiŋa$^{n'}$be ka$^{n'}$b₵a, n'a$^{n'}$₵iñgĕ'qti waqi$^{n'}$ha cu₵éwiki₵aí. Ga$^{n'}$-na^{n} júga
I see you I wish, for no reason whatever paper I cause some one to take it to you (pl.). And usually (l) body

wíqtci cĭ úda^{n} ma^{n}b₵i$^{n'}$ éte-ma$^{n'}$, ca$^{n'}$ ga$^{n'}$ edáda^{n} a₰íᗡaxe tĕ úda^{n}qti
I my very self again good I walk I do this at least. at any rate what I have made for myself the very good

anáji^{n} éde, a$^{n'}$ba₵é wamúskĕ ité₵ĕ níkaci$^{n'}$ga cáᗡĕ a₵i$^{n'}$ éna-b₵úga ité₵ĕ
I stood but, to-day wheat I piled it up person six had it all together put in a heap

6 ná₵iñge hă.
was burnt to nothing .

NOTES.

Kiwigutidja₵ici, a Pawnee name of Ⱡennŋa wajī^{n} piăjī, *Mad Buffalo*, an Omaha. Acawage ₵a₵ihu₵e, *Big Spotted Horse*, the name of a Pawnee, in the Omaha notation of Pawnee words. Ci₵e₵itawe, the Omaha notation of a Pawnee name.

668, 3 and 4. juga wiqtci cĭ uda^{n} ma^{n}b₵i^{n} ete-ma^{n}. L. gave as the corresponding Ⱡəiwere, ıró miɔuáqtci pi hamányi ihákiɤráyi^{a} ke. But ihakiɤrayi^{a} ke is the Omaha a₰ib₵e hă.

TRANSLATION.

I, for my part, O Big Spotted Horse, have sent a letter to you and your elder brother (Ciɸeɸitawe?). I dwell a very poor man in this country in which you left me. I wish to see you to-day, (but) I send you a letter at any rate (though I can not say when I may come). And while I myself am at least doing well and I am prospering in what I have been doing for myself, to-day all of the wheat which belonged to six persons, including myself, and all which I had put into a heap, was consumed by fire.

MAⁿTCU-NAⁿBA TO HEQAKA-MANI AND TATAÑKA-IⁿYAÑKE.

October 16.

ꝑuta$^{n'}$qti uwíbɸa cuɸéaɸé hă i$^{n'}$tca^{n} ɸí wikáge mégaⁿ. Ta$^{n'}$waⁿgɸaⁿ
Very straight I tell you I send it to you . now you my friend likewise. Nation

pĭăjĭ ɸaⁿ hégajĭ hă: mi$^{n'}$ ɸábɸi^{n} wawákegaí, céta^{n} wagíni-bájĭ; áda^{n} ɸat'é
bad the (ev. oh.) not a little . many three we have been sick, so far we have not recovered; therefore you die

taité uwíbɸi'agaí, íwit'ábɸai-májĭ. Égiɸe waɸíkega ɸat'aí ꭓĭ, a$^{n'}$ɸagɸă taí. 3
shall (pl.) I am unwilling for you (pl.). I do not hate you (pl.). Beware you sick you die if you blame me lest.

Céna. Í-bajíi-gă. Wakéga tĕ pĭăjĭ ca^{n}ca$^{n'}$qtia$^{n'}$i. Ma$^{n'}$zčskă′ ctī
Enough. Do not be coming! the bad remains indeed! Money too

a^{n}ɸíza-bájĭ, wawáqpani héga-bájĭ. Cañ′ge-ma Húꞑaĩga amá cénawaɸaí,
we have not received, we are very poor. The horses Winnebago the (pl. sub.) have made an end of them.

wama$^{n'}$ɸa^{n}i; áda^{n} aꭓína ka$^{n'}$bɸa agɸi$^{n'}$, i$^{n'}$ɸa-májĭ i$^{n'}$ta^{n}. Ta$^{n'}$wa^{n}gɸa^{n}-má 6
they have stolen them; therefore I fight I wish I sit, I am displeased now. The nations

Pañ′kama gɸébahíwi^{n} kī č′di áta t'aí; Máqude-má ctī, Záge, Wáɸutáda,
the Ponkas a hundred and over have died; the Iowas too, Sacs, Otos,

ᗡáɸi^{n}, ta$^{n'}$wa^{n}gɸa^{n}-má ctī bɸúga wakéga héga-bájĭ. Níkagáhi úju
Pawnees, the nations too all have been very ill. Chief principal

ɸañká wécpaha^{n} hă. Gɸeda$^{n'}$- nájĭ^{u} ijáje aɸi$^{u'}$ aká íɸigɸa^{n} tá aka hă′, é 9
the ones who you know . Hawk stands his name he who has it, (the sub.) he will decide . that one (the aforesaid)

wágazu ɸígaxe tá aka hă′. Cañ′ge cáᗡe ɸa'í hă, Gɸeda$^{n'}$- nájĭ^{n}. Ícpaha$^{n'}$
straight he will do for you. . Horse six you gave to him . Hawk stands. You know him

taté. Céna cuɸéwikiɸé.
shall. Enough I have sent to you by some one.

NOTES.

669, 1. ɸutaⁿqti uwibɸa, etc. Given just as dictated. The author is sure of this. But the sentence is reconstructed thus by F.: Iⁿtcaⁿ wikage megaⁿ, ɸutaⁿqti uwibɸa cuɸeaɸai hã. This accords with the general usage, as observed in the epistles collected by the author.

The two Yanktons, Heqaka-mani and Tatañka-iⁿyañke, had written to say that they were coming to visit the Omahas.

TRANSLATION.

Just now I will send and tell you and my friend the exact truth. The nation is in a very bad condition; for three months we have been ill, and we have not yet recovered. Therefore I am unwilling for you to die (by taking the sickness from us); I do not (send this word because I) hate you. Should any of you die from the sickness you would blame me. Enough! Do not come! The sickness is continually bad! And, moreover, we have not received money; we are very poor. The Winnebagoes have made away with our horses; they have stolen them; therefore I am wishing to fight them; I am displeased at present. With reference to the (other) nations, over a hundred Ponkas have died; and the Iowas, Sacs and Foxes, Otos, and Pawnees have had much sickness among them. You know the Omaha head-chiefs. That one of them who has the name of Standing Hawk will decide; it is he who will do for you what is right. You will surely recognize Standing Hawk (by this): you gave him six horses. I have sent you enough.

LION TO BATTISTE DEROIN AND THE OTO CHIEFS.

October 19, 1878.

Waqiᵒ′ha aⁿ′baɸé bɸízĕ, uqɸĕ′qtci uwíkie cuɸéaɸĕ, kagéha. Níkaciⁿ′ga
Paper to-day I have received it, very soon I speak to you I send it to you, my friend. Persons

dᵘ′úba aⁿwañ′kie atíi, ikágeawaɸé-de atíi. Aⁿwañ′kie aná′aⁿ ɧī, năn′de
some to speak to me have come, I made them and my friends, they have come. to speak to me I heard it when, heart

3 iⁿ′ndaⁿ′qti-maⁿ. Cé′na. Gañ′ɧī níkaciⁿ′ga t′é hã, Íɧuhábi sídadi áma
was very good for me. Enough. And now person dead . Íkuhabi yesterday the other

tĕ′di t′é hã, é níkaciⁿ′ga wiwíŋa, núŋiñga wiwíŋa. Ĕ′be taⁿ′waⁿgɸaⁿ t′é
on the dead . he person my, boy my. Who nation die

etéctĕwaⁿ, zaní wiwíŋa, iⁿ′ɸa-májí hã. Cí níkaciⁿ′ga wiwíŋa amá cuhí
soever all mine, I am sad . Again person my the (pl. sub.) have reached you

6 cañ′ge waɸáᵘi tĕ awáŋaᵘa iⁿ′ɸĕ-qti-maⁿ′, năn′de iⁿ′ndaⁿ.
horse you have given to them the I heard it of them, I was very well pleased, heart good for me.

Hau. Gañ′ɣī ta$^{n'}$wa^{n}gᵩa^{n} ᵩiᵩíŋai ᵩa^{n} paha ñ′ga tĕ′di t′é i^{n}wi$^{n'}$ᵩaná
And then nation your (pl.) the (ob.) before when dead you told to me

tíᵩaᵩĕ awána′a^{n} tĕ i$^{n'}$ᵩa-máji hă. Ki i$^{n'}$tca^{n} wi^{n}éctĕ t′é i^{n}wi$^{n'}$ᵩana-báji
you sent hither I heard of them the I was sad . And now even one dead you have not told to me

áda^{n} năn′de i$^{n'}$uda$^{n'}$qti-ma$^{n'}$. Kī haú, níkagáhi naŋkáce, cénujiŋ′ga 3
therefore heart mine feels very good. And ho! chief ye who are, young man

edábe, t′é winá′a^{n}i-máji i$^{n'}$ᵩĕ-qti-ma$^{n'}$. ᵩéceta$^{n'}$ edáda^{n} wi$^{n'}$ íuᵩa
also, dead I have not heard of you I am very glad. From this time what one news

i^{n}wi$^{n'}$ᵩana- na$^{n'}$i ka^{n}bᵩéga^{n}. Aŋgíni etéga^{n}. ᵩé wabágᵩeze bᵩízĕ tĕ′di
you tell to me only I hope. We recover apt. This letter I receive it when

wáqe ɟi tĕ′di atí. Ca$^{n'}$ wiɟa$^{n'}$bai-máji ɟáci taité hă Wamúskĕ 6
white man house into it I have come. And I do not see you (pl.) a long time shall . Wheat

i^{n}ᵩi$^{n'}$na^{n}ju-báji ɟáci taité, áda^{n} wiɟa$^{n'}$bai- máji ɟáci taité. Máᵩĕ uska$^{n'}$ska^{n}
they not thresh my a long time shall. therefore I see you (pl.) not a long time shall. Winter in a straight line with

usní ída^{n}bē′qti tĕdíhi ɟī, i^{n}ᵩi$^{n'}$na^{n}jú taité.
cold in the very middle by that time, they thresh it for me shall.

TRANSLATION.

My friends, I received the letter to-day, and I send you a reply very soon. Some Indians have come to talk with me; I made them my friends and they have come. When I heard them speak to me I was very glad. Enough (about this). And now a man is dead: Iquhabi died day before yesterday. He was my Indian, my young man. No matter who dies in the nation, I am grieved, for all are mine. And when I heard that my people had reached you, and you had given them horses, I was well pleased, my heart felt good.

I was sad when I heard formerly what you sent to tell me of the deaths in your nation. But now you have not told me of the death of even one person, therefore I feel very glad. And ho! ye chiefs, and ye young men, too, I am delighted because I have not heard of your deaths! I hope that henceforth you will make it a rule to tell me (at least) one piece of news (when you write). We are apt to recover. I have come to a white man's house when I have received this letter. I shall not see you for a long time. My wheat can not be threshed for a long time, therefore I shall not see you for a long time. They will not thresh it for me before midwinter.

MAᴺTCU-NAᴺBA TO BATTISTE DEROIN AND THE OTO CHIEFS.

Ⱡucpáha, wíbɸahaⁿ. Wéɸigɸaⁿ đáxe tĕ égaⁿqti iⁿɸéckaxe Wáɸutáda
Grandchild, I pray to you. Decision I make it the just so you make it for me Oto

ᵑkagáhi naⁿkáce édabe wíbɸahaⁿ′i. Năn′de iⁿ′ɸa-májĭ. Aⁿ′ba iɸáugɸe
chief ye who are also I pray to you (pl.). Heart I am sad. Day throughout

3 axáge caⁿcaⁿ′i éde, naⁿbá jaⁿ winá‘aⁿi tĕ iⁿ′ɸĕqti-maⁿ′. Wanágɸe aⁿɸá‘i-ma
I weep always but, two sleep I have heard from you the I am very glad. Domestic animal the ones which you gave to me

wéɸihíde wéđaxe áđaⁿ wakaⁿ′bɸa-naⁿ-maⁿ′, égaⁿ wína égaⁿ aⁿɸá‘i tĕ năn′de
tool I treat them as (or I use them for) therefore I desire them only, as I have begged of you as you have given to me the heart

iⁿ′uđaⁿ, cĭ wakéga tĕ añgíni-májĭ-naⁿ-maⁿ′, áđaⁿ cénujiⁿ′ga wahéhajĭ′qti
good for me. again sick the I have not yet recovered, therefore young man very stout-hearted

6 wiⁿ iⁿ′t‘e, Waníta-wáqe ijiⁿ′ge, Ɨɴuhábi ijáje aɸiⁿ′.
one of mine is dead, Lion his son, Ɨɴuhabi his name he had.

Hau. ɸihaⁿ′ mégaⁿ nié ɸiɸiⁿ′ge ɸanáji° năn′de i°′uđaⁿ. Kĭ ɸiɲaⁿ′ge
Your mother likewise pain you have none you stand heart good for me. And your sister

Umaⁿ′haⁿ amá ɸa‘éɸai, wanágɸe dúba ‘íi hă, áđaⁿ ɸiɲáhaⁿ waɤígɸitaⁿ′qti,
Omaha the (pl. sub.) have pitied her, domestic animal four have given to her therefore your sister's husband works very hard for himself,

9 áđaⁿ năn′de iⁿ′uđaⁿ′qti anáji°. Ⱡíuji wiwíɲa úđaⁿqti anáji°. Cé′na euɸéwikiɸé.
therefore heart very good for me I stand. House-hold my very good I stand. Enough I have sent to you.

NOTES.

672, 5. añgini-majĭ-naⁿ-maⁿ, used by a chief, really, wagíni-bájii hă, *we have not (yet) recovered.*

672, 8. ɸiɲahaⁿ, Ckapɔe-yiñe, or Sam Allis, the brother of Deroin's wife.

TRANSLATION.

My grandchild, I petition to you. I ask you and the Oto chiefs to do for me just according to the plan which I have made. I am sad at heart. Throughout the day I am ever crying, but I am delighted to hear from you after an interval of (only) two days. From time to time have I regarded the domestic animals which you have given me as helpful appliances in connection with my work, and so I have desired them. I have been glad on account of your giving me these things when I begged them of you. I (*i. e.*, my people) have not yet recovered from the sickness, therefore I have lost one of my most stout-hearted young men, Ɨɴuhabi by name, the son of Lion.

I am glad because you and your mother continue well. The Omahas have pitied your sister, and have given her four domestic animals; therefore your wife's brother works very hard for himself, and so I continue well pleased. The members of my household are doing very well. I have sent you enough.

JABE-SKĂ TO GACTAGABI, A PONKA, AT YANKTON AGENCY, DAKOTA TERRITORY. 1878.

Paⁿ′ka níkaciⁿ′ga gȼébahíwiⁿ t'á-bi ai éde ȼaná'aⁿ tégaⁿ waqiⁿ′ha
Ponka Indians a hundred have died, it is said they say but you hear it in order that paper

cuhíwikiȼé. Níaciⁿ′ga wiⁿáqtei t'é kĕ uȼaí, ucté tĕ uȼá-bájĭ, ijáje aⁿwaⁿ′-
I cause it to reach you. Person just one dead the (recl. ob.) they told, remainder the they did not tell, his name we did not

na'aⁿ-bájĭ. ʟenúga-cáge-ɬañ′ga enáqtei aⁿná'aⁿi hă. Ȼⁿaná'aⁿ tégaⁿ cuhíaȼĕ 3
hear them. Buffalo bull hoof large he only we have heard . You hear it in order that I cause it to reach you

waqiⁿ′ha. ʟenúga-cáge-ɬañ′ga t'é kĕ taⁿ′waⁿgȼaⁿ bȼúga wéȼabajĭ′-qtiaⁿ′i,
paper. ʟenuga cage ɬañga dead the (recl. ob.) nation whole they are very sad,

á-bi ȼaⁿ′ amá.
it is said in the letter.

NOTE.

Jabe-skă or Waȼacpe, an aged Ponka, who was a refugee among the Omahas from 1877 to 1880. Gactaga-bi was also called Wahutaⁿȼĕ (Gun) and Macaⁿ (Feather).

TRANSLATION.

They say that a hundred Ponkas have died (in the Indian Territory), and I send you a letter that you may hear it. They tell of just one man who has died, they have not told (the names) of the rest, (so) we have not heard their names. We have heard the name of ʟenuga cage ɬañga alone. I send you the letter that you may hear it. It is said in the letter (which came from the Indian Territory) that the whole tribe is very sad on account of the death of ʟenuga cage ɬañga.

ʟAÑGA-GAXE TO ICTA-MAᴺᵢ́E, AN OTO.

October 25, 1878.

Wamúskĕ kĕ iⁿ′naȼiñ′ge. Íepahaⁿ ȼagȼé náȼiñge. Wamúskĕ kĕ 6
Wheat the (dg. ob.) is burnt to nothing for me. You knew it you went back it is consumed. Wheat the (dz. ob.)

náȼiñge. Íepahaⁿ ȼagȼéde náȼiñge, wamúskĕ kĕ. Éde wagáxe tĕ′ etĕ
is consumed. You knew it you went back, but it is consumed, wheat the (dg. ob.). But debt the even

ewébȼi'a tá miñke. Índádaⁿ etĕ íƋaxa-májĭ, wamúskĕ ké náȼiñge
I fail for them will I who. What soever I do not make by means of, wheat the (dg. ob.) is consumed

aⁿȼaⁿ′sabe teábe. Éde taⁿ′waⁿgȼaⁿ wakéga teábai éga, wiɲáhaⁿ iⁿ′teaⁿ 9
I suffer greatly. But nation sick very much as, your brother-in-law now

t'é hă, Cúxa-ma$^{n'}$ϕi^{n} ijáje aϕi$^{n'}$. Nié a^{n}ϕiñ'gĕ-qti-ma$^{n'}$. Cupí ‘iáϕĕ teϕa$^{n'}$
dead Cuka-maϕi^{n} his name he had. Pain I have none at all. I reach you what I said in the past

wagáxe ewébϕi'a tĕ a^{n}ϕa$^{n'}$wa^{n}ϕispé'ga^{n}, cupí-májĭ té. Gátega$^{n'}$ cupí
debt I fail for them the as I am kept back (*or* restrained) on account of it. I may not reach you. In that manner I reach you

3 ‘iáϕĕ teϕa$^{n'}$, nié a^{n}ϕiñ'ge xĭ, cupí tá miñke; kĭ wagáxe tĕ nié a^{n}ϕiñ'ge
what I promised in the past. pain I have none if. I will reach you; and debt the pain I have none

xĭ, uϕúhiágiϕ etéga^{n}. Φékĕ ϕiha$^{n'}$ wakégede i$^{n'}$tca^{n}qtci giní. Núǰiñga
if, I cause it to be enough for me (to pay or cancel it) apt (*or* may). This (recl. ob.) your mother was sick, but just now she has recovered. Boy

iμúcpaawáϕĕ ciñ'gajiñ'ga ϕiμa ϕiha$^{n'}$ wasíϕĕ- na$^{n'}$i. Úcka^{n} e'a$^{n'}$ ni$^{n'}$ tĕ
I have them for grandchildren infant your your mother remembers them usually. Deed how you are the

6 wágazúqti aná'a^{n} ka$^{n'}$bϕa, áda^{n} edábe wabáxu cuϕéaϕĕ. Kĭ ciñ'gajiñ'ga
very straight I hear it I wish, therefore also letter I send to you. And child

ϕañkáctĭ nié ϕiñgaí xĭ, awána'a^{n} ka$^{n'}$bϕa. Kĭ ϕigáqϕa^{n} ϕiñké ctĭ nié ϕiñgaí
the pl. ob. too pain have none if, I hear of them I wish. And your wife the one who too pain she has none

xĭ, aná'a^{n} ka$^{n'}$bϕa. Kĭ wabágϕeze tia$^{n'}$ϕakiϕé (ka$^{n'}$bϕa). Iϕáwipe éde,
if, I hear it I wish. And letter you send hither to me I wish. I have waited for you but,

9 wabágϕeze tia$^{n'}$ϕakiϕájĭ. Cubϕé te, ecé xĭ, wabágϕeze ian'kiϕá-gă.
letter you have not sent hither to me. I go to yon will, you say if, letter send to me.

Gañ'xĭ Wáϕutáda- má iϕá- bi aí, e'a$^{n'}$ úcka^{n} tĕ awána'a^{n} ka$^{n'}$bϕa. Kĭ
And then Oto the (pl. sub.) have gone (by request) it is said they say, how deed the I hear of them I wish. And

ná-bajĭ cka$^{n'}$na xĭ, íe wágazu aná'a^{n} ka$^{n'}$bϕa. Kĭ né te xĭ, wágazu
you do not go yon wish if, word straight I hear it I wish. And you go will if, straight

12 aná'a^{n} ka$^{n'}$bϕa. Cañ'ge wi^{n} ani$^{n'}$ améde a^{n}ϕá'i ka$^{n'}$bϕa. Edéce xĭ,
I hear it I wish. Horse one you have they say, but (*or* as) you give to me I wish. You say something if,

cupí tá miñke. Wédajĭ waϕá'i wíka^{n}bϕa-májĭ. Níze xĭ, uqϕé'qtci
I will reach you. Elsewhere you give them I do not wish for you. You receive it if, very soon

wabágϕeze íϕaϕĕ ka$^{n'}$bϕa. Ca$^{n'}$ tμ$^{n'}$wa^{n}gϕa^{n} ϕiϕíμa níkagáhi amá íe dáda^{n}
letter you send hither I wish. And nation your chief the (pl. sub.) word what

15 ctĕ awána'a^{n} ka$^{n'}$bϕa. Kĭ a$^{n'}$baϕé ĭndáda^{n} i^{n}wi$^{n'}$ϕaka$^{n'}$i tĕ uϕúwináji^{n}.
ever I hear of them I wish. And to-day what you have aided me the I depend on you for it.

Ga$^{n'}$ edéce tĕ wágazúqti aná'a^{n} ka$^{n'}$bϕa.
And what you say the very straight I hear it I wish.

Hau. Pañ'ka-ma eμáctĭ íe xĕ wágazu aná'a^{n} ka$^{n'}$bϕa. Pañ'ka-ma
The Ponkas there too word the straight I hear it I wish. The Ponkas

18 níkagáhi ϕéϕab^{n}ϕi^{n} gϕí amaϕa$^{n'}$ juáwagϕe pí amaϕa$^{n'}$, íe dáda^{n}
chief eight those who came back I with them those whom I reached, word what

a^{n}ϕa$^{n'}$wañkiaí asíϕĕ-na^{n} ca$^{n'}$ca^{n}. Dáda^{n} uϕúwikié ϕatí tĕ'di Paň'ka íe
they spoke to me about I have always remembered. What I spoke to you about you came hither when Ponka word

u¢úwikié asíp̌ĕ-na^{n}-ma$^{n'}$. I$^{n'}$ba^{n}i égan asíp̌ĕ-na^{n}-ma$^{n'}$. É waɻa$^{n'}$be ka$^{n'}$b¢a.
I spoke to you about — I am thinking of from time to time. — They called me — as — I am thinking of it from time to time. — That — I see them — I wish.

Íe u¢úwikié asíp̌ĕ-na^{n}-ma$^{n'}$, wágazu i$^{n'}$na'añ'-gă. Kí Ma^{n}teú-wa¢ihi,
Word — I spoke to you about — I am thinking of from time to time, — straight — hear for me. — And — Ma^{n}teu-wa¢ihi,

Acáwage, Wĕ's'ă-ɻañ'ga, íe eɻaí asíp̌ĕ-na^{n}-ma$^{n'}$. I$^{n'}$ba^{n}i Ma^{n}teú-wa¢ihi; 3
Acawage, — Big Snake, — word — their — I am thinking of from time to time. — He called me — Ma^{n}teu-waçihi;

íe kĕ gisíp̌ĕ¢aí. Ꝑagísip̌ĕ ɻĭ, hí-gă. Pañ'kaɻa ɻíi ¢an'di waqi$^{n'}$ha
word — the — he has caused him to remember. — You remember it — when, — reach there. — At the Ponkas — village — at the — paper

i¢éwa¢ákip̌ĕ taí. Waqi$^{n'}$ha íwiɻiɻá.
cause it to go thither for them — please. — Paper — I ask as a favor of you (!) see note.).

NOTES.

673, 6 and 7. Observe how ɻañga-gaxe says one thing four times. He could have expressed himself in one sentence, thus: Wamúskĕ kĕ iepaha^{n} ¢ag¢éde (*or*, ¢ag¢édega^{n}) i$^{n'}$na¢iñ'ge hă, *My wheat which you knew about when you went home has been consumed by fire.* ɻañga-gaxe was an Omaha.

674, 4. u¢uhiagi¢ etega^{n}, in full, u¢uhiagi¢ĕ etega^{n}.

674, 10. Gañɣĭ Wa¢utada-ma i¢a-bi ai, etc. This should be changed, in order to conform to the standard Omaha, to read thus: Gañ'ɣĭ Wá¢utáda-ma i¢á-bi aí, aná'a^{n} hă. Égan^{n}i tĕ aná'a^{n} ka$^{n'}$b¢a, *And I have heard that the Otos have gone away. If it is so, I wish to hear it* (F.). Had the Otos gone *of their own accord* Wá¢utáda amá á-iá¢a-bi should have been used; Wá¢utáda-ma i¢á-bi shows that they went because *they were forced* or *requested.*

674, 12. amede. F. prefers the fuller form, amédega^{n}, *as it is said that* (you have a horse).

675, 4. Pañkaɻa ɻii, etc. Explained by the third sentence preceding it. ɻañga-gaxe wished his Oto friend to send a letter to the three Ponka chiefs, Ma^{n}teu-wa¢ihi, Acawage, and Wĕs'ă-ɻañga.

675, 5. Waqi^{n}ha iwiɻiɻa (*sic*). Not plain to any of the author's Omaha informants, who have aided him since 1882. L. suggested Waqi^{n}ha wiɻiɻa, *I ask a letter to him* (or, *them*), *as a favor from you.* F. rendered this, *I ask a letter* for *you* (*sic!*). He gave another reading, Waqi^{n}ha tiañ'ki¢á-gă, *Send a letter to me.* W. said that either wiɻiɻa or tiañki¢a-gă should be used. But G. substituted, Waqi^{n}ha ¢iɻiɻaí, *They* (the Ponkas) *beg you to send a letter to them.* The context seems to require this last.

TRANSLATION.

My wheat has been consumed by fire. What you knew (about) when you started home has been burnt. The wheat has been burnt. The wheat that you knew (about) when you started back has been burnt. And I shall not be able even to cancel my debt. There is nothing at all by means of which I can do anything; I suffer greatly from the burning of the wheat. But (that is not all)—there has been much sickness in the nation, and your brother-in-law, Cuɻa-ma^{n}¢i^{n}, has died. I am very well. I

spoke of going to you, but as I am kept back by my inability to cancel the debt, I may not get to you. That is the way; I promised to come to you, and if I keep well, I will come to you: for I may make enough to cancel the debt if I keep in good health. This one whom you call your mother has been sick, but she has just now recovered. Your mother generally thinks of your children, whom I call my grandchildren. I wish to hear just what you are doing, therefore I send a letter to you and them. And I wish to hear whether the children, too, are well. I also wish to hear whether your wife is well. I desire you to send me a letter. I have waited for you (to send me one), but you have not sent me a letter. If you say, "I will come to you," send a letter to me. I have heard that the Otos have gone (to the Indian Territory). I wish to hear whether this is so. I wish to hear correct words, if you do not desire to go. And if you wish to go, I wish to hear the truth. They say that you have a horse, so I wish you to give it to me. If you say something, I will come to you. I do not wish you to give it to any other person. When you receive the letter, I wish you to send one hither very soon. I wish to hear any words whatsoever that the chiefs of your nation (may send). And I depend on you to-day for anything with which you have helped me. And when you say anything, I wish to hear it correctly.

I wish to hear an exact account of the Ponkas, who also are there. I have always remembered the things about which the eight Ponka chiefs, who came back and with whom I was, spoke to me. I am thinking from time to time of the Ponka matters about which I spoke to you when you came to this place. I am thinking from time to time of their invitation to visit them. I wish to see them. I am usually thinking of the words about which I spoke to you. Hear correctly for me. I think from time to time of the words of White Eagle, Standing Buffalo, and Big Snake. White Eagle invited me to visit him; he has caused him (*sic*) to remember the words. Remember them and go thither! Please send a letter to the Ponka village. They ask you to favor them by sending them a letter.

DUBA-MAᴺɸIᴺ TO HĒQAGA-SABĔ.

October 25, 1878.

Caⁿ′	Paⁿ′ka-máꞇa	wabágɸeze	híaɸĕ.	Kī	íuɸa	wiⁿ′	awáuaʻaⁿ:	Paⁿ′ka-ma		
And	to the Ponkas (pl. ob.)	letter	I have caused it to arrive there.	And	news	one	I have heard about them:	The Ponkas (pl. ob.)		
áhigi	t'á-bi	aí,	gɸéba-hí-wiⁿ	áta	t'á-biamá;	níkagáhi	sátāⁿ	t'á-biamá		
many	that they have died	they say.	hundred	over	have died, they say;	chief	five	have died, they say.		
3 Níkagáhi	ꞇaⁿgáqti	wiⁿáqtci	t'é	amá	hã,	Aⁿ′paⁿ	ꞇaⁿ′ga.	Caⁿ′	caⁿ′ge	wáɸiⁿ-
Chief	very great	only one	is dead, they say	.		Elk	big.	And	horse	they usually have
naⁿ′-bi	ɸaⁿ′ja,	naⁿpé́hiⁿ	t'aí	égaⁿ	wé́gɸiⁿwiⁿ-naⁿ′-biamá.			Caⁿ′	bɸúga	wakéga-
them, they say	though,	hungry	die	as	they are selling them, they say.			In fact	all	are sick,
biamá	Caⁿ′	gíteqi	hégabají-bi,	aí.	Caⁿ′	aⁿ′baɸé	cé́na	aná'aⁿ.	Kī	Umaⁿ′haⁿ
they say.	And	it is very difficult for them, that		they say.	And	to-day	enough	I have heard.	And	Omaha

añ′ga¢i$^{n'}$ cti wawákega hégа-bájii hă. Ńiaci$^{n'}$ga sátă^{n} t'aí. ₫aná'a^{n} ¢a$^{n'}$ja,
we who move too we are very sick . Men five dead (pl.). You have heard it though.

ca$^{n'}$ uwíb¢a. Heqága-jiñ′ga t'é, Wacúce cĭ ícpaha^{n} t'é, Cúxa-ma$^{n'}$¢i^{n} t'é,
still I tell it to you. Elk little dead. Brave again you know him dead. Cuxa-ma¢i^{n} dead.

ícpaha^{n}. ₫ahé-ɬáp'č ícpaha^{n}. Íxuhábi t'é. Céna t'aí hă. Kĭ ceta$^{n'}$ 3
you know him. ₫ahe-ɬáp'ŏ you know him. Ixuhabi dead. Enough they are dead . And so far

wakéga aká wá¢icta^{n}-bájĭ-a$^{n'}$i. Kĭ i$^{n'}$cte uí¢a^{n}be añgáće éga^{n}.
sickness the (sub.) he has not stopped on us. And as if up-hill we go so.

NOTES.

676, 3, 4, 5. Ca^{n}, superfluous, *fide* F.

677, 4. wakega aka, etc. The sickness is here spoken of as a person, or as the voluntary cause of distress to the people. L. read, Kĭ ceta$^{n'}$ wakéga aká wá¢icta^{n}-bájĭ ¢a$^{n'}$ja, ca$^{n'}$ uí¢a^{n}be añgáće éga^{n}, *The sickness has not yet ceased among us, but it is still on the increase.* This is the meaning of the figure of speech, "we are, as it were, going up-hill." It does not refer to improvement. W. said that L.'s reading was equivalent to the other one.

Heqaga-sabĕ was a Ponka and a refugee at Yankton Agency, Dakota.

TRANSLATION.

I sent a letter to the Ponkas (in the Indian Territory). And I have heard one item of news about them: they say that "many Ponkas have died," it is said that there have been over a hundred deaths, and that five chiefs have died. Only one principal chief, Big Elk, has died. And although they usually have horses, it is said that as they are dying from hunger they are selling them. In fact, it is reported that all are sick, and they have many troubles. I have heard no more to-day. We Omahas, too, have many sick among us; five men have died. Though you have heard it, still I tell you. Little Elk, Brave, Cuxa-ma^{n}¢i^{n}, and ₫ahe-ɬapĕ, whom you knew, are dead. Ixuhabi, too, is dead. These are all who have died. The sickness has not yet ceased among us; it is rather on the increase.

JOSEPH LA FLÈCHE TO A. B. MEACHAM, OF "THE COUNCIL FIRE."

December 20, 1878.

Kagćha, a$^{n'}$ba¢é wisí¢č-ga$^{n'}$, wabágćeze wíđaxu, íe djúba. Kagćha,
My friend, to-day as I remember you, letter I make to you, word a few. My friend.

iɬáe tĕ éska^{n} ¢aná'a^{n} ka$^{n'}$ eb¢égа^{n} hă. Edáda^{n} wi^{n} máɬadi uwíb¢a hă. 6
I speak the perhaps you hear it I hope . What one last winter I told you .

Wíđaxu b¢ícta^{n} má¢adi, íe kĕ ca$^{n'}$ca^{n} cĭ uwíb¢a hă. Maja$^{n'}$ ¢é¢u a^{n}ma$^{n'}$¢i^{n}
I wrote to you I finished last winter. word the always again I tell you . Land here we walk

tĕ Wakaŋ′da aká ¢é¢u jút'a^{n} wáxai éga^{n}, ¢é¢u a^{n}ma$^{n'}$¢i^{n}i hă. Wáqe amá
the God the (sub.) here made us have bodies as, here we walk . White man the (pl. sub.)

ȼéȼu atí-bajī tē′di maja$^{n\prime}$ añgúꝉai tē ćska^{n} a^{n}ȼa$^{n\prime}$ȼai hă. Kī Iíga^{n}ȼai aká
here had not come when land our the perhaps we thought . And Grandfather the (sub.)

maja$^{n\prime}$ ȼa$^{n\prime}$ wéȼi^{n}wi$^{n\prime}$-bi aí ćga^{n}. wéȼi^{n}wi^{n} hă; kī maja$^{n\prime}$ ji^{n}áqtci añgúgigȼáctai
land the that it was sold he said as. it was sold . and land very small we have reserved of our own

3 hă, añgágȼaȼi$^{n\prime}$i hă. Cī wáqe amá wéȼizai ga$^{n\prime}$ȼai hă, maja$^{n\prime}$ wédajī ȼeáwakíȼĕ
. we have our own . Again white man the (pl. sub.) they take from us they wish . land elsewhere to send us

ga$^{n\prime}$ȼai hă: wéteqi hćga-báji. A$^{n\prime}$ete maja$^{n\prime}$ ȼa^{n} wéȼizai t'eáwaȼaí tē
they wish . hard for us not a little. As if land the (ob.) they take from us they kill us the

ćkiga^{n}qtia^{n} i hă. Kī a^{n}ni$^{n\prime}$ꝉa añga$^{n\prime}$ȼai áda^{n} wabágȼeze ȼé wíƌaxu hă. Kī
It is just like it . And we live we wish there fore letter this I write to you . And

6 níkaci$^{n\prime}$ga ukéȼi^{n} amá pīíjī áha^{n} eɔnéga^{n}i hă, áda^{n} wáqe añgáxe tá-bi a^{n}ȼa$^{n\prime}$
Indian common the (pl. sub.) bad (in thought) you think . there-fore white man that we will act we say

añ′guíȼiȼaí hă. Íe tē wiñ′kĕqti añ′guíȼiȼaí hă. Kī wáqe añgáxe tē′di
we tell to you . Word the speaking the very truth we tell it to you . And white man we act when

maja$^{n\prime}$ ȼa^{n} añgágȼaȼi$^{n\prime}$ añga$^{n\prime}$ȼai hă. Áda^{n} wáqe añgáxe añga$^{n\prime}$ȼai hă.
land the we keep our own we wish . There-fore white man we act we wish .

9 (Ca$^{n\prime}$ edáda^{n} wéteqi kĕ zanī′qti uwíbȼa ka$^{n\prime}$bȼa ȼa$^{n\prime}$ja, bȼí′a égа^{n} a$^{n\prime}$ba ájī
And what hard for us the all I tell to you I wish though, I fail some-what day an-other

ɤī′jī, cī d'uba uwíbȼa té.) . . . . Kagćha, wáqe amá Máhi^{n}-ꝉañ′ga
if, again some I tell to you will. My friend, white man the (pl. sub.) American

amá níkaci$^{n\prime}$ga ukéȼi^{n} wada$^{n\prime}$be amá edáda^{n} uȼíȼai ɤī, úda^{n} (wágazu)
the (pl. sub.) Indian common those who have seen them what they tell you when. good straight

12 uȼíȼa-na$^{n\prime}$i hă. Kī wada$^{n\prime}$ba-baji′qti amá, "Níkaci$^{n\prime}$ga ukéȼi^{n}-ma píbajī amá,"
they usually tell you . And those who have not seen them at all Indian those who are common are bad it is said

é-na^{n}i hă; ukíkiaí tē′di. "Níkaci$^{n\prime}$ga ukéȼi^{n}-ma píbajī′qti," é ukíkie-na$^{n\prime}$i hă.
they usu-ally say . they talk together when. Indian common, those who are are very bad, that they usually talk together .

Kī, kagćha, ćskana năn′de ȼiȼíꝉa ȼa^{n} ȼagȼácibe áda^{n} Wakaⁿ′da ȼiñké
And, my friend, oh that heart your the (ev. ob.) you open your own (in speech ℓ) and God the one who

15 ȼasíȼaȼĕ áda^{n} níkaci$^{n\prime}$ga ukéȼi^{n}-ma ȼa'ćawaȼáȼai ka$^{n\prime}$a^{n}ȼa$^{n\prime}$ȼai hă. Ca$^{n\prime}$ ha$^{n\prime}$
you remember him and those who are common Indians you have pity on us we hope . In fact night

gĕ a$^{n\prime}$ba gĕ′ ctī, ɤúa^{n}he-na$^{n\prime}$ ca^{n}ca$^{n\prime}$qti a^{n}ȼi$^{n\prime}$i hă. Kagćha, cī íe áji wi$^{n\prime}$
the day the too, usually we fear unseen danger always we are . My friend, again word an-other one

djúbaqtci ƌáxe ka$^{n\prime}$bȼa. Kagć, íe cī djúba áji uwíbȼa tá miñke hă.
a very few I make it I wish. Friend, word again few different I tell to you I will .

18 Wáqe wanáce-má iȼádia^{n}wa$^{n\prime}$ȼĕ tá-bi, ecaí hă. Ĕde wanáce-ma wia$^{n\prime}$baha$^{n\prime}$i
White man the soldiers (pl. ob.) that we are to have them for agents you (pl.) say . But the soldiers (pl. ob.) we know them

hă. Wia$^{n\prime}$baha$^{n\prime}$i égа^{n}, na$^{n\prime}$a^{n}wa^{n}paí hă. A^{n}waⁿ′ga^{n}ȼa-báji hă. Ca$^{n\prime}$
. We know them as, we fear to see them . We do not want them . In fact

níkaci$^{n\prime}$ga ukéȼi^{n} amá waⁿ′giȼe′qti waga$^{n\prime}$ȼa-báji wanáce-ma. Kī níkaci$^{n\prime}$ga
Indians the (pl. sub.) all of them do not want them the soldiers (pl. ob.). And person

pahañ′gamadíta^{a}-má iɸádia^{n}wa^{n}ɸaí égа^{n}, wea$^{n′}$baha$^{n′}$i hă. I$^{n′}$cte eɔnáqtci
from the first ones the (pl. ob.) we had them for agents as, we know them . As if they only

níkaci$^{n′}$ga égа^{n}qti-na$^{n′}$i hă. Kĭ níkaci$^{n′}$ga, wa′ú da$^{n′}$ctĕ, wi$^{n′}$ íqta ga$^{n′}$ɸai
human beings usually just so . And Indian, man woman or, one to abuse desired

ɻĭ áɸiza-bajĭ′qti íqta-na$^{n′}$i hă. Kĭ cí t′éwaɸĕ ga$^{n′}$ɸai ɻĭ′ctĕ, t′éwaɸĕ-na$^{n′}$i hă. 3
if without taking her at all abused her usually . And again to kill them they wished even if, they usually killed them .

Ca$^{n′}$ kúkusi eímuda edábe ékiga$^{n′}$qti wáxe-na$^{n′}$i, t′éwaɸĕ tĕ. Áda^{n}
In fact hog dog also just like usually treated them, killed them the. Therefore

a^{n}waĭ′ga^{n}ɸa-bájĭ. Níkaci$^{n′}$ga ukéɸi^{n} amá edáda^{n} píäjĭ gáxai tĕ é pahañ′ga
we do not want them. Indians the (pl. sub.) what bad they did the they before

gáxa-bájĭ-na$^{n′}$i hă. Wanáce amá é pahañ′ga gáxai etéwa$^{n′}$, úcka^{n} píäjĭ tĕ 6
they usually did not . Soldier the (pl. sub.) they before did it even when, deed bad the

ágigɸaqáde-na$^{n′}$i. Ágigɸaqádai égа^{n}, níkaci$^{n′}$ga ukéɸi^{n} úcka^{n} píäjĭ eɻá
usually covered their own. They covered their own as, Indian deed bad his

Iɲígа^{n}ɸai ɸiñké gíbaha-na$^{n′}$i. . . . . (Kĭ, kagécha, cĭ íe d′úba uhéaɸĕ
Grandfather the (st. ob.) usually showed it to him. And, my friend, again word some I add

hă. Ca$^{n′}$ íe añgúɻai tĕ níaci$^{n′}$ga ukéɸi^{n} íe eɻaí, ueté wágazúqti, wiñ′kĕqti 9
. And word our the Indian word their, the rest very straight, very true

edíge hă, ɸa$^{n′}$ja íe wiñ′ke etéwa$^{n′}$ Iɲígа^{n}ɸai ɸiñké wéɸiza-bájĭ égа^{n}, iɸádiɸai
there are here and there . though word they speak truly even when the President does not, as it were, take them from us, agent

ɸiñké íe eɻá enáqtci gíɸizaí tĕ, é wéteqi hégа-a$^{n′}$ɸi^{n}-bájĭ, é weágitéqi úju
the word his only takes from him the, it is very hard for us, it our own troubles (?) chief

té.) Kĭ íe wi$^{n′}$ cĭ égipe tá miñke ɸa$^{n′}$ja, égа^{n}qti égipe tá miñke. 12
the, it is. And word one again I will say that though, just so I will say that.

Níkaci$^{n′}$ga ukéɸi^{n}-ma maja$^{n′}$ Iɲígа^{n}ɸai aká wéɸi^{n}wi^{n}-má wa′é gɸi$^{n′}$-ma i$^{n′}$ete
The Indians land President the (sub.) those who have sold plowing those who continue as if

níkaci$^{n′}$ga ukéɸi^{n}-ma Caa$^{n′}$ wáɸadaí-ma weáť′aɸaí hă. Kĭ cí níkaci$^{n′}$ga
the Indians Dakota those who are called they hate us . And again the In-

ukéɸi^{n}-ma bɸúgaqti eáwakiga$^{n′}$qti ska$^{n′}$ eɔnéga^{n} hă, édega$^{n′}$ eáwakiga$^{n′}$-bájĭ 15
dians all we are just alike you think that . but we are unlike

hă. D′úba wáqe amaɻáɸica^{n} ga$^{n′}$ɸai hă, kĭ d′úba añ′kabájĭ hă. É Caa$^{n′}$
. Some towards the white men desire . and some are not so . They Dakota

wáɸadaí-ma. Kĭ ékiga$^{n′}$qti a^{n}ɸi$^{n′}$-bi eɔnéga^{n}i ɻĭ añ′ka-a$^{n′}$ɸi^{n} bájĭ hă,
are the ones called. And just alike that we are you think when we are not so .

ékiga^{n}-a$^{n′}$ɸi^{n}-bájĭ hă. Ukít′ĕ ájiɸa$^{n′}$ɸa^{n} a^{n}ɸi$^{n′}$i hă. Kĭ, wáqe-máce, ɸíctĭ 18
we are not alike . Nation of different sorts we are . And, O ye white people, you too

ájiɸa$^{n′}$ɸa^{n} ɔni$^{n′}$i hă, kĭ añgúctĭ áwaga$^{n′}$i hă. Caa$^{n′}$ amá etĭ weáť′aɸaí ɻĭ, cĭ
of various kinds you are . and we too we are so . Dakota the (pl. sub.) too they hate us if, again

ɸíctĭ weáɸat′áɔnai ɻĭ, eáta^{n} a$^{n′}$ɸi^{n} a^{n}ni$^{n′}$ɻa tába. Égа^{n} ɻĭ, a^{n}ni$^{n′}$ɻa añga$^{n′}$ɸai
you too you (pl.) hate us if, how we are we live shall possibly (?) So if, (That being the case) we live we wish

égaⁿ, ᵩímaceaⁿ́ᵩícaⁿ aⁿgáᵩe aⁿgaⁿ′ᵩai. Aⁿᵩí′ai ctéctĕwaⁿ, caⁿ′ aⁿgníket′aⁿ
as, towards you (pl.) we go we wish. We fail notwithstanding, yet we acquire

aⁿgaⁿ′ᵩa taⁿ′gata, wáqe gíxe tĕ. Ki ĕdí-naⁿ weágiudaⁿi etégaⁿi. Ci íe gátĕ
we will wish, acting the white man the (thing). And in it only it will be good for us it is apt. Again word that

3 céna uwíbᵩa hă. Ci íe áji uwíbᵩa tá miñke. Ki aⁿni′ⁿ′ta aⁿgaⁿ′ᵩa égaⁿ,
enough I tell you . Again word differ-e. t I will tell to you. And we live we wish as,

aⁿwañ′ᵪigᵩítaⁿi hă. Ki aⁿwañ′ᵪigᵩítaⁿi tĕ weágiudaⁿi tĕ aⁿᵩaⁿ′bahaⁿ′ᵩti
we work for ourselves . And we work for ourselves the it is good for us the we know it very well

égaⁿ, aⁿwañ′ᵪigᵩitaⁿi hă. Dega′ⁿ′ uma′ⁿ′ᵩiñka ᵩé wéteqi′ᵩti égᵪ(aⁿ) aⁿᵩi′ⁿ′ hă:
as, we work for ourselves . But season this we are in great trouble so (!) we are .

6 mactć hégaji égaⁿ wamúskĕ sí gĕ wénat′éga hă, áda′ⁿ cúga-jiⁿ′ga ᵩábᵩiⁿ
warm very as wheat seed the withered by heat for us . there-fore ten-cent piece three

dúba ceta′ⁿ′ weágigáxai. Áda′ⁿ edáda′ⁿ ctĕwa′ⁿ′ añᵪíᵪaxa-bají′-ᵩti cáwaga′ⁿ′i.
four so far we have made of our own. There-fore what soever we have not made at all for ourselves we are like that.

Ki ca′ⁿ′ waᵩtá ájiᵩa′ⁿ′ᵩaⁿ aⁿgáᵩi′ⁿi hă, añᵪíᵪaxai, nú, wata′ⁿ′zi da′ⁿ′ctĕ. Ki
And in fact vegetable of different kinds we have . we have made for ourselves, potato, corn for instance. And

9 níkaci′ⁿ′gaᵩemá, qi′ⁿ′ha-skă′-ma aⁿwa′ⁿ′da′ⁿbaí tĕ, "Úda′ⁿ maⁿᵩi′ⁿ′i áhaⁿ," aⁿᵩaⁿ′ᵩai
person these (pl. ob.), those who have white skins (pl. ob.) we see them when, Good they walk ! (in thought), we think

hă. Áda′ⁿ aⁿgaⁿ′ᵩai hă. Ki wéᵩihíde edáda′ⁿ ᵩiᵩíᵪai gĕ bᵩúgaᵩti íniᵪawáᵩĕ
. There-fore we desire it . And tool what your own the (pl. ob.) all life sustaining

aⁿᵩaⁿ′bahaⁿ′i-de uma′ⁿ′ᵩiñka ᵩábᵩiⁿᵩtci edíta′ⁿ wéᵩihíde aⁿgáᵩiⁿ hă. Ki
we have known, as, season just three from tool we have . And

12 aⁿwaⁿ′ᵩita′ⁿ aⁿᵩañ′gaska′ⁿ′ᵩai úda′ⁿ tĕ aⁿᵩaⁿ′bahaⁿᵩtia′ⁿ′i, áda′ⁿ aⁿgaⁿ′ᵩai
we work we try it good the we know it very well, there-fore we wish it

hă. Ki wabágᵩeze ᵩéᵩaⁿ iⁿᵩíbaxúi tĕ Wakaⁿ′da aká juáwagᵩé′ᵩti gᵩi′ⁿ′
. And letter this (ev. ob.) we write it for you the God the (sub.) really with us he sits

égaⁿi, áda′ⁿ éskana maja′ⁿ′ ᵩaⁿ ′iáwaᵩáᵩa-bají′ᵩti kaⁿ′aⁿᵩaⁿ′ᵩai. Aⁿgágᵩaᵩi′ⁿ′
so, there-fore oh that land the (ob.) you do not talk about us at all we hope. We keep our own

15 aⁿgaⁿ′ᵩai éde aⁿᵩíᵩahaⁿ′i. Ki níkaciⁿga uáwaᵩagikaⁿ′i-macé′ etí, aⁿᵩíᵩahaⁿ′i,
we wish but we pray to you. And person ye who help us too (or on the one hand), we pray to you.

kĭ ámaᵩáᵩicaⁿ-macĕ′ etī aⁿᵩíᵩahaⁿ′i hă. Umaⁿ′ha′ⁿ-ma níkaci′ⁿ′ga-má
and ye who are on the other side too (or on the other hand) we pray to you . The Omahas (pl. ob.) the Indians (the pl. ob.)

ᵩa′ćawaᵩái-gā. Ukít′ĕ-ma zaⁿí′ᵩti é aⁿ′waⁿwáka-bájĭ, aⁿgúɔma é
have pity on us. The nations all that we do not mean them, we only that

18 aⁿwañ′ᵪikaí.
we mean ourselves.

NOTES.

678, 8. Parenthetical remark. Mr. La Flèche ended the first day's dictation here. On another day he resumed at line 10.

678, 11. wagazu, parenthetical and explanatory of his use of ⁿda′ⁿ.

679, 8. Another parenthetical remark, at the beginning of the third day's dictation.

680, 5. ega^{n} a^{n}ɸi^{n}, contracted by the speaker, in dictation, to eg a^{n}ɸi^{n}.

TRANSLATION.

My friend, as I think of you to-day, I write you a letter of a few words. My friend, I hope that you may hear what I speak. Last winter I told you about one thing. I continue to tell you the words which I succeeded in writing to you last winter. As God made us here in the land in which we dwell, here we dwell. Before the white people came we thought that the land was ours. But the President said that the land was sold, and so it was sold. We reserved for ourselves a very small part of the land, and that we have for ourselves. But the white people wish to take that from us and send us to another land; that is very hard for us! To deprive us of our land would be just like killing us. But we wish to live, therefore I write a letter to you. And you think "Indians are bad!" Therefore we tell you that we will live as white people. This is the very truth which we tell you. And when we live as white people, we wish to keep our own land. Therefore we wish to live as white people. (Although I wish to tell you all the things which are difficult for us, I can not do it; so perhaps on another day I will tell you some again.) . . . . My friend, when white people, Americans, who have seen Indians tell you anything, they usually tell you what is true about them. And those who have not seen them at all generally say, "It is said that Indians are bad." When they talk together they say, "The Indians are very bad." Now, my friend, we hope that you may speak what is in your heart, and, having God in mind, have pity on us who are Indians! Whether it is night or day, we are ever apprehending some trouble. My friend, I wish to make a very few remarks upon another matter. You white people say that we are to have the white soldiers for agents. But we know about the soldiers. And as we know about them, we fear to see them (among us). We do not want them. We know about them because the first agents that we had were soldiers. They usually act just as if they were the only human beings! And when they wished to abuse a man or a woman, they usually abused the person in utter defiance of all our ideas and customs. Even if they wished to kill them, they usually killed them. In fact, they usually treated them just as so many hogs and dogs. Therefore we do not want them (among us again). When the Indians did wrong, they were not usually the first offenders. Even when the soldiers did wrong first, they usually concealed their bad deeds, and showed to the President the bad deeds of the Indians. . . . . (And, my friend, I add some words again. Though there are here and there among us Indians those who speak very true and honest words, the President does not, as it were, accept them from us as true. He accepts only the words of the agent. That is very hard for us to bear. That is the chief thing which gives us trouble.) And though I will repeat one subject, still I will say it just as I have done. The President (?) hates us Indians who have sold our land to him, and who continue the cultivation of the soil, treating us as if we were those Indians called the Sioux. You think that we are just like all Indians; but we are unlike them. Some Indians desire (to act) on the side of the white people, and others are not so. The latter are those called Sioux. And when you think that we are just alike, we are not so, we are unlike. We Indians are of different nations. You,

for your part, O white people, are of various kinds, and we are so too. If on the one hand the Dakotas hate us, and on the other hand you dislike us, how can we hope to live? That being the case, we wish to live, and so we wish to proceed towards you. Even though it is possible for us to fail, still we wish to acquire the privilege of living as white people. For only in that way can we prosper. Now, I have told you enough about that subject. I will tell you about another matter. We work for ourselves because we wish to live. We work for ourselves because we know full well that it is good for us. But this season we are in great trouble. Our wheat has been withered by the heat; therefore we have not realized from our wheat crop more than thirty or forty cents a bushel. Consequently it seems as if we had not accomplished anything at all for ourselves. Yet we have different kinds of vegetables; we have cultivated them for ourselves; potatoes and corn, for instance. And when we see these white persons (who are near us) we think, "They surely prosper!" Therefore we desire (to imitate them). It has been just three years since we began to have tools, as we have learned that all tools that are your own are life-sustaining. And we know very well that we ought to try to work at various occupations, therefore we desire to do this. And when we write this letter to you God is, as it were, sitting with us; therefore we hope that you will not talk at all about (depriving us of) our land. We wish to keep our own, therefore we petition to you. We petition on the one hand to you who have aided us Indians, and we petition on the other hand to you who are on the other side. Pity us Omaha Indians. We do not refer to all tribes, we refer to ourselves alone.

⌊E-UɣA^{X}IIA TO A. B. MEACHAM. (Same date.)

Kagé́cha, wíb¢aha^{n} cu¢é́a¢ĕ́ tá miñke. Ébé ¢i^{n} etéctĕwa^{n} maja$^{n'}$
My friend, I pray to you I send to you I will. Who he is soever land

¢an'di níɲa ma^{n}¢i$^{n'}$ ga$^{n'}$¢ai, eb¢é́ga^{n}. Níkaci$^{n'}$ga íe awána'a$^{n'}$ ɣi, i$^{n'}$cte
in the alive to walk he wishes, I think that. Person word I hear them when, as if

3 snia$^{n'}$t'ĕ́qti é́ga^{n}. Ki maja$^{n'}$ ¢a^{n} paha$^{n'}$ga a^{n}wa$^{n'}$ɣig¢íta^{n}i tĕ wa¢áte
I am very chilly so. And land the before we worked for ourselves the food

a^{n}¢a$^{n'}$/níɲáqtia^{n} añɣig¢íta$^{n'}$i hă. Gand' é́ úda^{n} éska^{n}b¢é́ga^{n}. Níkaci$^{n'}$ga
we lived by means of we worked for ourselves . And then (e) that good I think that. Person

ɣi$^{n'}$ha-jíde ¢i^{n} etéctĕ maja$^{n'}$ ¢an'di níɲa ma^{n}¢i$^{n'}$ ga$^{n'}$¢ai hă. Gátĕ maja$^{n'}$
red-skin he is soever land in the alive to walk he wishes . That land

6 íniɲawá¢ĕ téga^{n} Wakan'da i^{n}wi$^{n'}$¢ai é́ga^{n}, íe uwíb¢a cu¢é́a¢ĕ́. Éskana
life-sustaining in order that God told me as, word I tell you I send it to you. Oh that

wíb¢aha^{n} cu¢é́a¢ĕ́ íe tĕ níze ka^{n}b¢é́ga^{n}. Ké́, kagé́cha, eé́na wíb¢aha^{n}
I pray to you I send it to you word the you receive it I hope. Come. friend. enough I pray to you

cu¢é́a¢ĕ́.
I send it to you.

NOTES.

682, 2 and 3. Nikaci^{n}ga - - - snia^{n}t'ĕ́qti ega^{n}. Refers to what the white people were talking about. Such talk chilled him, made him shudder.

682, 4. Gand e uda^{n}, etc. Gand (e) has a good meaning, being prob. = gañɣi (W.).

TRANSLATION.

My friend, I send to you to petition to you. I think that whosoever exists wishes to live on the land. When I hear the words of (white) persons I am, as it were, very chilly! When we first worked the land for ourselves we lived by means of food. And (?) I think that it is good. Whatever Indian (person with red skin) exists desires to continue alive in the land. As God has told me that thing in order for the land to be life-sustaining, I send to tell you the word. I hope most earnestly that you will accept the words which I send you for the purpose of petitioning to you. Well, my friend, I have sent you enough of a petition.

HUPEɸA TO A. B. MEACHAM. (Same date.)

Kagéha, íe wiⁿ′ uwíbɸa tá miñke hă. Caⁿ′ wágazúqti uwíbɸa
My friend, word one I will tell you . And very straight I tell you

aɤíɗaxe. Níkaciⁿ′ga ukéɸiⁿ añ′gaɸiⁿ úckaⁿ ɸiɸíɬa qtáaⁿɸĕ añ′gaɸiⁿ, áhigi′qti
I make it for myself Indian common we who are (mv.) deed yenr we who are loving it, very many

aⁿ′ɸiⁿ-bájï. Iɬígaⁿɸai majaⁿ′ wéɸiⁿwiⁿ-má wañ′giɸe aⁿɸiⁿ′. Níkaciⁿ′ga ukéɸiⁿ 3
we are not. President land these who sold it all we are. Indian common

añ′gaɸiⁿ aⁿwañ′ɤigɸítaⁿ añ′gaɸiⁿ. Aⁿwañ′ɤigɸítaⁿ añ′gaɸiⁿ waɸánaⁿɔniⁿ′ ă.
we who are mv. we are working for ourselves. We who are working for ourselves (as we mv.) do you forget us ?

Níkaciⁿ′ga ukéɸiⁿ údaⁿ añ′gaɸiⁿ íe aⁿɸí'i-naⁿ′i. Níkaciⁿ′ga ukéɸiⁿ pïájï-má
Indian common good we who are mv. word we have given you from time to time. Indian common those who are bad

edádaⁿ gáxe gaⁿ′ɸajï-má ćkigaⁿ′qti wackáxe-naⁿ′i. Kĭ níkaciⁿ′ga údaⁿ-ma 6
what to do they who do not wish just alike you usually make us. And Indian those who are good

wéɬaⁿïⁿ aⁿmaⁿ′ɸiⁿ añgaⁿ′ɸai. Céna uwíbɸa.
distinguished (from others) we walk we wish. Enough I tell you.

TRANSLATION.

My friend, I will tell you one thing. And on my own account I will tell you the exact state of affairs. We Indians who are loving your ways are not very many. We are all those who sold the land to the President. We Indians are working for ourselves. Have you forgotten us who have been working for ourselves? We who are good Indians have given you words regularly. You have treated us just as you have the bad Indians, who do not wish to do anything. But we good Indians wish to continue distinguished from others. I have told you enough.

MAWADAᴺɸIᴺ TO A. B. MEACHAM. (Same date.)

Kagćha, íe djúbaqtci iɸáe wíbɸahaⁿ cuɸćaɸĕ tá miñke. Íe ɸíɲa
My friend, word very few I speak I pray to you I will send to you. Word your

jiⁿá-qtci aná'aⁿ xi'ctĕ, gickaⁿ'qti ubɸaⁿ'-naⁿ-maⁿ' hă. Aⁿ'baɸć, kagćha,
very small I hear even if, very quickly I usually take hold of it . To-day, my friend,

3 ɸa'ćawaɸáɸai kaⁿbɸćgaⁿ. ɸa'ćawagiɸái-gă. Píqti, kagé, náwagikaⁿ'i-gă.
you take pity on us I hope. Pity ye us! Anow, friend, help ye us!

Kī majaⁿ' júat'aⁿ ɸan'di, kagé, éskana ĕ'di caⁿ'caⁿ aníɲa wabɸítaⁿ
And land I have grown in the, friend, oh that there always I live I work

maⁿbɸiⁿ' kaⁿbɸćgaⁿ. Ataⁿ' at'é etćetĕwaⁿ ciñ'gajiñ'ga wiwíɲa-ma éskana
I walk I hope. When I die soever child those who are my oh that

6 ujañ'ge íɲai uhaí kaⁿbɸćgaⁿ. Kī úckaⁿ ɸiɸíɲai ĕdíhi xi, "Ciñ'gajiñ'ga
road your they follow I hope. And deed your in that case, child

añgúɲai-ma íhahaⁿ aɸiⁿ' etćgaⁿi áhaⁿ," aⁿɸaⁿ'ɸai. Úckaⁿ ɸiɸíɲai uhaí
those who are our knowing to have will be apt ! we think. Deed your they follow

xi-ɔnaⁿ', "Údaⁿ etaí áhaⁿ," aⁿɸaⁿ'ɸai, qtáaⁿɸai. Aⁿwaⁿ'haⁿ'e añgaⁿ'ɸai hă.
when, only, Good will (be) ! we think, we love it. We pray for something we wish .

9 Ké, kagćha, céna uwíbɸa cuɸćaɸĕ hă.
Come, my friend, enough I tell you I send to you .

NOTE.

The text is given as corrected. When it was dictated two explanatory words were mentioned before aⁿɸaⁿɸai, in line 7. The former, eweañ'giɸai, means, "we think about them." The latter, aⁿwañ'giɸaⁿ'ɸai, from wagiɸaⁿɸa, means, "we desire (it for) them, our own (kindred)."

TRANSLATION.

My friend, I will send you a very few words which I speak as I pray you (to do something). Even if I hear but a very small part of your words, I am always very quick to take hold of it. To-day, my friend, I hope that you will pity us. Pity ye us! Friend, help us again! Friend, I hope that I may ever continue to live and work in the land where I was made. Whensoever I may die, I hope that my children may follow your road. And in that event we think "Our children will be apt to have a knowledge of your deeds!" We think that only when they follow your customs can there be happiness. We love (that course). We wish to pray for something (for our children?). Well, my friend, I have told you enough.

ɖAɸI^{x}-NA^{x}PAJĬ TO THE PAWNEE AGENT.

(ɖáɸi^{a}má^{n}ha^{n} ɻí tĕ′di naji$^{n′}$.) T'é aí aná'a^{n} hă. Égа^{n} ɻĭ ɸúta^{n}qti
Skidi lodge at the he stood. Dead they say I have heard . So it very straight

aná'a^{n} ka$^{n′}$bɸa. Iɸádiɸai ɸáta^{a}cé, wíɻa hă, wíbɸaha$^{n′}$ hă. ɖáɸi^{a} níkagáhi
I hear it I wish. You who stand as agent, I ask a favor of you . I pray to you . Pawnee chief

naŋkáce, wíɻai, níkaci$^{n′}$ga t'é kĕ edáda^{n} aɸi$^{n′}$ tĕ wágazu i$^{n′}$ɸiŋkiɸá-gă. 3
ye who are (st.), I ask a favor of you, person he who lies dead what he had the (whole) straight cause it to be for me.

Wágazu i^{a}ɸi$^{n′}$ɸackáxe ɻĭ, i^{n}ɸi$^{n′}$wa^{n}ɸ íɸa-gă. Wágazu i^{n}ɸi$^{n′}$wa^{a}ɸ íɸaɸĕ ɻĭ,
Straight you do it for me if, to tell me about mine send hither. Straight to tell me of mine you send hither if,

wiɻa$^{n′}$be tĕ ćkiga$^{n′}$qti wíbɸaha^{n} cuɸéaɸĕ. Maja$^{n′}$ ɸéɸa^{n} a$^{n′}$ɸa ɸé ɸa$^{a′}$ctĭ.
I see you the just like it I pray to you I send to you. Land this abandoned he went formerly.

Maja$^{n′}$ eɻá ɸa^{n} ca$^{n′}$ cka$^{n′}$ají′qti ga$^{n′}$ gɸi$^{n′}$ gañ′ɻĭ cĕ′ɻa naji$^{n′}$ tĕ edáda^{n} aɸi$^{a′}$, 6
Land his the yet not moving at all so he sat and then yonder he stood the what he had,

ca$^{n′}$ ɻí tĕdi, cañ′ge, ɻéskă ctĭ, ca$^{n′}$ ja^{n}ma$^{n′}$ɸi^{a} ctĭ, ca$^{a′}$ edáda^{n} wáɸi^{a} gĕ
for lodge in the, horse, ox too, and wagon too, and what he had them (pl. in ob.)
instance

wágazúqti i^{a}ɸi$^{n′}$wa^{n}ɸ íɸa-gă. Ca$^{n′}$ ciñ′gajiñ′ga da$^{n′}$ctĕ wi^{a} éska^{n} t'a$^{n′}$i tĕ
very straight to tell me about mine send hither. And child for example one perhaps he had the

aná'a^{n} ka$^{n′}$bɸa. ʃecáɸu kíɸibáski níkagáhi é pahañ′ga uɸúkiá-gă Kagé, 9
I hear I wish. Recaru kiribaski chief he before speak to him about it. My friend,

edáda^{n} aɸi$^{n′}$ tĕ ímaxá-gă. Kagécha, iéskă niñkĕ′ce, wíbɸaha^{n} Edáda^{a}
what he had the ask him. My friend, you who are interpreter, I pray to you. What

aɸi$^{n′}$ tĕ ícpaha^{n} etéga^{n}. Kagécha, níaci$^{n′}$ga ukéɸi^{n} ma^{n}bɸi$^{n′}$ tĕ ca$^{a′}$ca^{n}-máji,
he had the you know it apt. My friend, Indian common I walked the always I am not,

wáɸe úcka^{n} ɖáxe ga$^{n′}$ edáda^{a} a$^{a′}$ɸa ɸé tĕ wágazúqti iɸágiɖáxe ka$^{n′}$bɸa. 12
white man deed I do as what he abandoned he went the very straight I make by means of my own I wish.

Wágazúqti i^{n}ɸi$^{n′}$ɸakiɸé ɻĭ, uqɸĕ′qtci i^{n}ɸi$^{a′}$wa^{n}ɸ íɸa-gă. Agína'a^{n} ɻĭ,
Very straight you cause it to be for me if, very soon to tell me about my own send hither. I hear of my own if,

wéɸigɸa^{a} aɻíɖaxe téiñke.
plan I make for myself will.

NOTES.

Though the letter does not name the Omaha referred to, the author learned that he was Sida ma^{a}ɸi^{n}, a member of ɖaɸi^{n} na^{n}paji's sub gens, who had resided with the Pawnees for years. After the death of this Omaha his name was assumed by another old man, likewise a member of the sub-gens.

685, 1. The first sentence is explanatory.

685, 9. ʃecaɸu kiɸibaski, the Omaha notation of the Pawnee name.

TRANSLATION.

(He dwelt at the Skidi village.) I have heard it said that he is dead. If it be so, I wish to hear very accurately about it. O you who are the (Pawnee) agent, I ask a favor of you, I petition to you. O ye who are the Pawnee chiefs, I ask a favor of you; get for me all that the deceased owned. If you act uprightly for me in getting my own property for me, send hither to tell me about it. And if you send hither honestly to tell me about my own, I (will) send to you to petition to you, which is just the same as my seeing you (face to face?). Formerly he (the dead man) abandoned this land and departed. His land here has been lying altogether idle; but when he was yonder where you are he had possessions; and I wish you to send and tell me just what he had, whether articles in the lodge, horses, oxen, wagons, or anything else. And I wish to learn whether he left a child. Speak first to the chief *Recaru kiribaski* about it. My friend, ask him what he (the deceased) had. My friend, the interpreter, I petition to you. You are apt to know what he (the dead man) owned. My friend, I have not continued to act as a common Indian. As I act like the white people, I wish to improve my own property very honestly by means of what he (the deceased) owned at the time of his death. If you can settle the affair for me, send to tell me about mine very quickly. When I hear about my own I will come to a decision.

HUPEΨA TO ΨI-QKÍ-DA-WI ΨE-CÁ-ΨU.

Ca$^{n'}$, ʤáψi^{n}-máce, wisíψĕ-na^{n}-ma$^{n'}$i. Wiŋa$^{n'}$bai ka^{n}bψ́ga^{n} ψa$^{n'}$ja, wabψí-
Well, O ye Pawnees, I think of you occasionally. I see you I hope though, I have

ta^{n} ́dega$^{n'}$ i$^{n'}$ta^{n} bψícta^{n} ɣi, wisíψai. Níkaci$^{n'}$ga wiŋa$^{n'}$bai-máce, ána ψat'aí
been working, and now I have finished if, I remember you (pl.). Person ye whom I have seen, how many you have died

3 winá'a^{n}i ka$^{n'}$bψa: íwimáxe cuψ́aψĕ. Níkaci$^{n'}$ga añ́gaψi^{n} wacta$^{n'}$bai teψa$^{n'}$
I hear about you I wish: I ask you a question I send to you. Person we who move you saw us in the past

i$^{n'}$ta^{n} úda^{n} a^{n}ψi$^{n'}$. Maja$^{n'}$ ψañ́di ψatíi tḗdi wacta$^{n'}$be, maja$^{n'}$ añgψi$^{n'}$i ψa^{n}
now good we are. Land in the you came hither when you saw us. land we sit in the

wacta$^{n'}$bai wáqe amá cka$^{n'}$i bψúgaqti égа^{n} añgáxai. Maja$^{n'}$ sagĭqti Iíga^{n}ψai
you saw us white people the (pl. sub.) they stir all so we do. Land very firm President

6 aká wegáxai wć́ψĕqti a^{n}ma$^{n'}$ψi^{n} áda^{n} wisíψai i$^{n'}$ψa-máji íwimáxe cuψ́aψĕ hă.
the (sub.) has made for us we are very glad we walk therefore I remember you I am sad I ask you a question I send to you .

NOTES.

Ψiqkidawi ψecaψu, the Omaha notation of the Pawnee, *Riqkidaci recaru*, according to L. Saussouci.

686, 2 and 3. ana ψat'ai wina'a^{n}i ka^{n}bψa, others express it more fully: ána ψat'aí éda^{n} bψéga^{n} aná'a^{n} ka$^{n'}$bψa (501, 9), *and* ána ca$^{n'}$ ψat'ai ci^{n}te wina'a^{n}i ka$^{n'}$bψa (512, 1). See, also, 482, 11 (t'é i^{n}te ca$^{n'}$ aná'a^{n} ka$^{n'}$bψa), and 506, 1 (t'éska^{n}i giná'a^{n} ga$^{n'}$ψai).

TRANSLATION.

O ye Pawnees, I think of you from time to time. I hoped to see you, but I have been working, and now that I have finished I remember you. O ye Indians whom I have seen! I wish to know how many of you have died, and so I send to you to ask you (about it). We Indians whom you saw in the past are now doing well. When you came here you saw us on the land, on the land in which we dwell, and there are we imitating all the acts of the white people. The President has given us very good titles to our lands, so we are rejoicing and going forward; but when I think of you I am sad, and so I send to ask you a question (about yourselves?).

TA^{N}WA^{N}-GAXE-JIÑGA TO HEQAKA-MANI AND ICTA-JA^{N}JA^{N}, YANKTONS.

Pahañ′gadi uma$^{n'}$ɸiñka áma tĕ′di níkaci$^{n'}$ga wacta$^{n'}$be ɸatí. Kī ĕ′di
Formerly season other in the person you saw them you came hither. And then

níkaci$^{n'}$ga dúba íe úda^{n}qti waɸá′i tĕ gisíɸĕ-na^{n} ca$^{n'}$ca^{n}. Kī i$^{n'}$ta^{n} waɸíta^{n}
person four word very good you gave to them the they remembered continued always. And now to work

ɸicta$^{n'}$i ɣĭ, ɸida$^{n'}$be taité ebɸéga^{n}. Wawákega héga-bájī. Níaci$^{n'}$ga a^{n}t′ní 3
they finish when, they shall see you I think that. We have been very sick. People we have died

hă. Wéɸa-bajī′qtia$^{n'}$i, áda^{n} ɸi éga^{n} a^{n}ɸísiɸai cañgáhi tañ′gata^{n}. Níkagáhi
We are very sad, therefore you so we remember you we shall reach you. Chief

amá cahí tĕ′di céna-ctĕwa$^{n'}$-bájī, áda^{n} añgú waɸásiɸaɸá-bi eska$^{n'}$ é agɸí
the (pl. sub.) they reached you when you (pl.) showed not even the slightest attention, therefore we that you remembered us (*introductory* that) perhaps that they returned

níkagáhi amá, áda^{n} cañgáɸai. Djo aká cañ′ge ɸi′í tĕ ɸatí tĕ′di éde 6
chief the (pl. sub.), therefore we go to you. Joe the (sub.) horse he gave to you the (act) you came hither when but

caɸá-bájī; i$^{n'}$ta^{n} ikáge ɸiñké gisíɸai. ɣaxé-ɸa$^{n'}$ba aká cañ′ge ɸi′i teɸa$^{n'}$
he does not go to you; now his friend the (st. ob.) he remembers him. Two Crows the (sub.) horse that he gave to you in the past

ɸatí tĕ′di, i$^{n'}$ta^{n} ikáge ɸiñké gisíɸai. A$^{n'}$pa^{n}-ɬañ′ga aká ɸatí tĕ′di cañ′ge
you came hither when, now his friend the (st. ob.) he remembers him. Big Elk the (sub.) you came hither when horse

ɸí′i; i$^{n'}$ta^{n} ikáge ɸiñké gisíɸai. ɸatí tĕ′di Húpeɸa cañ′ge wi^{n} wi′í; i$^{n'}$ta^{n} 9
he gave you; now his friend the (st. ob.) he remembers him. You came hither when Hupeça horse one I gave you now

agísiɸĕ, wikáge. Céna ijáje añgíɗaxu cuɸéa^{n}ɸai. Ucté amá wañ′giɸe
I remember it, my friend. Enough his name we write our own we send to you. The rest all

cañ′ge ci′í-ma ɸikáge amá bɸúga wagíɬa^{n}be caɸé ta amá. Ciñ′gajiñ′ga
horse those to whom you gave your friend the (pl. sub.) all to see them, their own they will go to you. Child

wíɬa úwagiɸá-gă. A^{n}wañ′kega édega$^{n'}$ a$^{n'}$ɸi^{n}-na^{n} at′áɸi^{n}. Aníɬa ɣĭ, 12
my tell it to them. Me sick but so nearly I died. I live if,

awágisiɸĕ, awágiɬa$^{n'}$be ka$^{n'}$bɸa.
I remember them, my own, I see them, my own I wish.

NOTES.

687, 2. nikaci^{n}ga duba, *four persons*. Joseph La Flèche, Two Crows, Big Elk, and Ta^{n}wa^{n}-gaxe jiñga. Hupe¢a, the fifth man, dictated the sentence in which his name occurs.

687, 4. ¢i ega^{n}, emphatic, ¢ieni^{n}'ga^{n}, etc. (F.), *you truly are the one.* W. makes ¢i ega^{n}, etc.,=Uwikie ɔnañkace, a^{n}¢isi¢ai ega^{n} cañgahi tañ'gata^{n}, *O ye whom I have addressed, since we remember you, we will go to you.*

687, 5. cena-ctĕwa^{n}-bajī, etc. *They did not receive even the slightest attention* (F.); *You (pl.) showed not even the slightest attention* (ceɔnactĕwa^{n}-bajī?); *They did not get anything at all* (W.). The Omaha chiefs went to the Yankton without taking the "young men." The Yankton paid them no attention, so the chiefs thought that it was because the Yankton wished the "young men" to come.

TRANSLATION.

Last year you came to visit our tribe. Then you made very fair promises to four men, who have not forgotten them. Now they have done their work, and I think that they will visit you. We have had considerable sickness, and our people have died. This has made us very sad. Therefore we remember you especially, and we shall visit you. When the chiefs went to see you you did not pay them much attention, so they concluded that it was because you thought of us, the members of the progressive party, and they said so on their return to us; therefore we are going to visit you. Joe gave you a horse when you came, but he did not go to you (with the chiefs); and now he remembers his friend. Two Crows gave you a horse when you came (to see us), and now he remembers his friend. Big Elk gave you a horse when you came, and now he remembers his friend. When you came, I Hupe¢a gave you a horse, and now, my friend, I remember it. Only we write our names and send to you. All your other friends to whom you gave (*i. e.*, promised) horses will go to you in order to see their own (horses). I, Ta^{n}wa^{n}-gaxe jiñga, wish you to tell my adopted children among the Yanktons that I have been sick, and that I came very near dying. If I live I will remember them, and I desire to see them.

TA^{N}WA^{N}GAXE-JIÑGA TO MI^{N}GABU, A YANKTON.

Cé¤aáta^{n}, nisíha, cañ'ge a^{n}¢á'i-na wañ'gi¢ĕ'qti ¢iñgaí. Ga^{n}' wigí¤a^{n}be
From your place, my child, horse those which you gave me all are gone. And (so) I see you, my own

ka^{n}'b¢a. Áda^{n} edáda^{n} etć'etĕwa^{n}, nisíha, íe úda^{n}qti a^{n}¢á'i tí¢a¢e ka^{n}b¢é'ga^{n}.
I wish. Therefore what soever my child, word very good you give to me you send hither I hope.

3 Waqí^{n}'ha uq¢é'qtei giañ'ki¢á-gā.
Paper very soon send back to me.

TRANSLATION.

My child, all those horses which you gave me at your place, and which I brought away, are gone! So I wish to see you. Therefore, my child, I hope that you will send and give me very good words of any kind whatsoever. Send back a letter very quickly.

MA^{N}TCU-NA^{N}BA TO PANYI-NAQPAƆI.

Ja^{n}ckáha, wiɥúcpa mégа^{n}, waqi$^{n/}$ha ga$^{n/}$ cuɸćwikiɸć. Ca$^{n/}$ níkaci$^{n/}$ga
My sister's son, my grand-child likewise, paper anyhow I cause to be taken to you. And person

d·úba ta$^{n/}$wa^{n}gɸa^{n} ɸiɸíɥai gaqɸa$^{n/}$ ɸć ga$^{n/}$ɸai aí, aná'a^{n}, éde íwimáxe
some nation your migrating to go wish they say, I have heard, but I ask you

cuɸćaɸć. Kí ána ná-bájï cí^{n}te cï aná'a^{n} ka$^{n/}$bɸa, wágazúqti aná'a^{n} 3
I send to you. And how many you do not go perhaps again I hear it I wish, very straight I hear it

ka$^{n/}$bɸa. Kí gañ'ɤ̌ï níkagáhi nañkáčě, cï ána ná-bájï cí^{o}te cï wágazu
I wish. And and then chief ye who are, again how many you do not go perhaps again straight

winá'a^{n}i ka$^{n/}$bɸa. Gañ'ɤ̌ï añgú ɸéɸuta^{n} tě wakéga tě wagíni añgáɸai
I hear from you I wish And then we from this (time) the sick the we recover we go

hă. Usní tě ćkita^{n} ɸiñgć tatć. Né tai tě i$^{n/}$ɸa-májï. Maja$^{n/}$ ɸa^{n} úmaka 6
Cold the as far as none shall (be). You will go the I am sad. Land the cheap

ćkáxe ɸaa$^{n/}$nai tě i$^{n/}$ɸa-májï. Gañ'ɤ̌ï maja$^{n/}$ ɸa^{n} úda^{n} pahañ'ga i$^{n/}$ta^{n}
you make you abandon it the I am sad. And then land the good first now

iɸápaha^{n}. I$^{n/}$ta^{n} maja$^{n/}$ ɸa^{n} úda^{n} pahañ'ga tě iɸápaha^{n}, áda^{n} maja$^{n/}$ ɸa^{n}
I know it. Now land the good first the I know it, therefore land the

téqiágiɸe. I^{n}c'áge ut'aí ɸa^{n} winá'a^{n}i ka$^{n/}$bɸa. Áda^{n} uqɸě'qtci đáze hćbe 9
I prize mine. Old man they died in the I hear of you I wish. Therefore very soon evening part

níze ɤ̌ï, íɸaɸć té.
you receive it when, you will please send it hither.

NOTES.

This letter was sent to Panyi-naqpaɔi and his son, who were Otos.

689, 9. I^{n}c'age ut'ai ɸa^{n}, etc. An appeal to the patriotism of the Otos. "I wish to hear from you concerning the place where your old men (ancestors) have died (and where their bones lie)." Do you prize it? Or have you lost all love for the land and its associations?

TRANSLATION.

My sister's son and my grandchild, I have sent you a letter at any rate. I have heard that some persons of your nation wish to migrate to another country, and I send to you to ask you about it. I wish to hear how many of you are not going; I wish to hear the facts. And I wish to hear from you, O ye chiefs, how many of you are not going. And we, from this time forward, are progressing towards recovery from the sickness. By the time that the cold weather is over there will be none of it. I am sad on account of your contemplated departure. I am displeased because you set little value on the land which you are abandoning. But I, for my part, now know that the land is the chief good thing (for us). I know now that the land is the best thing

for us, therefore I prize my country. I wish to hear from you what you think about the place in which your ancestors died. Therefore please send a letter very quickly, on the very evening of the day when you receive this letter.

ICTAᵭABI TO HEQAGA SABĔ, MACAᴺ, AND MAWATAᴺNA, YANKTON AGENCY, DAKOTA TERRITORY. 1879.

Caⁿ zaní wíbᵭahaⁿ′i hă, níkaciⁿ′ga naⁿkácĕ. Kī caⁿ′ aⁿ′baᵭĕ′qtci
Now all I petition you (pl.) , person ye who are. And at any rate this very day

nágacaⁿ kaⁿbᵭéga ga ⁿ wiŋaⁿ′bai kaⁿ′bᵭa. ᵭé-ma ciⁿ′gajiⁿ′ga-ma
I travel I hope as I see you (pl.) I wish. These the children

3 waᵭáxe-ma awágiŋaⁿ′be kaⁿ′bᵭa hă. Năⁿ′de ísaⁿᵭiⁿ′ge. Ce Sindé gᵭeckà
those whom I made I see them, my own I wish . Heart cause of gladness I have none. That Tail Spotted

ataⁿ′ gᵭiⁿ′ éⁱⁿte é iⁿwiⁿ′ᵭ íᵭai-gă. Gáᵭaⁿ ctaⁿ′be ᵭī uqᵭĕ′qtci ékitaⁿ
how far sits perhaps that to tell me send ye! That (ev. ob.) you see it when very soon simultaneously

iⁿ′baxúi-gă.
write ye to me.

NOTE.

Ictaᵭabi was an Omaha; Heqaga sabĕ and Macaⁿ were Ponkas, refugees among the Yanktons; and Mawataⁿna was a Yankton.

TRANSLATION.

Now I petition to you all, O ye Indians! And as I hope to start on a journey this very day, I wish to see you. I wish to see those persons (Yanktons) whom I have regarded as my children. I have nothing to make me glad. I wish you to send and tell me how far distant Spotted Tail and his people are dwelling (from you?). When you see this letter, do not let any time pass before you write to me.

ᴊE-MIᴺ-WA'U, A PONKA WOMAN, TO HER DAUGHTER, MARY NAPECA, AT SANTEE AGENCY, NEBRASKA.

6 ᵭiádi ᵭidaⁿ′be gaⁿᵭéde t'ée hĕ. Wáqa-náji ⁿ ᵭidaⁿ′be gaⁿ′ᵭai. Iⁿc'áge
Your father to see you wished, but he is dead . Wáqa-najin to see you wished. Old man

t'ée hĕ. ᵭiŋaⁿ′ge ᵭidaⁿ′be gaⁿᵭéde, ᵭíci'e waᵭítaⁿ égaⁿ, añgáᵭa-bájĭ
is dead . Your younger sister to see you wished, but, your sister's husband works as, we do not go

taⁿ′gataⁿ. Máᵭadi ᵭiŋaⁿ′ge níjiñga wiⁿ′ ídaᵭéde, gít'ee hĕ′. Céia tĕ
we shall. Last winter your younger child boy one gave birth to, but, he is dead to her . Yonder the

9 e'aⁿ′ ᵭiñgé ᵭanáji ⁿ, ciⁿ′gajiⁿ′ga ᵭañká e'aⁿ′ ᵭiñgé naji ⁿ′ ᵭī, awána'aⁿ
nothing being the matter you stand, the ones who nothing the matter they stand if, I hear of them

kaⁿ′bᵭa. ᵭisaⁿ′ga aká naⁿbaⁿ′ ĭndé-wagáxe gᵭíᵭai hĕ. Iⁿc'áge aká
I wish. Your younger brother the (sub.) twice "face-picture" has sent it back . Old man the (sub.)

gáŋaŋátaⁿ wakéga a-í tĕ caⁿ′caⁿ ít'e hĕ. U'aⁿ′ᵭiñgé ᵭiŋaⁿ′ge aká ᵭidaⁿ′be
(from) that unseen place sick he was coming the continuing died from it . For no reason your younger sister the (sub.) to see you

12 gaⁿ′ᵭai.
wishes.

NOTES.

This is one of the few letters dictated to the author by women.

690, 6. ɸiadi probably refers to Hexapa, mentioned by Jabe skă in his letter, p. 477.

690, 7. ɸiąañge, see 477, 3.

TRANSLATION.

Your father wished to see you (again), but he died (without seeing you). Waqanaji^{n} wished to see you. The venerable man is dead. Your younger sister wishes to see you, but her husband is working, and so we will not go away. Last winter your younger sister gave birth to a boy, but he died. I wish to hear whether you and the children, in yonder land, are well and happy. Your younger brother has sent his picture back twice. The old man was ill as he came from that land (Indian Territory?), and, as the illness continued, it killed him. In vain does your younger sister wish to see you.

LOUIS SANSSOUCI TO HAÑGA-CENU.

Waqi$^{n'}$ha gia$^{n'}$ɸakiϕé ɸa^{n} gϕí. Winá'a^{n} tĕ úda^{n} hă. ɸaníɻa ma^{n}ni$^{n'}$
Paper you have sent back to me the has returned. I hear from you the good . You live you walk

tĕ ta$^{n'}$wa^{n}gϕa$^{n'}$-ma gĭ'ɸai, ɸiná'a^{n}i ɻĭ, năn'de gínda$^{n'}$i. Iuɸa a^{n}ɸá'i kĕ
the the gentes are glad, they hear from you. when, heart good for them. News you give me the

uɸágaca^{n} ma^{n}ni$^{n'}$ kĕ'ɻa úda^{n}qti ma^{n}ni$^{n'}$ tĕ ctí ɻĭ, cī pĭäjī tĕ ctí i^{n}wi$^{n'}$ɸa- 3
you travel you walk to the very good you walk the too when again bad the too you have not

náji. Kī úda^{n} ma^{n}ni$^{n'}$ ɻĭ, i^{n}wi$^{n'}$ɸaná ɻĭ, cī pĭäjī ɻíctĕ i^{n}wi$^{n'}$ɸaná ɻĭ,
told me. And good you walk if, you tell me if, again bad even if you tell me if,

i$^{n'}$uda^{n} tći^{n}te. Ĕdí ɻĭ, ta$^{n'}$wa^{n}gϕa$^{n'}$-ma ɸéma náwagíbɸa té. Úcka^{n} a^{n}-
good for me it may be. In that case, the gentes these I will tell it to them. Deed you

ɸa$^{n'}$ɸawa$^{n'}$xe tĕ uwíbɸa tá miñke. Níkaci$^{n'}$ga uma$^{n'}$ɸiñka ɸénaqtci t'e-má 6
asked me about the I will tell to you. People season only this those who died

waɸána'a^{n} cka$^{n'}$na tĕ uwíbɸa tá miñke. Wacúce, Gahíge isañ'ga; Ma^{n}-
you hear about them you wish the I will tell it to you. Waenee, Gahige his younger brother; Two

teú-na$^{n'}$ba isañ'ga, Cúɻa-ma$^{n'}$ɸi^{n}; ʇáɸi^{n}-gahíge ijiñ'ge, Heqága-jiñ'ga;
Grizzly bears his younger brother, Cuɻa-ma$^{n'}$ɸi^{n}; Pawnee-Chief his son, Little-Elk;

Wáqa-náji^{n} isañ'ga, Íɻuhábi; ʇahé-ɻáp'ĕ, Ma^{n}teú-na$^{n'}$ba iɻa$^{n'}$cka; Wéji^{n}cte 9
Waqa-naji^{n} his younger brother, Iɻuhabi; ʇahe-ɻap'ĕ, Ma^{n}teu-na^{n}ba his sister's son; Wéji^{n}cte

akádi Níma^{n}ha^{n} ijiñ'ge, He-snáɻa; I^{n}tcañ'gaɸa, Ma^{n}teú-na$^{n'}$ba isañ'ga;
in the Nemaha his son. He snaɻa; Inteañgaɸa, Ma^{n}teu-na^{n}ba his younger brother;

Gɸeda$^{n'}$-náji^{n} iɻáha^{n}, Wác'aji, Ictásanda akádi, Kídahánu ijiñ'ge; Cyú-
Standing Hawk his brother-in-law. Wac'aji, Ictasanda in the, Kidahanu his son; Prairie-

jĩ̃ga ijĩ́ge, Mañgé-jĩ́ga: Ⱡé-¢iiⁱⁿ ijĩ́ge; ᗡéde-gáhi ijañ́ge, Ɣa$^{n'}$ze-
chicken his son. Small-Breast; Buffalo Rib his son; Fire Chief his daughter. Ɣa$^{n'}$ze-

hañ́ga igáq¢a^{n}; Sí-ɹañga igáq¢a^{n}; Mañ́g¢i¢a^{n} igáq¢a^{n}, Ma^{n}tcú-xi ijañ́ge;
hañga his wife; Big Foot his wife; Mangɕiɕa^{n} his wife, Ma^{n}tcuxi his daughter.

3 Wacúce ijañ ge na$^{n'}$ kĕ; Waúqtawá¢ĕ igáq¢a^{n}; Íckadábi iɹúcpa; ᗡa-sa$^{n'}$-
Wacuce his daughter grown the (recl. ob.); Lover his wife; Ickadabi his grand-child; Pasa^{n}-

náji^{n} iɹúcpa; Cáge-dúba ijañ́ge; He-sa$^{n'}$nida ijañ́ge; Kawáha ijañ́ge;
naji^{n} his grandchild; Cage-duba his daughter; Horn-on-one-side his daughter; Kawaha his daughter;

Ta$^{n'}$wa^{n}gaxe i^{n}c'áge iɹúcpa: Wacúce ijĩ́ge, Ĕ́'di-á-i-naji$^{n'}$; kī Pañ́'ka
Village-maker old man his grandchild; Wacuce his son, Édi-a-i-naji^{n}; and Ponka

6 i^{n}c'áge, He-xápa t'e. Íu¢a áji t'a$^{n'}$ ¢a$^{n'}$ja, uwíb¢a-máji tá miñke
old man, Scabby-Horn dead. News other exists though, I will not tell you.

Wa¢ána'a^{n} eka$^{n'}$na ɣi, pí waqi$^{n'}$ha íɕa-gā. Ma^{n}tcú-na$^{n'}$ba aká wabáji^{n}
you hear about them you wish it, anew paper send hither. Two Grizzly bears the (snb.) message

¢étĕ cu¢é¢ai: Waqi$^{n'}$ha na^{n}ba$^{n'}$ cu¢éwiki¢é ¢a^{n} g¢ia$^{n'}$¢akiɕáji-na^{n}, áda^{n}
this sends to you: Paper twice I have sent it to you by some one (see note) you have not sent it back to me by some one nasally, therefore

9 íɕa^{n}ba$^{n'}$ a¢ána'a$^{n'}$jĭ taté. Ûda^{n}qti ma^{n}b¢i$^{n'}$.
a second time (=ever) you shall not listen to it. Very good I walk.

NOTES.

Louis Saussouci is the son of an Omaha mother.

Hañga-cenu was an Omaha staying at the Pawnee Agency.

691, 3. tĕ cí . . . tĕ cí (F.'s reading); but W. gave, úda^{n}qti ma^{n}ni$^{m'}$ tĕ'cĭ cĭ pĭ́ăji tĕ'cĭ i^{n}wi$^{n'}$¢anáji.

692, 7. ¢a^{n}, intended for ¢a^{n}ja, *though*, which makes sense.

TRANSLATION.

The letter which you sent me has come. It is good for me to hear from you. The gentes rejoice because you continue alive; they are happy to hear from you. When you gave me the news concerning your travels, you did not tell me whether you had been very prosperous or unfortunate. You ought to tell me if you are doing well, and even if you are not prospering. In that case, I will tell it to these gentes. I will tell you the thing about which you asked me. You wish to hear about those (Omahas) who have died only during this year. I will tell you. (Their names are as follows:) Wacuce, Gahige's younger brother; Cuɹa-ma^{n}¢i^{n}, Yellow Smoke's younger brother; Little Elk, Pawnee Chief's son; Iɹuhabi, Waqa-naji^{n}'s younger brother; ᗡahe-ɹap'ĕ, Yellow Smoke's sister's son; He-snata, Nemaha's son, of the Elk gens; I^{n}tcañga¢a, Yellow Smoke's younger brother; Standing Hawk's brother-in-law, Wac'ají, of the Ictasanda gens, and son of Kidahanu; Prairie Chicken's son, Small Breast; Buffalo Rib's son; Fire Chief's daughter, the wife of Ɣa^{n}ze hañga (*or* Henry Blackbird); Big Foot's wife; Mañg¢i¢a^{n}'s wife, the daughter of Ma^{n}tcu-xi; Wacuce's grown daughter; Lover's wife; Ickadabi's grandchild; ᗡa-sa^{n}-naji^{n}'s grandchild; Four Hoof's daughter;

Horn-on-one-side's daughter; Kawaha's daughter; the grandchild of the elder Village-maker; Waeuce's son, Edi-ai-naji[n]; and the Ponka old man, Hexapa. There is other news, but I will not tell you. If you wish to hear it, send a letter again. Yellow Smoke sends you this message: I have sent you two letters, but you have not replied; therefore you shall not hear from me again. I am doing very well.

CA^NTA^N-JIÑGA TO T. L. GILLINGHAM.

Ca^n'ta^n-jiñ'ga wa¢íta^n ¢éckana tē wa¢íta^nqti. Na^n'za úʻe ¢a^n' ctī
Little Wolf to work you wished for him the he has worked very hard. Fence field the too

ánasĕ. Kī éga^n úda^n ¢éckana téga^n gáxe. Kī éga^n gáxe éde ¢éama
he has fenced in. And so good you wished for him like the he has done. And so he has done but these (sub.)

Uma^n'ha^n amá píăjī-na^n giáxai-na^n' ca^n'ca^n. Úʻe-i¢ánasĕ ¢icé¢a^ni; cañ'- 3
Omahas the (pl. sub.) bad only have done to him usually always. Fence of a field they have pulled to pieces: the

ge-ma ¢atéwakí¢e-na^n'i úʻe eá ¢an'di. Gañ'xī wawéci ʻí-bajī-na^n'i, gī'¢ají'qti-
horses they have caused them to eat usually field his to the. And then pay they have not given continually, very sad he (has been)

na^o'i. Éskana íe ¢i¢íŋa i^owi^n'¢aka^n íc¢ă ka^n'b¢a. I¢ádi ¢iñké uí¢ íc¢a-gă.
usually. Oh that word your you help me you send hither I wish. His father the one who to tell to him send hither.

Gañ'xī áahucíge ¢a^n'ja i¢ádi¢aí aká wá¢ita^n-bájī-na^n'i, áda^n i^n'¢a-májī-na^n- 6
And then I insist on it though agent the (sub.) does not deal with them (as offenders) usually, therefore I am sad usually

ma^n'. Áda^n íe ¢i¢íŋa i^nwi^n'¢aka^n íc¢ă ka^n'b¢a. Gañ'xī, kagécha, "Wanágge
I am. Therefore word your you help me you send hither I wish. And then, my friend, Domestic animal

wá¢iñ-gă," ecé ga^n éga^n ɖáxe éde, g¢écba-cáɖē wáb¢i^n éde, ¢éama i^n'ma^n-
keep them, you said it as so I have done but, sixty I had them but, these (sub.) they stole

¢a^n'i, cénawaki¢aí. Cī' hacída^n g¢écba-cáɖē cí' i^n'ma^n¢a^n'i. Na^nba^n'kig¢e 9
from me, have made an end of them. Again afterwards sixty again they stole from me. On two occasions

wanágge b¢úga t'eañ'ki¢e-na^n'i. Kagécha, ja^n' cañ'ge-í ɖáxe xí'ctĕ,
domestic animal all they have killed for me usually. My friend, wood horse-house I made even when,

i^n'ma^n¢a^n-na^n'i.
they have stolen from me usually.

Hau. Gañ'xī, kagécha, ɖá¢i^n-na^npájī ijiñ'ge cañ'ge ta^n i^n'ma^n¢a^n'i hă. 12
¶ And then, my friend, Paçie-napaja his son horse the (std. ob.) he has stolen from me

I^n'baxn g¢i^n' aká, i¢ádi¢aí ctī, wáqe uctĕ amá ctī, cañ'ge ta^n íbaha^n'i.
To write for me he sits the one who, agent too, white people the others (pl. sub.) too, horse the (std. ob.) they know him.

Éskana, kagécha, i^nwi^n'¢aka^n ka^nb¢éga^n. Ca^n' éga^n giáxai wá¢agájī etéde.
Oh that, my friend, you help me I hope. And so to do to him you should have commanded them

Gañ'xī xíŋai, t'ea^n'¢ĕ ga^n'¢ai. A^n'hucígai. Dáda^n wiwíŋa tĕ waqpá¢ iñ'ga^n¢aí. 15
And then they fought, to kill me they wished. They spoke saucily to me. What mine the to lose (?) they wished for me.

Ádaⁿ iⁿ′maⁿ¢aⁿ enáqti naji[u]ⁿ′. Wáqe b¢úga aⁿ¢aⁿ′bahaⁿ′i, ¢é iⁿ′maⁿ¢aⁿ′i
Therefore to steal from me alone they stand. White man all they know about me. this they stole from me

tĕ. Ádaᵘ éskana, kagéha, wa¢ítaⁿ áɸagáji kaⁿb¢égaⁿ ¢étaⁿ. Aᵘwaᵘ′tiⁿ
the. Therefore oh that. my friend, to deal with them as offenders you command him I hope this (std. ob.). He hit me

3 t'eaᵘ ¢ĕ gaᵘ′¢ai ɴí′etĕ, iᵘ′¢itaⁿ-bájĭ. "Gí¢it égañ-gă," ecé kaⁿb¢égaⁿ. Téqiqti
to kill me he wished even when, he did not deal with the offender for me. Do deal with the offender for him, you say it I hope. Very hard

iñgáxai wᵘ′ágɸa uwíb¢a cu¢éa¢ĕ. Tí¢a¢ájī ɴĭ, waiⁿ′maⁿ¢aⁿ caⁿ′caⁿ iñgáxe
they have done for me the suffering I tell you I send to you You do not send hither if, to steal them from me always he will do it a-

tá-aká Cañ′ge taⁿ′ cuáqtei iⁿ¢iⁿ′¢iⁿ g¢í: ucté tĕ iᵘ′¢itaⁿ-bájī. Ú′ekaⁿ wiⁿ′
gainst me. Horse the (std. ob.) that alone he has brought mine back; rest the he has done nothing for me. Deed one

6 ¢é ɴína akádi, waᵘ′ú ní agí i¢é-ma wábisan′de wateí-naⁿi; éde wá¢itaⁿ-bájī
this he fights about the one who (?). woman water those who go after it holding them down by pressure he violates them nsually; but he does not deal with them as offenders

i¢ádi¢aí aká. Isañ′ga mégaⁿ gáxai, ¢é wábisan′de wateí, ¢itaᵘ′ ćkaⁿb¢a
agent the (sub.). His younger brother likewise does it, this holding them down by pressure *coitio*, to treat him as an offender I wish it for him

¢aⁿ′ja, caⁿ′ ¢itaᵘ′-bájī.
though. yet he does not deal with him.

NOTES.

Mr. Gillingham was one of the two teachers in the agency day school when Dr. Painter was agent. He succeeded Dr. Painter as agent for the Omahas. When this letter was written he was living at St. James, Nebr.

693, 2. tegaⁿ gaxe, *contr. fr.* tĕ egaⁿ gaxe.

692, 13. Iⁿbaxu g¢iⁿ aka, the author. ɖa¢iⁿ naⁿpajĭ ijiñge, *i. e.*, Niⁿdahaⁿ.

693 and 694, 15. t'eaⁿ¢ĕ gaⁿ¢ai. Caⁿtaⁿ-jiñga was assaulted by Taⁿwaⁿ-gaxe jiñga, while the author was at the Omaha Agency. These two men belong to the same Omaha gens.

TRANSLATION.

As you desired Little Wolf to work, he has worked. He has also inclosed his field with a fence. You wished him to work well in this manner, and so has he worked. So has he done, but these Omahas have been constantly doing evil to him. They have pulled the fence to pieces, and have turned horses into his field to devour the crops (against his wishes). And then, as they have never allowed him any damages, he has been always displeased. I earnestly wish that you would send here and aid me with your words. Send to tell the agent! Though I have insisted on it, the agent has never dealt with them as offenders; therefore I am always sad. Therefore I wish you to send here and help me with your words. And as you said, "My friend, keep domestic animals," so have I done; but these men have stolen from me sixty which I had, making an end of them. And subsequently they stole sixty more from me. On two occasions have they killed all my domestic animals (poultry?). My friend, even when I had made a wooden stable they stole my animals from me.

My friend, ƇA₵Iⁿ-naⁿpajĭ's son has stolen my horse. He who is writing this for me, the agent, and the other white people, know the horse. I earnestly desire, my friend, that you would aid me. You should have commanded them to treat him likewise. And then they fought; they wished to kill me. They spoke saucily to me. They wished me to lose my possessions. Therefore they have done nothing but steal from me. All the white people (here) know about me, and how they (the Indians) have stolen from me. Therefore, my friend, I hope that you will tell this (agent) to deal with them as offenders. Even when one hit me and wished to kill me the agent did not deal with him for me. I hope that you will say to him, "Do deal with the offender for the sake of the plaintiff!" I send to tell you how I suffer from the hard treatment which I have endured from the Omahas. If you do not send here (to stop it) the young man will always work against me by stealing my horses, etc., from me. The agent has made the offender restore my horse; but he has done nothing else for me. There is one thing which is done by the one who fights (*i. e.*, Taⁿwaⁿ-gaxe jĭnga). When the women go for water, he usually holds them down and ravishes them; but the agent does not punish the offenders. This man's brother also does it; he, too, ravishes them by holding them down. Though I have wished him (the agent) to deal with the Omaha as an offender, he has not done so.

ƇA₵Iᴺ-NAᴺPAJĬ TO HIS SON, NIᴺDAHAᴺ.

Ƈáɸiⁿ akúdi cí ᵸĭ′jĭ, uqɸĕ′qti gí-gă. Né ᵸĭ′jĭ, úckaⁿ píăjĭ′qti uá‘aⁿsi
To the Pawnees yon reach if, very soon return. You went if, deed very bad I have leaped into

hă, áda^n uqɸĕ′qti wiɲa^n′be ka^n′bɸa hă. ₵ĭ′, uqɸĕ′qti, Tcúza-ɸiñ′ge, ɸisáñ′ga
. therefore very soon I see you I wish . You, very soon, Tcaza-ɸiñge your younger brother

júwagɸe gí-gă. Tcáza-ɸiñ′ge, né tĕ′di úckaⁿ píăjĭ′qti ani^n′ né hă. Níkaci^n′ga 3
with them return. Tcaza-ɸiñge, you went when deed very bad you took away . People

amá bɸúgaɋti íai hă. Wamúskĕ ují kĕ′di ɸagɸíi ka^n′bɸa. Ákihíde
the (pl. sub.) all have spoken . Wheat planted in the yon return (pl.) I wish. Attend to it

wacka^n′ gíi-gă. Waqi^n′ha cuhí ᵸĭ′jĭ, waqi^n′ha uqɸĕ′qti giañ′kiɸí-gă,
try return ye! Paper reaches you when, paper very soon cause to be returning to me,

ɸiji^n′ɸĕ méga^n. ₵éaka iɸádiɸaí aká ha^n′ gɸćba-ɸábɸi^n ja^n′ úckaⁿ t‘a^n′ 6
your elder brother likewise. This one agent the (sub.) night thirty sleep deed to exist (?)

iñgáxai, áda^n i^n′ɸa-májĭ- na^n ca^n′ca^n. Áda^n uqɸĕ′qti ɸagɸíi ka^n′bɸa. Ƈáɸiⁿ
has made for me. therefore I am sad usually always. Therefore very soon you return (pl.) I wish. Pawnee

a::ná ɸa‘ćɸiɸaí ᵸĭ′ctĕ, uqɸĕ′qti uɸá gíɸai-gă. I^nwi^n′ɸa gíɸai-gă.
the (pl. sub.) they have pitied you even if, very soon to tell it be sending back (pl.). To tell me be ye sending back.

NOTES.

695, 1. ɖa¢i^{n} akadi, refers to the Pawnees being settled in a village, "sitting." Had they been traveling, amadi would have been used.

695, 1 and 3. ucka^{n} piäjiqti, etc. See the charge made against Ni^{n}daha^{n} in the preceding letter. The father says that he was punished (for his son's offense).

Ni^{n}daha^{n} is addressed in lines 1 and 2; Teaza ¢iñge, in lines 2, 3, and 4; and Ni^{n}daha^{n} from line 5 to the end.

TRANSLATION.

If you have reached the Pawnee settlement, return very soon. After your departure I got into great trouble; therefore I wish to see you very soon. You, Teaza-¢iñge, return very soon with your younger brothers! Teaza-¢iñge, when you went, you took away a very bad deed (*sic*). All the people have spoken of it. I wish you to return in time for the sowing of the wheat. Make an effort to return and attend to it! When the letter reaches you, send one to me very quickly. (I speak to you. Ni^{n}daha^{n}) as well as your elder brother. This agent has made trouble for me for thirty days; therefore I am sad all the time. So I wish you to return very soon. Even if the Pawnees have pitied you, send back very soon to tell (about your return). Send back to tell me!

MA^{N}TCU-NA^{N}BA TO WIYAKOI^{N}.

ɻa^{n}ckáha, íu¢a dáda^{n}ctĕ a^{n}¢iñ′ge. Ca$^{n′}$ a^{n}wa$^{n′}$qpani, ɻa^{n}ckáha.
Sister's son, news whatever I have none. Still I am poor, sister's son.

A^{n}cta$^{n′}$be tĕ ca^{n}ca$^{n′}$(qtia$^{n′}$i. Ta$^{n′}$wa^{n}g¢a^{n}ctí năn′de i¢ágisa-májĭ añ′ga^{n}.
You saw me the it has always continued so. Nation too heart I am uneasy about my own I am so.

3 Waqpáni b¢i$^{n′}$. Áda^{n} mugćädi wiɻa$^{n′}$bai xpĭ, újawa ckáxai agísi¢e, năn′de
Poor I am. Therefore last summer I saw you when. abundance (*or* pleasure) you made I remember, heart

i$^{n′}$uda^{n}-na^{n}-ma$^{n′}$.
it is very good for me.

Hau. A$^{n′}$pa^{n}-wada$^{n′}$be ¢iñkć Ihañ′kta^{n}wi$^{n′}$ amádi ĕdí ¢iñkći^{n}té
He who sits looking at the Elk (pl.) Yankton at the (pl.) there he sits whether

6 i^{n}wi$^{n′}$¢ íɕa-gă. Ma$^{n′}$ze-na$^{n′}$p'i^{n} isañ′ga, má¢adi Uma$^{n′}$handi tí hă, é
send hither to tell me. Iron Necklace his younger brother, last winter to the Omahas came . that

áwake. Pañ′ka d'úba gí-bi aí, éde ceta$^{n′}$ agí-bajĭi. C'úde-gáxe ijáje
I mean him. Ponka some that they are returning they say, but so far they are not returning. Smoke Maker his name

a¢i$^{n′}$, ɻañgáqti íepaha$^{n′}$i. Uma$^{n′}$ha^{n} d'úba Pañ′kaɻa a¢aí, i$^{n′}$ta^{n} a$^{n′}$ba-waqúbe
he has, very great you know him. Omaha some to the Ponkas went, now my mysterious day (week)

9 sáta^{n} a¢aí. C'eta$^{n′}$ añgú a^{n}ná'a^{n}-báji Uma$^{n′}$ha^{n} amá ¢éama ca$^{n′}$
five have gone. So far we we have not heard. Omaha the (pl. sub.) these in fact

aⁿwaⁿ′waꞑa aɕaí wéđahaⁿ-májĭ. Caⁿ′ úkie aɕá-bájĭ, cí ꞑé uné ctī aɕá-bájĭ.
whether they have gone I do not know about them. And to talk to them they did not go, and to hunt buffalo too they did not go.

Waɕítaⁿ ugíne aɕaí, wáqe amádi. Áhigi t'ai níaciⁿ′ga. Gáɕaⁿ waqiⁿ′ha,
Work to seek their own have gone. white people among them. Many have died people. That (ev ob.) paper,

ꞑaⁿckáha, níze ꞏ́ĭ, uqɕé′qtci iaṅ′kiɕá-gā. Ki Aⁿ′paⁿ-wadaⁿ′be ɕiñké é′dedí 3
sister's son, you receive it when, very soon send to me. And He who sits looking at the Elk (pl.) he is there

ꞏ́ĭ, iⁿwiⁿ′ɕa giɕa-gā, wanaⁿ′qɕiⁿqti. Wigáqɕaⁿ aká éɕai. Íuɕa jiⁿjiṅ′ga
if, to tell me send back, very hastily. My wife the (sub.) has him for a relation. News small ones of various kinds

ɕat'aⁿ′ ꞏ́ĭ′, iⁿwiⁿ′ɕa giɕa-gā. Cuhɕá-majĭ ꞏ́ĭ′, wigáqɕaⁿ cuɕé taté. Cuɕé
you have if, to tell me send back. I do not go to you if, my wife shall go to you. To go to you

gaⁿɕ égaⁿ, íwimáxe cuɕéaɕě. Caⁿ′ íuɕa ɕiñgě′qti égaⁿ, iⁿ′taⁿ waqiⁿ′ha 6
as she desires it, I ask you a question I send to you. And news there is none at all as, now paper

cuɕéaɕě.
I send to you.

NOTES.

696, 2. năndě iɕagisa-majĭ añgaⁿ. *Without* añgaⁿ, the phrase would mean, "I am uneasy about my own nation." Used *with* añgaⁿ, it refers to the pleasure which he would feel if the Omahas gave many horses and other presents to their Yankton visitors. Waqpani bɕiⁿ, used (*fide* W.) as well as aⁿwaⁿqpani (see line 1).

696, 3. Adaⁿ ugeädi wiꞑaⁿbai ꞏ́ĭ, etc. ꞏ́ĭ generally has a future reference, but it can refer to the past. A fuller reading is, Ádaⁿ ugéädi wiꞑaⁿ′bai tĕ′di, újawa ckáxai tĕ agísiɕě tĕ′, năn′de iⁿ′ndaⁿ-naⁿ-maⁿ′ (W.).

696, 5. ɕiñkéiⁿte, *contr. fr.* ɕiñké éiⁿte. So gaⁿɕ′égaⁿ, *for* gaⁿ′ɕa égaⁿ, in line **697**, 6.

TRANSLATION.

Sister's son, I have no news at all! Sister's son, I am poor. It has ever been with me as you saw me. I can not be made glad by the generosity of my own nation. I am poor; I feel glad when I think of the abundance of good things which you made when I saw you last summer.

Send and tell me whether He-who-sits-looking-at-the-elk is with the Yanktons. I refer to the younger brother of Iron Necklace, who came here to the Omahas last winter. It is said that some Ponkas are coming back, but they have not yet come. One, whom you know very well, is named Smoke Maker. It has now been five weeks since some Omahas went to the Ponkas. We have not yet heard about (the arrival of the party?). I do not know positively whither these Omahas went. They did not go to pay a friendly visit, nor did they go to hunt the buffalo. They went to seek work among the white people. Many Indians have died. Sister's son, when you receive that letter, send to me very soon. Send back to tell me very hastily whether He-who-sits-looking-at-the-elk is there. My wife has him for a kinsman. If you have small news items of different kinds, send back and tell me. If I do not go to you, my wife shall go. I send to ask you a question, because she wishes to go to you. There is hardly any news at all (when) I send you this letter.

ĻAÑGA-GAXE TO ICTA-MA^{N}O̧E.

Waqi$^{n'}$ha ɬácīqti égа^{n} cuɸéwikiɸe′ híăjĭ ɬĭ′ctĕ, wágazu gáxa-gă.
Paper a very long time ago I caused to be taken to you it has not reached there even if, straight make it.

Ciñ′gajiñ′ga ɸíɲa nié ɸiñgé ɬī, awána‘a^{n} ka$^{n'}$bɸa. E‘a$^{n'}$ ma^{n}ni$^{n'}$ tĕ úda^{n}qti
Child your have no pain if, I hear about them I wish. How you walk the very good

3 ma^{n}ni$^{n'}$ winá‘a^{n} ka$^{n'}$bɸa. Pañ′kaɲa waqi$^{n'}$ha ɸiñké é ɸéɸaɸĕ ă. Pañ′kaɲa
you walk I hear it about you I wish. To the Ponkas paper the (cv. ob.) that have you sent it ! To the Ponkas

waqi$^{n'}$ha ɸa^{n} é ɸea$^{n'}$ɸakiɸé tĕ, íe edaí tĕ wágazu i^{n}wi$^{n'}$ɸa gíɸa-gă.
paper the (cv. ob.) that you have sent it away the, words what they said the straight you tell me send back.

Awána‘a^{n} ka$^{n'}$bɸa, Pañ′ka, wíctī. Ta$^{n'}$wa^{n}gɸa^{n} naũkáčĕ, úcka^{n} e‘a$^{n'}$ wágazu
I hear about you I wish, Ponkas, I, too. Nation ye who are. deed how straight

6 winá‘a^{n} ka$^{n'}$bɸa. Cáa^{n} ɸéama i$^{n'}$tca^{n} gɸébahíwi^{n} na$^{n'}$ba atí-biamá. Atí
I hear about you I wish. Dakota these now two hundred have come it is said. They come

étea$^{n'}$ tá ama. A^{n}báɸe atí taité. Ĕ′ɲa wa‘újiñga ɸiñké agína‘a^{n} ka$^{n'}$bɸa,
will, at some future time. To-day they shall surely come. There old woman the one who I hear about her, my own I wish.

écti nié ɸiñgé ɬī. Mi$^{n'}$-a^{n}bá-ɸi^{n} áwake. Écti újiñga (I^{n}bɸítu) ciñ′gajiñ′ga
she, too has no pain it. Moon Moving by Day I mean her. She, too boy Blackbird child

9 eɲá ɸañká awána‘a^{n} ka$^{n'}$bɸa, nié ɸiñgé ɬī. Wa‘ú gɸă$^{n'}$ ɸiñké aná‘a^{n} ka$^{n'}$bɸa,
her (?) the ones who I hear about them I wish, has no pain if. Woman the one whom he has married I hear about her I wish,

écti nié ɸiñgé ɬī. Índáda^{n} wakéga ctĕ a^{n}ɸiñ′ge, nié a^{n}ɸiñ′gĕqti hă′. Ψéama
she, too has no pain if. What sick soever I have none, pain I have none at all . These

ta$^{n'}$wa^{n}gɸa$^{n'}$ amá u‘ágɸa tcábai. Gaqɸa$^{n'}$ u‘éɸai bɸúga, ta$^{n'}$wa^{n}gɸa$^{z'}$.
nation the (pl. anh.) suffer exceedingly. Migrating have scattered all, nation.

12 Iɸádiɸaí aká ma$^{n'}$zĕskă wa‘í-bájĭ. Waqi$^{n'}$ha cuhí tĕ níze ɬĭ, uqɸĕ′tqci
Agent tho (anh.) money has not given to them. Paper reaches you the you receive it when, very soon

ia$^{n'}$ɸakiɸé te. Ψiɲa$^{n'}$ etí ɸiíga^{n} edábe nié ɸiñgé ɬī, awána‘a^{n} ka$^{n'}$bɸa.
you will send it to me. Your grandmother too your grandfather also (more than two) have no pain if. I hear about them I wish.

Han. Índáda^{n} wanágɸe wajiñ′ga, kúkusí etī uhíwaɸaí gíck uhíwaɸá-gă.
What domestic animal bird. hog too they raise them quickly raise them!

15 Maja$^{n'}$ ɸa^{n} méädi níunbe ákihíde ɸiɲúba-gă. Waqtá da$^{n'}$ctĕ gíck újĭ ɬĭ,
Land the last spring you plowed attending to it plow it! Fruit (or vegetable) whatever is quickly planted if,

waɸíta^{n} úda^{n} hă. Waɸíta^{n} úda^{n}qtia$^{n'}$. Ca′ñ′ge da$^{n'}$ctĕ wáni^{n} ɬī, ga$^{n'}$ gicka$^{n'}$qti
to work good Work (as) very good. Horse soever you have them if, so very quickly

waɸítaⁿwákiɸá-gă, maja$^{n'}$ ɸan'di. Cañ'ge-ma ɸihá ɮa ɸéwaɸájĭ-gă, gaqé
cause them to work, land on the. The horses do not give them to any one that comes along, aside

ɸéwaɸájĭ-gă. I$^{n'}$taⁿ waɸítaⁿ tĕ e-na$^{n'}$ údaⁿ, gátĕgaⁿ$^{'}$ uwíbɸá cuɸéaɸĕ. Ca$^{n'}$
do not send them. Now work the that only good, in that manner I tell you I send to you. And

wabágɸeze níze ɻĭ, íe údaⁿqtia$^{n'}$ uqɸĕ'qtci ia$^{n'}$ɸakiɸé te. 3
letter you receive it when, word very good very soon you send hither by some one will.

NOTES.

698, 3. waqiⁿha ɸiñke, *i. e.*, waqiⁿha ɸaⁿ. Naña. in ʟɔiwere, stands for both ɸiñke and ɸaⁿ, in ʧegiha, as the *sitting* and the *curvilinear* are undifferentiated in the former language.

698, 6 and 7. Ati eteaⁿ taama, a parenthetical expression.

698, 8. I^{n}bɸitu, parenthetical, the Omaha notation of the Oto Iđriⁿqtu.

698, 9. Waʻu gɸăⁿ$^{'}$ ɸiñke, etc. Amended thus: Waʻú gɸăⁿ$^{'}$ ɸiñké nié ɸiũgé ɻĭ, anáʻaⁿ kaⁿ$^{'}$bɸa, *I wish to hear whether the woman whom he has married is well* (W.)

698, 11. taⁿwaⁿgɸaⁿ ama and taⁿwaⁿgɸaⁿ, the Omaha people.

TRANSLATION.

Even if the letter which I sent you a very long time ago has not reached there, act fairly! I wish to hear whether your child is well. I wish to hear how you are, whether you are doing well. Have you sent the letter to the Ponkas? Send back and tell me just what words they say in reply to the letter which you sent them. I, too, wish to hear about the Ponkas. O ye gentes, I wish to hear just how you are getting along. It is said that two hundred of these Dakotas have now come. (If they have not arrived, they will come at some future time.) They shall come to-day. I wish to hear about the old woman, my relation, who is there, whether she is well. I mean Miⁿ-aⁿba-ɸiⁿ. I wish to hear about the children of her son, Blackbird. Are they well? I wish to hear about the woman whom he has married. Is she well? I have no sickness whatever; I am without any disease. These Omaha gentes have suffered exceedingly. All the nation has scattered; the people have removed. The agent has not given them money.

When the letter reaches you please send me one very soon. I wish to hear whether your grandparents are well.

Whatever domestic animals, birds, and hogs the white men raise, do you raise quickly! Cultivate the land carefully which you cultivated last spring. It is good work to plant vegetables quickly. Work is very good. If you have horses make them work the land very quickly. Do not give away the horses to anybody that comes along. Do not send them off to another land. I send to you to tell you that work is now the only good thing. When you receive the letter please send me very good words speedily.

¿ENUGA-WAJĬˣ TO WAJĬˣSKĀ, AN OTO.

Íe djúbaqtci wabágɸeze wíđaxe cuɸćaɸĕ. Caⁿ′ úckaⁿ e‘aⁿ′ ɤ̨ī, winá‘aⁿ
Word very few letter I make to you I send to you. And deed how if, I hear from you

kaⁿ′bɸa. Wíctī údaⁿqti anáji° ɸćɸu. Cĕ′ɻa nugćädi cupí tĕ′di íe wiⁿ′ wi‘í
I wish. I too very good I stand Lere. Yonder last summer I reached you when word one I gave you

3 pí ćskaⁿ bɸćgaⁿ. Eátaⁿ ɸatíäijĭ. Cĕ′ɻa Gahíge-wadáɸiñge cuhí teɸan′di íe
I was there I thought that. Why you have not come. Yonder Saucy Chief reached you in the past word

wi′ⁿ′ iⁿ′ɸiⁿ gɸí. Edádaⁿ tĕ wiwíɻa gaⁿ′ wíbaⁿ gaⁿ′ aⁿ′ba áakihídēqti agɸiⁿ′.
one he brought back to me. What the my as I called you as day I watched it very closely I sat.

Kī Gahíge-wadáɸiñge íe wiⁿ′ aɸiⁿ′ gɸí: íhuɸají′qti ɸatí ɤ̨ī, iⁿ′udaⁿqti-maⁿ′ tĕ.
And Saucy Chief word one brought it back: you did not consult me at all you had come if, it would have been good for me.

6 Kī aⁿ′ba wíbɸade tĕ ákihaⁿ hí ćgaⁿ, ɸatíäijĭ tĕ hă. Caⁿ′ ɸihaⁿ′ ɸiádi ccćna
And day I mentioned to you the beyood reached as, you did not come . And your mother your father those only

awásiɸĕ-maⁿ-maⁿ′, iⁿ′udaⁿ′qti-maⁿ′. Caⁿ′ edádaⁿ wi‘í tĕ ɸatíäiji tĕ (iɸáćpagɸa
I remember them usually I do, it (is) very good for me. Now what I gave you the you did not come you hesitated on account of it

cíäjĭ tĕ), iⁿ′ɸa-májĭ tcábe. Aⁿ′cte ɸí iⁿɸiⁿ′ɸa‘iñge gaⁿ. Kī edádaⁿ aⁿɸá‘iä′jĭ
you were not coming, I am sad very. As if you you despised mine so. And what you did not give me

9 tĕ iɸáćpagɸa cíäjĭ tĕ. Kī cĕ′ɻa cupí tĕ′di edádaⁿctĕ aɤ̨íđaxa-májĭ,
the you hesitated on account of it you were not coming And yonder I reached you when whatsoever I did not make for myself,

wabɸítaⁿ-májĭ. Kī agɸí ɤ̨ī, wabɸítaⁿ-qti-maⁿ′. Caⁿ′ wamúskĕ, mú ctī,
I did not work. And I have returned when, I have worked very hard. And wheat, potato too,

wahába ctī, aūgújii. ćgaⁿ ɸaɤ̨íckaxe kaⁿbɸćgaⁿ. Majaⁿ′ ɸan′di waɤ̨ígɸitaⁿ
corn too, we have planted, so you do for yourself I hope. Land in the to work for himself

12 údaⁿqtiaⁿ′i. Majaⁿ′ ɸan′di wćɸigɸaⁿ gáxa-gă. Níkaci′ⁿga waɤ̨ígɸitaⁿ ctaⁿ′he
is very good. Land in the mind make it. Person works for himself you see him

ɤ̨ī, “Ųć ɸćgimaⁿ tá miñke,” eɸćgañ-gă. Kī ć údaⁿ ebɸćgaⁿ, majaⁿ′ ɸan′di
when, This I do this I will, think that! And that good I think that, land in the

waɤ̨ígɸitaⁿ tĕ. Ć‘éna uwíbɸa cuɸćaɸĕ. Wabágɸeze iⁿɸćnai ćgaⁿ, cuɸćaɸĕ.
to work for himself the. Enough I tell you I send to you. Letter you (pl.?) have begged of me as, I send it to you

15 Éskana enćgaⁿ ɤ̨ī, íe dádaⁿctĕ winá‘aⁿ kaⁿbɸćgaⁿ, íe údaⁿqti. Nugćädi
Oh that you think that it, word whatsoever I hear from you I hope, word very good. Last summer

pí tĕ′di dúba jaⁿ′ ɤ̨ī agɸí.
I was there when four sleep when I came back.

NOTES.

Lenuga-waji^{n}—see **651**.

700, 5. ihu¢ajiqti ¢ati xi^{n} i^{n}uda^{n}-qti-ma^{n} te, explained thus by L.: *I would have been very glad if you had come without consulting (or heeding) Saucy Chief at all.*

700, 7 and 8. i¢acpag¢a ciäji tĕ, parenthetical and explanatory: we can read either "edada^{e} wi·i tĕ i¢acpag¢a ciäji tĕ i^{n}¢a-maji tcabe," or "edada^{n} wi·i tĕ ¢atiäji tĕ i^{n}¢a-maji tcabe." The former can be rendered thus: *I am much displeased because you hesitated about coming on account of* (your having given me nothing in advance of) *what I gave you.* (See line 9.) The latter is plain: *I am much displeased because you did not come when I gave you something.*

TRANSLATION.

I send you a letter of a very few words. I wish to hear from you how matters are. I, for my part, am doing very well in this place. I thought that when I went to see you last summer I went to give you one piece of advice. Why have you not come? When Saucy Chief returned from his visit to you he brought me one word (from you?). I invited you to come as I had something, and so I watched the days very closely, expecting your arrival. And Saucy Chief brought back one word: I would have been very glad if you had come without consulting him at all! And when the time had gone beyond the day which I mentioned to you you had not come. I remember your father and mother from time to time with pleasure. But I am much displeased because you did not come when I offered to give you something. It was as if you despised my possessions (which I intended giving you after your arrival). You did not come because you held back on account of your having given me nothing (when I was there). And when I reached yonder where you are I had made nothing at all for myself, I had done no work. But since my return home I have been working very hard. We have planted corn and potatoes, and have sowed wheat, and I hope that you may do likewise. It is very good to work for one's self in the land. Come to some decision with regard to the land. When you see a man working for himself think, "I will do thus." I think that it is good for one to work the land for himself. I have told you enough. I send you a letter because you begged one of me. If you think thus (*i. e.*, wish to do as I have advised), I would like to hear from you any good words whatever. When I was with you last summer I returned here in four days.

MA^{N}TCU-NA^{N}BA TO WIYAKOI^{N}.

Ła^{n}ckáha,	íe	¢íta	tĕ	ana'a^{n}	hă.	A^{n}wa$^{n'}$¢akié		tí¢a¢ĕ	tĕ	i$^{n'}$¢ĕqti-ma$^{n'}$			
Sister's son,	word	your	the	I have heard it	.	You speak to me		you have sent hither	the	I am very glad			
hă	"Negíha,	winégi	mégan,"	ecé	tĕ	a^{n}¢ágahan$^{n'}$qti		hă,	éde	níkaci$^{n'}$ga-ma			
.	Mother's brother,	my mother's brother	likewise,	you said that	the	you prayed to me earnestly	most	.	but	the people			
¢i'úde	héga-báji	ă,	i^{n}c'áge-	na^{n}	uctaí.	Kĭ Pañ'kaxá		ctī	áiá¢ai	hă,	Łá¢i^{n}á¢a		3
have abandoned the place	very	!	old man	only	they remain.	And to the Ponkas	too	they have gone		.	to the Pawnees		
ctī	áiá¢ai	hă,	Wa¢útadaxá	ctī	áiá¢ai	hă,	mé'ha	ctī	ga'ú	a¢aí.	Áda^{n}		
too	they have gone	.	to the Otos	too	they have gone	.	spring hides	too	to scrape	they went.	Therefore		

iⁿe'áge-naⁿ nctaí. Íɸae teɸaⁿ′ bɸí'a taté ebɸégaⁿ. Údaⁿ đáxe bɸí'a taté
old man only are left. What you mentioned formerly I shall surely fail I think that. Good I do it I shall surely fail

ebɸégaⁿ. Aɮíqibɸa níaciⁿ′ga ɸi'údai égaⁿ úkizáqti atíi, ádaⁿ, ɟaⁿckáha,
I think that. I hesitate on account of probable failure person scarce as not at home at all they have come, therefore sister's son,

3 ɸináqtci ɸikáge mégaⁿ, iⁿ′udaⁿ ckáxe- naⁿ′′i ádaⁿ awáckaⁿqti taté.
you only your friend likewise, good for me you make it usually therefore I make a great effort shall.

Bɸí'a taté ɸaⁿ′ja caⁿ′ aⁿɸaⁿ′ɸacigájĭ-gă. ɸikáge mégaⁿ, caⁿ′ bɸí'aqti ɸaná'aⁿi
I shall fail though still do not speak against me on account of it! Your friend likewise, still I fail altogether you (pl.) hear it

ctéctĕwaⁿ′ ɸá'eañ′giɸái-gā. Taⁿ′waⁿgɸaⁿ′ waqpáɸiⁿ tĕ áhigi nwíbɸa éĕ hă
even if pity (ye) me! Nation poor the much I have told you that is it

6 bɸí'a tĕ. Cĭ waiⁿ′ tĕ iⁿ′t'aⁿi ɸaⁿ′ awá'i etéde aⁿɸiñ′ge hā Maⁿ′zĕskă′ ctĭ
I fail the. And robe the I had it the I should have given to them, but I have none . Money too

bɸíza-májĭ. Kĭ níkaciⁿ′ga-ma, qtáwiɸaí hégа-májĭ. Dádaⁿ wi'í-májĭ taté
I have not received. And the people. I love you (pl.) very much. What I shall not give to you

iⁿ′ɸa-májĭ hă. Íwit'ábɸai-májĭ. Ataⁿ′ aⁿníɲai tĕ cetaⁿ′ eañ′kiɸai caⁿcaⁿ′
I am sad . I do not hate you (pl.). How long we live the so long we have each other as kindred always

9 taté. ɸí cañ′ge t'aⁿ′ amá gazaⁿ′ ɸanáǰiⁿ, ádaⁿ waɸíqpaɸiⁿ ctéctĕwaⁿ′jĭ
shall. You those who have many horses among you stand, therefore you are poor not by any means

hă. Édе wí, cañ′ge ɸiñgéädí′qti anáǰiⁿ. Bɸúga ɸútaⁿqti nwíbɸa.
. But I just where there are no horses I stand. All very straight I tell you.

Níkagáhi naŋkácĕ, wanáce ɸiɸíɲa ɸañká, níkagáhi ijiñ′ge naŋkácĕ, cī
Ye who are chiefs, soldier your they who are, chief his son ye who are. again

12 níkagáhi ijañ′ge-macĕ′ ctí, aⁿwaⁿ′qpaɸiⁿ égaⁿ caⁿ′ ɸá'eaⁿ′ɸaɸĕ te wíbɸahaⁿ′
chief ye who are their daughters too, I am poor as still you pity me the I pray to you

cuɸéaɸĕ. Aⁿwaⁿ′qpaɸiⁿ tĕ caⁿca′′-qti-maⁿ′, ádaⁿ ɸe-má níkaciⁿ′ga-ma
I send to you. I am poor the I am continually, therefore these the people

ti-má iɸágaskaⁿ′bɸe ctéctĕwaⁿ′ caⁿ′ wábɸi'a taté ebɸégaⁿ. Wíbɸahaⁿ′ tĕ
those who have come I make the experiment notwithstanding still I shall fail in regard to them I think that. I pray to you the

15 céna hă. Sindé-gɸecká čledí géiⁿté uɸíkie te iⁿwiⁿ′ɸ íɸa-gă. Waqiⁿ′ha
enough . Spotted Tail whether they (in pl.) are there has spoken to you the to tell me send hither. Paper

ɸaⁿ bɸízĕ hă, tíɸaɸĕ. Miⁿ′ɸumaⁿ′ci waɸátĕ hí tĕ′di bɸízĕ hă.
the ob. I have received it . you have sent it hither. Noon meal arrived there when I received it .

NOTES.

701, 2. The idea is, "You have appealed to me so strongly that I can not refuse you, when you address me as your mother's brother. Yet I do not see how I can do anything for you."

702, 1. aⁿɸaⁿɸacigajĭ-gă, *fr.* iɸacige. Changed by W. to aⁿɸaⁿɸaciäjĭ-gă (*fr.* iɸaci), *Do not talk against me because I give you no food!* Amended by G. thus: Aⁿɸaⁿɸaciäjĭ

kaⁿbᵭegaⁿ, *I hope that you will not talk against me*, etc. Uᵭacige still has a *personal* reference, and it is very probable that such a use of ᵭacige *and* iᵭacige may yet be found.

702, 6. waiⁿ tĕ iⁿtᶜaⁿi ᵭaⁿ awaᶜi etede aⁿᵭiñge hă. The use of "tĕ" is puzzling. W. suggests this: Waiⁿ iⁿtᶜaⁿi ᵭaⁿ ena ctectĕwaⁿ awaᶜi etede, aⁿᵭiñge gaⁿ ectĕwaⁿ (*or* ectĕwaⁿ aⁿᵭiñge gaⁿ) bᵭiᶜa tate ebᵭegaⁿ, *I ought to give them even my only robe, but I have none, so I think that must fail* (to do as they wish). G. reads, Cĭ waiⁿ iⁿtᶜaⁿi ᵭaⁿ awaᶜi etedegaⁿ, aⁿᵭiñge hă, adaⁿ bᵭiᶜa tate ebᵭegaⁿ, *I should have given them my robe, but I have none, therefore I think that I shall fail.*

702, 8 and 9. eañkiᵭai caⁿcaⁿ tate, archaic, *fide* G., for eañkiᵭĕ caⁿcaⁿ taite, which si the modern expression, the change to the pl. being made now in the future sign, rather than in the verb itself.

TRANSLATION.

Sister's son, I have heard your words. I am delighted at your sending to speak to me. As you have said, "Mother's brother, and you, O mother's brother," you have petitioned to me most earnestly; but the people have left the place almost destitute of inhabitants; only the old men remain. Some have gone to the Ponkas, others to the Pawnees, and others to the Otos. Some have gone to dress spring hides. Therefore only the old men are left here. I think that I shall be unable to do what you have mentioned. I think that I shall fail to do what is good. (If) they come when no one is at home, when the people are scarce, I hesitate on account of probable failure; therefore, O sister's son, I shall make a great effort, because you and your friend alone have generally treated me kindly. Though I shall fail, still do not speak against me on account of it! I appeal to you and your friend; even if you hear that I have failed altogether, pity me! I have told you often that the nation is poor; that is the cause of my failure. I should have given them my robe, but I have none. Besides, I have not received any money. I love your people much. I am sad because I shall not give you anything. I do not hate you. As long as we both shall live shall we regard each other as kindred! You are among those who have plenty of horses; therefore you are far from being poor. But I dwell just where there are no horses. I have told you all very particularly. O ye chiefs—(I include) your policemen (too), ye sons and daughters of chiefs—as I am poor I send and petition to you to pity me! My poverty continues, therefore I am sure that I shall fail to do anything for these Indians who have come, even if I make the experiment. I have petitioned to you enough. Send and tell me whether Spotted Tail's people have spoken to you about the place where they are. I have received the letter which you sent. I received it at dinner time.

CAÑGE-SKÁ TO BATTISTE, THE PAWNEE INTERPRETER.

Ca$^{n'}$ cé níkaci$^{n'}$ga éɸĕ wíɻaqti cuɸaí hă. Kĭ iéskă niñké níkagáhi
Now that person kins-man my real have gone to you . And inter-preter you who are chief

cénaⁿba ɸa'éwaɸáɸĕ kaⁿbɸégaⁿ. Ca$^{n'}$ maja$^{n'}$ ɸa$^{n'}$ wéahíde ɸa$^{n'}$ja, waqpáni
those two only you pity them I hope. And land the ob. distant though, poor

3 égaⁿ ɸidaⁿ$^{'}$be cuɸaí. Năn'de gíudaⁿqti wackáxe ka$^{n'}$bɸa. Uáwaɸaɻaⁿ$^{'}$i
as to see you have gone to you. Heart very good you make them I wish. You and us

kaⁿ$^{'}$bɸa. Kĭ gátĕ áji wí$^{n'}$ uwíbɸa. Umaⁿ$^{'}$haⁿ iɻan'ge aká edádaⁿ aⁿ$^{'}$ɸa
I wish. And that an-other one I tell you. Omaha his sister the (sub.) what be aban-doned

ɸé gĕ wi$^{n'}$ giɻaⁿ$^{'}$ɸai, áda^{n} ɸíɸahaⁿ cuɸéɸai hă. Wi$^{n'}$ ɸa'í ɻĭ, Umaⁿ$^{'}$haⁿ-má
he went the (pl. in ob.) one wishes her own, there-fore to pray to you she sends to you . One you give her if, the Omahas

6 aɸi$^{n'}$ wáɸací tai. Kĭ Kucáca ihaⁿ$^{'}$ éɸaⁿba úwagiɸá-gă hă. Kĭ e'a$^{n'}$
to keep it yon will employ them. And Kucaca his mother she ton tell it to them ! And how

ɻĭ'ctĕ, Kucáca waqiⁿ$^{'}$ha wi$^{n'}$ giañ'kiɸe té hă. Wágazu iⁿwiⁿ$^{'}$ɸa éⁱⁿte.
even if, Kucaca paper one he will send back to me . Straight to tell me whether.

Kĭ cé níkaci$^{n'}$ga éɸĕ wiwíɻa cuhí ɻĭ, e'a$^{n'}$ cuhí éⁱⁿte awáginá'aⁿ
And that person kins-man my reach you if, how reach you whether I hear about them my own

9 kaⁿ$^{'}$bɸa. Waqiⁿ$^{'}$ha iaⁿ$^{'}$ɸakiɸé kaⁿ$^{'}$bɸa.
I wish. Paper you send hither to me I wish.

NOTES.

704, 3. uawaɸaɻaⁿi, from úwaɻaⁿ. *See* uiɻaⁿ *and* uwagiɻaⁿ in the Dictionary.
704, 4. Umaⁿhaⁿ, *i. e.*, Sida maⁿɸiⁿ, who died among the Pawnees.

TRANSLATION.

Now, those men, my near kinsmen, have gone to you. I hope that you, the interpreter, and chiefs will pity them. Though the land is distant, they have gone to see you because they are poor. I hope that you will treat them kindly and make them very glad. I wish you to help us. And I will tell you about another matter. The sister of the Omaha (who died among the Pawnees) wishes to have one of the things which he left when he departed, therefore she sends to you to petition to you. If you give her one, please ask the (visiting) Omahas to keep it for her. Tell Kucaca and his mother. And Kucaca will please send back to me a letter, telling me how they are. Perhaps he will tell me correctly. And when those Indians, my relations, reach you, I wish to hear about them, and how they reach you. I wish you to send me a letter.

WAJIÑGA-SABĔ TO BATTISTE DEROIN AND KE-ɣREǴE.

Caⁿ′ Wáɸutáda amá majaⁿ′ mactć kĕ′ɟa gaqɸaⁿ′ ɸé gaⁿ′ɸai ɣī′ctĕ,
And Oto the (pl. sub.) land warm to the (ob.) migrate to go they wish even if,

iⁿwiⁿ′ɸ íɸa-gă. Cī ɸájī gaⁿ′ɸa-bájī ɣī′ctĕ, ɸútaⁿ iⁿwiⁿ′ɸ íɸa-gă.
to tell me send hither. Again not to go they do not wish even if, straight to tell me send hither.

NOTES.

Wajiñga-sabĕ, Black Bird, is an Omaha, grandson of the celebrated chief of that name. Ke-ɣreǴe, Spotted Turtle, is an Oto chief.

705, 2. ɸajī gaⁿɸa-bajī is a mistake. It should be either ɸé gaⁿ′ɸa-bájī, literally, *they-do-not-wish to-go*, or ɸá-bajī gaⁿ′ɸai, literally, *they-wish not-to-go*.

TRANSLATION.

Send me word whether the Otos wish to migrate to the Indian Territory, or whether they do not wish to go.

UNAJIⁿ-SKĂ TO GAHIGE.

Gaⁿ′ agɸíi hă. Umáhamádi agɸí égaⁿ ɸá‘eaⁿ′ɸai égaⁿ iñ′kaⁿ-naⁿ′i. 3
Just I have returned . To the Omahas I have returned as they pity me as they have condoled with me as a rule.

Djó ɸiñkĕ′di agɸí égaⁿ, ĕ′di anájiⁿ hă. Waɸátĕ údaⁿɋti bɸáte aⁿ′ɸĕɋtci
Joe to him who I have returned as there I stand . Food very good I eat it very gently

aⁿ′ɸiⁿ. Cćama Caaⁿ′ amá atí-biamá. Húɲaũga amádi atí-biamá. Cetaⁿ′
he keeps me. Those Dakota the (pl. sub.) have come, it is said. Winnebago to the (pl.) have come, it is said. So far

waɲaⁿ′ba-máji. Gasáni ctćctĕ waɲaⁿ′be tá miñke. U‘ágɸaɋti-égaⁿ agɸí hă 6
I have not seen them. To-morrow or (some day) thereafter I see them will I who. I suffered greatly I have come .

Kī cañ′ge-má ctī ujćɸai égaⁿ, cetaⁿ′ gacíbe agɸá-máji hă Uáwakić tĕ
And the horses too are tired as, so far outside I have not gone back . I talk to them the (act)

ctī cetaⁿ′-naⁿ aⁿɸaⁿ′bɸaⁿ-ctĕwaⁿ-máji. Caⁿ′ ɸćɸu agɸí tĕ íɸpahaⁿ tai-égaⁿ,
too so far only I am far from having enough of it. And here I have returned the you (pl., know it in order that (pl.),

uwíbɸa cuɸćaɸai hă. Caⁿ majaⁿ′ ɸćɸu agɸí tĕ iⁿ′ctĕ nyú iⁿ′udaⁿ′ɋti égaⁿ 9
I tell you I send to you (pl.) . And land here I have returned the merely to breathe is very good for me

hă. Caⁿ pahañ′ga aⁿwaⁿ′daⁿbaí gĕ égaⁿ caⁿcaⁿ′ɋti gɸíⁿ′ amá hă. Kī
. And before we saw them the (pl. in. ob.) so continually are sitting . And

wamúskĕ ctĭ bɸúga ugíji amégaⁿ, údaⁿqti gɸiⁿ′ amá hă. Caⁿ e‘aⁿ′ ɸé
wheat too all as they have planted their own, very good they are sitting . And how this

maⁿbɸiⁿ′ tĕ gaⁿ′ wisíɸai maⁿbɸiⁿ′. Caⁿ ɸéɸu agɸí tĕ ɸéama wáqe amá
I walk the at any rate I remember you (pl.) I walk. And here I returned the these white people the (pl. sub.)

3 údaⁿqti waɻaⁿ′be hă. Caⁿ úckaⁿ wabɸípi-májĭ dí aⁿckáxe teɸaⁿ′ja, anígɻa
very good I see them . And deed I did them (?) wrong I was returning you made (=reckoned) me although, in the past, I live

kaⁿbɸégaⁿ, égimaⁿ hă. Caⁿ umaⁿ′ɸiñka ánactétctĕ anígɻa kaⁿbɸegaⁿ, aaⁿ′he:
I hoped, I did that . And season how many soever I live I hoped, I fled:

wakéga tĕ naⁿ′ape hă. Céama wáɔniⁿ ɸanájiⁿ-ma ɸa‘éwaɸaɸĕ′qti kaⁿ′
sick the I feared the seen danger . Those you keep them you stand the ones who you have great pity on them Oh that

6 ebɸégaⁿ hă, iɸádiɸaí ɸíe wáwiké hă. Caⁿ′ éskana iɸáe tĕ ɸútaⁿqti úwa-
I think that . agent yon I mean you . And oh that I speak the very straight you

ɸágiɔná ebɸégaⁿ hă. . . . Céma náwakíji-ma, iⁿ′naⁿha, ídawáɸe-ma
tell them I think that . Those those who are my near kindred, my mothers. the ones who gave me birth

wákihída-gă; watízaqti awágiɻaⁿbe kaⁿ′bɸégaⁿ hă Naŭká-t‘aⁿi éctĭ égaⁿ
attend thou to them; all together I see them. my own I hope . Has-a-Back he too so

9 wákihíde kaⁿbɸégaⁿ, náwakíji-má. Cáhiéɸa iⁿdádi éctĭ égaⁿ céma náwa-
he attends to them I hope, those who are my near kindred. Cheyenne my father he too so those those who

kíji-ma wákihíde kaⁿbɸégaⁿ. Maⁿtcú-náji u eɸaⁿ′ba gáɸaⁿ wi‘íi. Wáɸutáda
are my near kindred he attends to them I hope. Standing Grizzly bear he too that (ob.) I give to you (pl.). Oto

ɸañkádi añgágɸi tĕ′di cañ′ge dúba wáɔniⁿ ɸakí-bi, é tíɸai hă, é tĕ Ba-
to the (pl.) we came back when horse four you had reached there again with them, it was said, that they sent hither . said Bat-

12 díze aká. Kí wiⁿaⁿ′waɻátaⁿ cañ′ge-ma wáɸiⁿ kí éiⁿte iⁿwiⁿ′ɸa íɸa-gă hă,
tiste the (sub.) And whence the horses they reached there again with them if to tell me send hither !

Gahíge.
Gahige.

NOTES.

The writer refused to send this letter to the Indian Territory, so Unajiⁿ-skă applied to some one else to act as his amanuensis.

Unajiⁿ-skă was a son of Cahieɸa, a Yankton who was adopted by the Ponkas. This letter was sent to the Ponka Gahige.

706, 3. Caⁿ úckaⁿ wabɸípi-májĭ, etc. Addressed to the Ponka agent, Mr. Whiteman. At first Unajiⁿ-skă dictated the following: Caⁿ úckaⁿ wabɸipi-majĭ′-qti-maⁿ′ dí ɸaⁿ′ja. *And although I did the tribe* (?) *a great wrong by* (or, *before*) *returning* (to the Omahas). But on reflection, as this had "a bad meaning" (*sic*), he changed it.

706, 7. Cema nawakiji-ma. The idea of *suckling* is implied here in this phrase (from nji, to fill with a liquid or many small objects), in other cases it refers to *those who suck the breast together*. The messages to Gahige were resumed in this line.

706, 8. Naŭka-t‘aⁿi, a name of Gacndiɸaⁿ, Waɸidazĕ, "Fire-shaker," a shaman in 1871, but now a leader of the civilization party in the tribe. 706, 9. Cahieɸa, the real father of Unajiⁿ-skă. 706, 11. Badize, Battiste Barnaby, the Ponka interpreter.

TRANSLATION.

I have returned. As I have come back to the Omahas, they have condoled with me because they pity me. I have returned to Joe's (lodge), and there I stay. He treats me very kindly, and I eat excellent food. Those Dakotas have come, it is said, to the Winnebago Reservation. I have not yet seen them. I will see them to-morrow or at some future day. I suffered exceedingly before I returned here (*or*, as I returned to this place). I have not yet returned to the Yankton Reservation because the horses are weary. And, moreover, I have not yet begun to have enough of intercourse with the people here. I send to tell you, in order that you (pl.) may know that I have returned here. It has been very good for me merely to breathe the air (with a sense of freedom) since I have come here. The Omahas continue just as they were when we saw them formerly. They are prospering, as they have sown their wheat. And no matter how I get along here, I continue to think of you all. And when I returned here I beheld the white people who are neighbors to the Omahas, and these white people are doing very well. Although you reckoned that I was returning hither on account of bad deeds which I had done, it was not so. I did that because I wished to live. As I hoped to live for a number of years to come, I fled (from Indian Territory). I feared to encounter the sickness. I hope that you will have great pity on those (Indians) whom you continue to keep. I refer to you, O agent! I hope that you will tell them exactly what I speak. . . . Attend to those who are my near kindred, my mothers, the ones who gave me birth. I hope to see them all together. I hope that Has-a-back will likewise attend to those who are my near kindred. I make a similar request of Cheyenne, my father. I give this message to you (whom I have named?) and also to Standing Bear. Battiste has said that word has been sent hither that when we came back hither from the Otos, you returned there (the Ponka Ageney?) with four horses. O Gahige, send and tell me where they obtained those horses which they took home (to the Ponkas).

UNAJIⁿ-SKÄ TO WĒS'Ä-ⱠAÑGA.

Aⁿ'ba ɸé'ɸu Caaⁿ' amá waɲaⁿ'be hă, Umáha ɲí ɸan'di. Aⁿ'daⁿbai
Day here Dakota the (pl. subj.) I saw them . Omaha village in the. They saw me

égaⁿ ɸá'eaⁿ'ɸéqti iⁿ'kaⁿi hă. Iⁿ'ɸa-máji teábe. "Awádi né- gaⁿ
as they pitied me exceedingly they condoled with me . I am sad very. Where you went as

năn'de waqpáni- waɸáɸai, xcáwaɸáɸai," iⁿɸiⁿ'gai ɸé'ama. ɸaⁿ'ja, "Wanáce, 3
anxious you (pl.) have made us you (pl.) have made us weep, they said the foregoing to me these. Though, Policemen,

ɸíe aⁿ'waⁿjaⁿ'i," ehé. "Jiñgáqtei ɸe-má gĭ'ɸajiwaɸáɸai, wanáce-máčĕ." Caⁿ'
you are they who caused me the trouble, I said. Very small these ones (pl. ob.) you have made them sad, O ye policemen? Yet

úckaⁿ n'ágɸa kĕ năn'de wíɲa iɸaⁿ'aɸĕ ɸaⁿ eaⁿ'kigaⁿ'i hă, gĭ'ɸa-baji'qtiaⁿ'i.
deed I suffer the (coll.) heart my I put it in the (ob.) they were like me . they were very sad.

Umáha amá edábe năn′de ćkiga$^{n'}$qtia$^{n'}$i ɸa$^{n'}$ja, e′a$^{n'}$ taté a^{n}ɸa$^{n'}$baha$^{n'}$jĭ.
Omaha | the (pl. sub.) | also | heart | they are very similar | though, | what the matter | shall (be) | we two do not know it.

Ê uwíbɸa cuɸćaɸai. E′a$^{n'}$ ckáxai gĕ wa$^{n'}$ete wi^{n}áqtci éga^{n} uɻíhai-gă.
That | I tell you | I send to you. | How | you do | the scattered (in an. obj.) | at least this one time | just one | aa | follow it for yourselves.

3 Êga^{n} né etī ukít′ĕ gíɸajīwaɸáɸĕ-na$^{n'}$i. Bégiɸĕ′qti éde ca$^{n'}$ ɸa′ćɸiɸĕ teábe-
So only [See note.] | too | nation | you have usually made them sad. | A total stranger | but | yet | they pitied you | very

na$^{n'}$i. Ké, i$^{n'}$teqi éga^{n} céhe. Cī gátĕ uɻa$^{n'}$ha. Cī ga$^{n'}$ uwíbɸa cuɸćaɸai.
usually | Come! | hard for me | as | I say that. | Again | that | apart. | Again | so | I tell you | I send to you.

Ceta$^{n'}$ uágaca^{n} taté híăjĭ, itáxaɻáɸica^{n} kĕ. Eɻá kĕ′ etćwa$^{n'}$ ca$^{n'}$ năn′de
That far | I travel | shall | it has not reached, | towards the head of the river | the (lg. ob.), | There | the (lg. ob.) | notwithstanding | yet | heart

6 kĕ éga^{n} taít eɓɸéga^{n}. Eɻá amá íe eɻaí gĕ amá′a^{n} ɸa$^{n'}$ja, éctī íe
the (coll.!) | so | shall | I think. | There | the (pl. sub.) | word | their | the (pl. ob.) | I hear it | though, | they | word | too

uɻa$^{n'}$adĭqtia$^{n'}$ wí á ɸi^{n}heɻáɸica^{n} ɸa$^{n'}$ja, "Wiñ′kĕqtia$^{n'}$i áha^{n}" eɓɸéga^{n}. Ata$^{n'}$
are altogether at one side | I | towards me as I move | though, | They have spoken the full truth | ! (in soliloquy) | I think. | When

é iɸápaha^{n} ɻī′, waqi$^{n'}$ha wi$^{n'}$ culí ete há cí. Haú-ha! Waqi$^{n'}$ha wi$^{n'}$ iñgáxai
til | know about it | if (in future). | paper | one | it may reaches you | again. | Well! | Paper | one | they make it for me

9 ka$^{n'}$bɸa, iɸádiɸaí-ă! Iɸádiɸaí ɸá′ea$^{n'}$ɸaɸĕ′qti ka^{n}bɸéga^{n} té-na^{n} ca$^{n'}$ca^{n}qti bɸi$^{n'}$.
I wish, | O agent! | Agent | you pity me greatly | I hoped | usually | I really continue.

Cé pí tĕ edáda^{n} mi$^{n'}$-majĭ hă. Waqi$^{n'}$ha bɸéɻaqtci mi$^{n'}$ agɸí hă. Kĭ
That reached | I | the | what | I did not wear as a robe | . | Paper (*or* calico) | very thin | I wore as a robe | I came back | . | And

níaci$^{n'}$ga-ma ćé hă, ɸá′ea$^{n'}$ɸai tĕ iɸádiɸaí údaⁿqti aīgáɸiɸi$^{n'}$ éska^{n} bɸéga^{n}
the people | said it | . | they pitied me | the | agent | very good | we had you | I thought | that

12 ɸa$^{n'}$etī. Éĕ hă, iɸáct-a^{n}ɸáɸ éga^{n} hă, ɸa$^{n'}$ja edáda^{n} tĕ ní′a éga^{n} éga^{n} áha^{n}
formerly (*not now*). | That is it | . | you, my friend, have made me ashamed | something | . | though | what | the | you failed at | somewhat | so | ! (in soliloquy)

eɓɸéga^{n} hă. Waɸáck uɸáket′a^{n} ɻī′, úda^{n} iɸápaha^{n} téi^{n}te eɓɸéga^{n}.
I think that | . | You try | you acquire it | if, | good | I know it | might (in past) | I think that.

Waɸácka^{n} teɸa$^{n'}$ja, ní′a téha, eɓɸéga^{n}. Kĭ céama ca$^{n'}$-na^{n} weɸćwacka$^{n'}$-na^{n}
You tried | though, in the past, | you | perhaps, | I think. | And | those | at any rate (!) | you make efforts for them

15 ca$^{n'}$ca^{n} ka^{n}bɸéga^{n}. Iɸádiɸaí ′a$^{n'}$qtia$^{n'}$ɸigiɸéga^{n}i ɸa$^{n'}$ctĭ. Ĭndád úda^{n}
always | I hope. | Agent | we regarded you, our own, too highly | in the past. | What | good

weɸćckaxe tĕ wíectĕ iɸápaha^{n}-mají hă. ɸa$^{n'}$ja edáda^{n} wi$^{n'}$ éwa^{n} tć′ctĕ
you made for us | the | I for my part | I do not know about it | . | Though | what | one | is causing the trouble

éga^{n} áha^{n} eɓɸéga^{n}. Ca$^{n'}$ íe áhigí′qti wi′í taté ctĕ cī i$^{n'}$teqi éga^{n} hă.
so | ! (in thought) | I think. | Yet | word | very many | I give you | shall | even | again | hard for me | something | .

18 Cćna ga$^{n'}$ ca$^{n'}$ iɸáe tĕ, ga$^{n'}$ ɸaná′a^{n} t eɓɸéga^{n}, éga^{n} ga$^{n'}$ uwíbɸa
Enough | so | at any rate | I have spoken | the, | so | you hear it | will | I think, | so | thus | I tell you

iɸádiɸaí-ă! Gátega$^{n'}$ ccna, iɸádiɸaí-ă! Gañ′ɻi níaci$^{n'}$ga wi$^{n'}$ t′e gɸíɸa-
O agent! | Thus | enough. O agent! | And then | person | one | died | you have sent

ɸaí- de iɸápaha^{n}-májĭ hă. Wanáce ɬañ′ga t′é′ĕ hă ecaí- de iɸápaha^{n}-májĭ hă.
back when I do not know him . Policeman large is dead . you said when I do not know him .

É ɸúta^{n} aná′a^{n} ka$^{n/}$bɸa hă. Ca$^{n/}$ níaci^{n}′ga ɸat′aí tĕ é wágazu tí ă. É
That straight I hear it I wish . Now person you have died the that correct has come ? That

Wanáce ɬañ′ga enáqtci áɸiqúde hă. Níaci$^{n/}$ga gɸébahíwi^{n} kĭ ĕ′di gɸéba-sátă^{n} 3
Policeman large that only not plain . Person one hundred and besides fifty

kĭ ĕ′di na$^{n/}$ba ɸat′aí tĕ wágazu iɸápaha^{n} agɸí. Ágahádi eĭ ána ɸat′aí
and besides two you died the straight I knew it I came back. Besides again how many you have died

tĕ eé wáɸawa baxú a^{n}′í iɸái-gă. Ga$^{n/}$ gátcega$^{n/}$ hă, Wĕ′s′ă-ɬañ′ga iɸádiɸaí
the that counting them writing give to me send to me. And thus it is . Big Snake agent

eɸa$^{n/}$ba.
he too.

NOTES.

Wĕs′ă-ɬañga *or* Uhañge-ja^{n} (see 638) was then on the Ponka reservation in the Indian Territory.

708, 3. Égа^{n} né etĭ. F. said that it should be, "Égа^{n}-na$^{n/}$ etĭ." The author inferred from analogy that the full form was "Égа^{n}-na^{n} étĭ," *only in that manner those too* (obj. of some action), confirmed by W. The idea is that the Ponkas, by continuing divided, not only brought trouble on themselves, but in that very course of action they made the neighboring tribes of Indian sad.

708, 6. tait ebɸega^{n}, *in full*, taite ebɸega^{n}.

708, 11. niaci^{n}ga-ma eĕ hă (=egiɸa^{n}i hă, *fide* W., but prob. needs modification), where we would expect to find, "niaci^{n}ga ama ai hă."

708, 12. Eĕ hă, may be intended for "That is it." Otherwise its connection with the rest of the text is not clear.

708, 13. Waɸack, *in full*, waɸacka^{n}, as in line 14.

708, 15. Índad, *in full*, Índada^{n}.

708, 18. ɸana′a^{n} t ebɸega^{n}, *i. e.* ɸana′a^{n} te ebɸega^{n}.

709, 1 Wanace-ɬañga, his Indian names were Waji^{n}agahiga (Bird Chief) and Agiteita (a Ponka modification of the Dakota, Akićita, *Soldier or Policeman*. On the agency roll he was recorded as "Big Soldier," of which Wanace ɬañga is the translation.

TRANSLATION.

On this day I have seen the Yanktons at the Omaha village. When they saw me they pitied me exceedingly, and condoled with me, as I was very sad. These said to me, "Your departure to another place has made us very anxious and has caused us to weep, just as if we were children." But I said, "O policemen, you are to blame for this trouble which I have. O ye policemen, you have caused these youngest ones (or, children) to be sorrowful." Yet they, being like me, were very sad when they heard the things which I had suffered and had treasured up in my heart. The Omahas have hearts just like those of the Yanktons, but we do not yet know how it shall result (*i. e.*, what the Omahas and their agent shall decide with reference to us). I send to tell you that. Let all of you make up your minds for this once, at least, to do but one thing. You have been making the nations sad by the course which you

have been pursuing. You have been total strangers, but they have shown great kindness to you. Well, I say that, though it is somewhat hard for me (to speak thus). And that is a different subject about which I send to tell you. The time for me to travel towards the north (*or*, up the Missouri R. to the Yanktons) has not yet come. I think that even over there their hearts will resemble those of the Omahas and the visiting Dakotas. Though I understand their language, their words, too, are not exactly in harmony with mine, yet I think that they speak the very truth! When I know about it I will be apt to send you a letter again.

Well, O agent, I wish them to send me a letter! I have been continually hoping that you would pity me exceedingly. When I left the place where you are I wore no comfortable robe; I came here with only a very thin piece of cotton cloth on me. And the people said that they pitied me, so I thought at one time (but I do not think so now) that we had in you a very good agent! That is it. Though you have made me somewhat ashamed, I think that you have failed in some endeavor. Had you tried till you acquired it I think that I might have known what was good. You did make the effort, but I think that perhaps you failed. Now, I hope that you will exert yourself in behalf of those still under your care. We did think heretofore that we were very fortunate in having you for our agent. But what good thing have you done for us I, for my part, do not know. Although I think that one thing has been causing the trouble. Now, it is hard for me to give you very many words. I have spoken enough, and I think that you will understand it, so I tell you, O agent! This is sufficient, O agent!

You have sent us words that one man has died, but I do not know him. You say that Big Soldier has died, but I do not know him (by that name). I wish to understand it thoroughly. Has the account of the deaths of your people come in a correct form? Only the name of Big Soldier is not plain. When I returned here I knew about the deaths of one hundred and fifty-two of your people. I wish you to count those who have died in addition (to the first) and write me an account. Thus it is, O Big Snake, and you, O agent!

LION TO BATTISTE DEROIN.

December 12, 1878.

Wabág¢eze tia^{n}/¢aki¢é ¢a^{n} b¢ízĕ a^{n}/ba¢é. Wabág¢eze b¢ízĕ tĕ/di
Letter — you have sent hither to me — the (ob.) — I have received it — to-day. — Letter — I have received it — when

năn/de i^{n}¢i^{n}/uda^{n}/-qti-ma^{n}/. Níkaci^{n}/ga wana^{n}/ju-mádi éde níkaci^{n}/ga wi^{n}/
heart — I had it very good for me. — People — among the threshers — but — people — one

3 na^{n}t'aí ¢a^{n}/ja, ceta^{n}/ níŋa ja^{n}/. I¢ápaha^{n}-máji níŋa téctĕ, t'é téctĕ
killed by the machine — though, — so far — alive — lies — I do not know it — whether he will live, — whether he will die

i¢ápaha^{n}-máji. ljáje tĕ Kické isañ/ga, Ma^{n}teú-ɗa é. Píiji tĕ hégaji gáxai
I do not know. — His name — the — Kicke — his younger brother, — Masteu-pa — that. — Bad — tho — not a little — was made

júga b¢úga. Wé'na^{n}ju ak éwa^{n}i.
body — whole. — Threshing-machine — the (sub.) — caused it.

Hau. Níkagáhi naŋkáčĕ, iéskă niŋkĕ′cĕ, waɸácka^{n} ka^{n}bɸé′ga^{n} áda^{n}
¶ Ye who are chiefs, interpreter you who are, you make an effort I hope therefore

uckúda^{n} waɸáxpicka$^{n/}$ ka$^{n/}$bɸa. Waɸácka^{n} tá-bi ehé tĕ, ciŋ′gajiŋ′ga
to do good deeds you exert yourselves I wish. That you are to persevere I said it the, child

wabágɸeze áɸadewaɸákiɸe ehé tĕ, é áwake. Níkaci$^{n/}$ga ána ni$^{n/}$ éi^{n}te 3
book you cause them to read I said it the, that I mean it. People how many you are it may be

ŋan′de waɸácka^{n} ɸita$^{n/}$i-gă. Waɸácka^{n} tá-bi ehé tĕ, é áwake. Éskana
ground you persevere work ye! That you are to persevere I said the, that I mean. Oh that

cĭ iɸádiɸaí ɸiŋké cé da$^{n/}$beɸakiɸaí ka^{n}bɸé′ga^{n}. Wabágɸeze ɸa^{n} uɸíka^{n}i
again agent the one who that you cause him to see it I hope. Letter the (ob.) it helps you

ka^{n}bɸé′ga^{n}, wacka$^{n/}$ ka$^{n/}$bɸa. 6
I hope, he makes an effort I wish.

Hau. Níkaci$^{n/}$ga céma áma-má edáda^{n} edaí ctéctĕwa^{n} ía-bajíi-gă,
¶ Person those the others what they say what soever do not speak,

wada$^{n/}$ba-bajíi-ga. Níkaci$^{n/}$ga céɸu íhe gɸí ɸi^{n} Paŋ′ka níkagáhi ɸiŋké ɸéɸu
do not look at them. Person yonder passed he who was returning Ponka chief the one who here

gɸí hă. GɸÍ tĕ′di ŋa$^{n/}$be tĕ′di i$^{n/}$ɸa-májĭ éde ceta$^{n/}$ uákia-májĭ wágazu. 9
has returned . He returned when I saw him when I was sad but so far I have not spoken to him straight.

Uma$^{n/}$ha^{n} iɸádiɸaí aká níkagáhi edábe wágazu giáxai tĕdíhi xĭ, ɸaná′a^{n} taité,
Omaha agent the (sub.) chief also straight they make for him when it shall reach, you shall hear it,

níkagáhi naŋkáčĕ, Wáɸutáda naŋkáčĕ, iéskă niŋkĕ′cĕ edábe.
ye who are chiefs, ye who are Otos, you who are the interpreter also.

Hau. Úcka^{n} wiwíŋa tĕ ɸaná′a^{n} tai, wéɸigɸa^{n} wiwíŋa tĕ. Níkaci$^{n/}$ga 12
¶ Deed my the ye will hear it, decision my the. Indian

ukéɸi^{n} ikágeawáɸa-májĭ hă; ɸináqtci ikágewiɸaí. Caa$^{n/}$ amá atíi éde
common I do not have them for my friends . you only I have you for friends. Dakota the (pl. sub.) have come but

uáwakia-májĭ. Uáwakia-májĭ agɸaí. Ikágeawáɸa-májĭ ehé tĕ. Níkagáhi
I did not speak to them. I did not speak to them they went back. I did not have them for friends I said the. Chief

amá i^{n}c′áge amá é éwa^{n}i; áda^{n} ikágeawáɸa-májĭ, uáwakia-májĭ. Enáqtci 15
the (pl. sub.) old man the (pl. sub.) that caused it; therefore I did not have them for friends, I did not speak to them. They only

ikágewáɸĕ ga$^{n/}$ɸai tĕ i^{n}c′áge amá, e-na$^{n/}$i níkagáhi amá. Ca$^{n/}$ níkaci$^{n/}$ga
to have them for friends wished the old man the (pl. sub.), they only chief the (pl. sub.). And person

ɸemá wáqe-ma, maja$^{n/}$ ɸéɸu naji$^{n/}$-ma zaní ikágeawáɸĕ hă. Ca$^{n/}$ uckúda^{n}qti
these (pl. ob.) the white people, land here those who stand all I have them for friends . And doing very good deeds

kĕ edáda^{n} iɸáxpiɗáxe pahañ′gadíta^{n} kĕ égija^{n} ka$^{n/}$bɸaqti. Píăjĭ té xĭ, ɸí 18
the what I did for myself from the first the you do that I strongly desire. Bad will if, you

ckáxa-bájĭ wíka^{n}bɸaí. Ciŋ′gajiŋ′ga ɸa′éwaɸagiɸá-ba waɸíta^{n} wacka$^{n/}$i-gă.
you do it not I wish for you (pl.). Child do pity them your own and (pl.) to work persevere ye!

Ĕdí ꭓī, Wakan′da aká ɸa‘ć¢i¢e taí, kĭ edáda^{n} etćetĕ úda^{n} ¢ígaxe taí. Ca^{n}
In that case, God the (sub.) will pity you, and what soever good will do for you. And

a^{n}wa$^{n/}$¢akié wabág¢eze tí¢a¢ē tĕ năn′de i$^{n/}$ud éga^{n}, éskana úda^{n}qti ma^{n}ni$^{n/}$
you spoke to me letter you sent hither the heart good for me as, oh that very good you walk

3 ka^{n}b¢éga^{n}. Níkaci$^{n/}$ga cé¢añka g¢ádi^{n}ą́ą a¢é ga$^{n/}$¢a ¢añka égi¢a^{n}-bajíi-gă.
I hope. Person those across to go the ones who wish it do not say anything to (them)

Égi¢éga^{n} égice taí. Égi¢a^{n}-bajíi-gă. Ca$^{n/}$ wícti a^{n}wa$^{n/}$qpani ¢a$^{n/}$ja, ca$^{n/}$
Beware you say to lest. Say it not to (them). And I too I am poor though, yet

wa¢íta^{n} tĕ é úda^{n} hă. Ké, céna uwíb¢a cu¢éa¢ai.
to work the that good . Come, enough I tell you I send to you.

NOTE.

710, 5. Wena^{n}ju ak ewa^{o}i: ak a contraction of aka.

TRANSLATION.

I have received to-day the letter that you sent me. It made me very glad. Among the men who have been threshing there is one who has been severely injured by the machine, but he is still alive. I do not know whether he must die, or whether he can live. He is the younger brother of Kieke, and his name is Ma^{n}tcu-da. His whole body is in a shocking condition. It was caused by the threshing-machine.

O ye chiefs, and you interpreter! I hope that you may make an effort, therefore I wish you to exert yourselves in doing good actions.

When I say that you should persevere I refer to what I said about your causing your children to be educated. As many men as there are among you I exhort: Persevere in working the ground! I mean that when I say, "Persevere." I hope that you will let your agent see this letter. I hope that the letter may aid you, and I wish him (the agent) to persevere.

No matter what those other Indians say, do not speak, do not look at them. The man who passed yonder where you are on his way back hither (I mean), the Ponka chief, has returned here. I was sad when I saw him after his return, but I have not yet had a chance to talk to him. When the Omaha agent and the chiefs shall have made a decision in his favor you shall hear it, O ye chiefs, ye Otos, and you also, O interpreter!

You shall hear of my acts and of my plans. I do not regard the majority of Indians as my friends; I have none but you for my friends.

The Yanktons came here, but I did not speak to them. They went back without my speaking to them. I have said that I did not regard them as my friends. The old men, the chiefs, are to blame for this; therefore I did not regard them as friends I did not speak to them. The old men wished to be the only ones to have them for friends; they alone are chiefs. I regard as my friends all these white people who occupy the land. And what very good deeds I have done for myself from the first, I strongly wish you to imitate. If anything should be bad I would not wish you to do it. Pity (*i. e.*, be kind to, *or* do what is for the good of) your children, and persevere in working. In that case God will be kind to you and will do for you something or

other which is good. As I am glad because you sent a letter and spoke to me, I hope that you may continue to be very prosperous! Do not say anything to those Indians who wish to go south! Beware lest you say (anything) to them! Say nothing to them! And though I, too, am poor, the work (which I have) is good.

Well, I have told you enough.

ᵭAᶲIᴺ-NAᴺPAJĬ TO HEQAKA-MANI, ICTA-JAᴺJAᴺ, AND PTE-WAKAᴺ-INAJIᴺ.

December 21, 1878.

Níkagáhi-má, kagéha, úckaⁿ wécpahaⁿ iⁿᶲígaⁿᶲai égaⁿ ceaⁿ′ᶲa-bájii
The chief (pl. obj.), my friend, deed you knew us we desired for you as we paid no attention to it

hă, ᶲakíᶲagᶲaí tĕ′di. Iⁿ′taⁿ wéᶲa-bájii. Kĭ ᶲakíᶲagᶲaí tĕ′di iⁿ′taⁿ wépibájii.
you had gone back when. Now we are sad. And you had gone back when now bad for us (unfortunate).

Gá waqiⁿ′ha cuᶲéaᶲě ᶲaⁿ′ja, éskana íe údaⁿqti wigínaʻaⁿ′i kaⁿ′bᶲa. 3
That paper I send to you though, oh that word very good I hear from you, my own (pl.) I wish.

Uqᶲě′qti waqiⁿ′ha iaⁿ′ᶲakiᶲé te. Caⁿ′ éskana íe údaⁿqti wináʻaⁿi
Very soon paper you send hither to me will. And oh that word very good I hear from you, (pl.)

kaⁿbᶲégaⁿ. Níkaciⁿ′ga dʻúba uɣaⁿ′h aⁿᶲiⁿ′ weáᶲpahaᵘ′i; uɣaⁿ′ha aⁿmaⁿ′ᶲiⁿi.
I hope. Person some apart from the rest we are you know us; apart from the rest we walk.

ᶲískié uɣaⁿ′h aⁿgataᵘ′ aⁿ′guíha-bájĭ. Ceaⁿ′ᶲiᶲa-bajĭ′qti ᶲagᶲaí, kĭ waᶲátĕ 6
All together apart we who stand we do not follow them. We disregarded you altogether you went back, and food

aⁿᶲíʻi-bajĭ′qti ᶲagᶲaí wépi-bájĭ.
we gave you none at all you went back bad for us.

NOTES.

The writer gives his reason for slighting his Yankton visitors. The apparent want of hospitality was not owing to a dislike for the Yanktons. The latter were the guests of the Omaha chiefs, but the chiefs and the progressive Omahas would not work in unison. The progressive men did nothing because they wished the visitors to find out the real intentions of the chiefs.

713, 5. uɣaⁿh aⁿᶲiⁿ, in full, uɣaⁿha aⁿᶲiⁿ.

TRANSLATION.

My friends, we did nothing prior to your departure, because we wished you to find out the ways (*or*, minds, *etc.*) of the (Omaha) chiefs. Now we are sad. And we are sad now on account of your having gone home. Though I send this letter to you, I hope that I may hear very good words from you. Please send me a letter very soon. I hope that I may hear very good words from you. You know about us that we are some Indians who walk apart from the rest; we continue apart from them. All we who stand apart from them do not follow them. We are sad because we did not pay any attention to you before you left, allowing you to depart without giving you any food at all!

MAᴺTCU-NAᴺBA TO MATO-MAZA, A YANKTON.

Caⁿ′ ɸiɲíganⁿ mégaⁿ wíbɸahaⁿ cuɸéaɸě taí miñké. Níkaciⁿ′ga amá ɸéama
And your grandfather like-wise I pray to you I will send to you (pl.). Person the (pl. sub.) these

Heqáka-máni d'úba júwagɸe ti-má ɟi wíɟaqti tíi hă. Waɸátě dádaⁿ bɸátě
Walking Elk some those with whom he came house my own came hither . Food what I ate

3 waⁿ′daⁿ juáwagɸégaⁿ, waɸátě ɸactaⁿ′ cugɸaí. Caⁿ′ úgɸacíge tá miñke.
together I having been with them, food finished eating it they went back to you. And I will complain of my own (tribe).

Iⁿ′ɸa-májĭ úgɸa tá miñke. Umaⁿ′haⁿ amá ɸéama níkagáhi amá céɲujiñ′ga
I am displeased I will tell of my own. Omahas the (pl. sub.) these chief the (pl. sub.) young men

ama edábe, "Ké, úwa'íi-gă," ehé ɟi, wactá-bájĭ aⁿ′ɸiⁿ-naⁿ maⁿɸiⁿ′i, ádaⁿ
the (pl. sub.) also, Come, give ye food to them, I said when, not sparing them (articles of food) having me they walked, therefore

6 umaⁿ′ɸiñka wiⁿ′ iⁿ′ɸa-májĭ taté ebɸégaⁿ. Caⁿ′ ádaⁿ ɸéama Umaⁿ′haⁿ amá
season one I shall be displeased I think it. And therefore these Omaha the (pl. sub.)

iñ′ku najiⁿ′i. Bɸá-májĭ-naⁿ-maⁿ′. "Aᴺwañ′kega," ehé. Íe aᴺwaⁿ′ha-májĭ
inviting me they stand. I make it a rule not to go. I am sick, I say. Word I am not followed

aᴺɸaⁿ′wañkégai. Heqáka-máni, "Máɸě dúba waɟaⁿ′ba-májĭ taí," é cagɸaí.
I am sick on account of Walking Elk, Winter four I shall not see them, said went back to you.

9 Céna gaⁿ′ íɲɸa cuɸéaɸě. Gaⁿ′ ɸiɲíganⁿ gɸí daⁿ′ctěaⁿ′i ɟĭ, waqiⁿ′ha itízě
Enough at any rate news I send to you. And your grandfather has returned even if (?) when, paper together

ctaⁿ′be taí.
you will see it.

NOTES.

Mato-maza, called Maⁿteu-maⁿzě by the Omahas, was the son-in-law of Wiyakoiⁿ.

714, 5. wactá-bájĭ aⁿɸiⁿ-naⁿ maⁿɸiⁿi, They were unwilling (to spare the food to them) and they carried me along with them. The idea is, *I could not when standing alone go against the voice of the majority.*

TRANSLATION.

I will send to you and your wife's father to petition to you. These Indians who came hither with Walking Elk entered my own house. When I had entertained them, sharing with them what kinds of food I had to eat, they returned to you. But I will complain of my own people. I will tell of my sorrow. When I said to these Omahas, the chiefs and young men, "Come, give food to them!" they refused to do it, and I could not act in opposition to them. Therefore I think that I shall be sad for a year. As the Omahas know my feelings, they continue inviting me to feasts. But I make it a rule not to go. I say that I am sick. I am sick because they have not heeded my words. When Walking Elk departed, he said, "I shall not see them for four years." I have sent enough news to you. And whenever your wife's father returns, please examine this letter together.

LOUIS SANSSOUCI TO WILLIAM PARRY.

Waqi$^{n'}$ha wíđaxe te ehé tĕ íe égaⁿqti agíđaxe kaⁿ'bɸa. Taⁿ'waⁿgɸaⁿ
Paper I make to you will I said the word just so I make my own I wish. Nation

zaní'qti níe waɸiñ'gai. Kí níe waɸiñ'gai caⁿ' eté eɸéwaɸĕ. Íuɸa aⁿɸiñ'ge
all we have no pain. And we have no pain as it should be may reasonable. News I have none

ɸaⁿ'ja, caⁿ' íe ewígehé tĕ égaⁿ agíđaxe kaⁿ'bɸa. Aɸúhage ɸéɸu ɸatí tĕ, 3
though, yet word I said that to you the so I make my own I wish. Last here you came hither the,

"Iéskă tĕ anaⁿ'ctaⁿ tá miñke," ehé, ebɸégaⁿ. Kĭ égaⁿ đáxe ɸaⁿ'ja, níkagáhi
Interpreter the I will stop walking, I said, I think it. And so I have done though, chief

amá gícaⁿ-qti-bájĭ ebɸégaⁿ ɸaⁿ'ja, wí eátaⁿ ámaⁿ taté aⁿɸiñ'ge ebɸégaⁿ,
the (pl. sub.) were not fully satisfied I thought though, I how I shall do I have done I thought,

anaⁿ'ctaⁿ hă. Ĕ'di uwédi-májĭ. Añgíɣaⁿɸaí ɣĭ, iɸádiɸaí ɸiñké uɸúkie taí, 6
I stopped walking . There I am not in it. They wish me, their own if, agent the (ob.) let them talk with him about it,

añgíɣaⁿɸa-bájĭ ɣĭ'ctĕ, cĭ égiɸaⁿ taí. Wímiñkĕ'di e'aⁿ' ɸiñgé. Gahíe
they do not want me, their own even if, again let them say it to him. With reference to me there is no cause for complaint (against them) Council

ɬañ'ga wíⁿ añgáxai. Iɸádiɸaí ɸiñké aⁿwaⁿ'ci égaⁿ, égaⁿ éđaxe, éde gahí
great one we have made. Agent the st. one asked (*or* employed) me as, so I did for him, but council

ié úckaⁿ gaⁿ'ɸai tĕ égaⁿqti añgáxai. Cĕ'ɬa cubɸé kaⁿbɸéde e'aⁿ' taté iⁿte. 9
word deed they wished the just so we made it. Yonder I go to you I wish, but how it shall be is uncertain.

Ictá ɸéɸaⁿ zeaⁿ'ɸai égaⁿ cubɸé kaⁿ'bɸa. Wáqe añgúɬai amá iⁿwiñ'kaⁿ gaⁿ'ɸai
Eye this they practice on me so I go to you I wish. White people our the (pl. sub.) to help me wish

hă. Níkaci$^{n'}$ga ɸiɸíɬa amá wáqe amá iⁿwiñ'kaⁿi tĕ égaⁿ tá-bité eɔnégaⁿ
. Person your the (pl. sub.) white people the (pl. sub.) they helped me the (past act) so that they shall be you think it

ă. Ikágewiɸaí éskaⁿbɸégaⁿ áđaⁿ íe tĕ égipe hă. Uqɸĕ'qtci íe tĕ qáɸa 12
! I have you (pl.) for friends I think so therefore word the I have said it (what precedes) . Very soon word the back again

tíiⁿɸiⁿ'ɸakiɸé kaⁿbɸégaⁿ, kagéha. ɸikáge-ma ůwagiɸá-gă, Miⁿɣá'ĕ ctí.
you will cause some one to bring my own hither I hope, my friend. Your friends tell it to them, Star too.

NOTE.

Sanssouci was the blind interpreter at the Omaha Agency. He dictated the following translation as far as the end of the last question. What follows that question was translated from the original Omaha text by the author. Sanssouci's words are given *verbatim*, although not always in the best English. His successor as interpreter was an Iowa, Charles P. Morgan, who had been interpreter for the Ponkas. Mr. Parry's home was in Richmond, Indiana.

TRANSLATION.

I promised to write to you, and I want to fulfill my promises. We are all well and doing as well as might be expected. I have not much news to write, but still I wish to fulfill my promise this time. When you were here last I told you that I was going to resign my office. I have done so, and the chiefs were not very well satisfied about it. But I can not help it. I am out of it now. If they want me, they can say so to their agent; and if they do not want me, they can say so. It will be all right with me. We have had a great council here. The agent asked me to interpret for him, so I did so, and got the thing worked out very nicely. I wish to go east to visit you if I can and to have my eyes attended to. The people here are trying to raise the money to send me. Do you think that your people will help me as well as my people (*i. e.*, the white people) here? I consider you my friends, so I have said what I have. My friend, I hope that you will send me word back very soon. Tell your friends, William Starr and others.

ICTAɸABI TO CŬÑ ɻIQOWE.

January 14, 1879.

ɻahaⁿ′ha, níkaciⁿ′ga ɸiɸíɲa ɸañká wiɲaⁿ′be kaⁿ′bɸa. Níkaciⁿ′ga júwaɸá-
Brother-in-law, people your the ones who I see you (sing.) I wish. People you with

gɸe ɸañká wiɲaⁿ′be kaⁿ′bɸa. Iⁿcáğĕqti cí ɻī, edáda^{n} íwiᗡáxe kaⁿ′bɸa hă.
them the ones who I see you (sing.) I wish. Very old man you reach when, what I make for you by means of I wish .

3 Níkagáhi Maⁿtcú-naⁿ′ba aká iñgáxai hă, áda^{n} cubɸć kaⁿ′bɸa, níkaciⁿ′ga
Chief Maⁿtcu-naⁿba the (sub.) has done for me . therefore I go to you I wish. people

ɸiɸíɲa ɸañká wiɲaⁿ′be kaⁿ′bɸa ɸć uqɸĕ′ɳtci. Wacákaɸúde će hă, ɻaⁿ′be
your the ones who I see you I wish this very soon. Waçakarutce it is he . I see him

kaⁿ′bɸa ɸiñké: e ɻaⁿ′be taí hă, níkagáhi aká. Gañ′ɻī uqɸĕ′ɳtci gáɸaⁿ
I wish the one who: him I see will . chief the (sub.). And then very soon that (cv. ob.)

6 ctaⁿ′be ɻī, ɻahaⁿ′ha, waqiⁿ′ha wiⁿ tiañ′kiɸá-gă. Aɻígɸictaⁿ′-ɳti-maⁿ′ hă.
you see when, O brother-in-law, paper one send hither to me. I have fully prepared myself for it .

Níkaciⁿ′ga ‘aⁿ′ aká wabáxukiɸáɸiⁿi aká é baxúi tĕ, wiⁿ′ bɸízĕ-naⁿ-maⁿ′.
Indian how the (sub.) he whom they have as their amanuensis he write when, one I usually receive it.

NOTES.

Cŭñɻiqowé (ɸegiha, Cañge íɸaʌéɸĕ), *He who has mysterious interviews with a Horse* (or, *Wolf*), the name of the Oto head chief.

716, 1, 2, and 4. wiɲaⁿbe kaⁿbɸa, used for the pl., wiɲaⁿbai kaⁿbɸa.

716, 7. Nikaciⁿga ‘aⁿ aka, etc. A better reading suggested by G.: Nikaciⁿ′ga
Indian

eʻaⁿ′ wabaxukiɸan tíɸai etĕwaⁿ′ wiⁿ′ bɸízĕ-naⁿ maⁿ′.
how they cause him to write he sends it hither soever one I usually receive it.

TRANSLATION.

Brother-in-law, I wish to visit your people. I desire to see those with whom you dwell. When you become a very aged man I wish to do some work for you at your request. The chief, Two Grizzly Bears, has done (something) for me, therefore I wish to go to see you. I wish to see your people very soon hereafter. Waçakerutce is the chief whom I wish to see. Brother-in-law, when you receive this letter send me one very soon. I hold myself in readiness to start to you. When Indians of any tribe have some one to write letters, stating how the people are, and he sends a letter, I usually receive it.

TA^{N}WA^{N}-GAXE-JIÑGA TO A. B. MEACHAM.

January 16, 1879.

Húŧañga cañ′ge wémaⁿ¢aⁿ′ wawéci kaⁿ′b¢a, ŧigaⁿ′ha. Cañ′ge g¢éba-
Winnebago horse they stole from us pay I wish, O Grand father. Horse a hun-

híwiⁿ áta wénacaí hă. Pahañ′gadi Isaⁿ′yati cañ′ge g¢ébahíwiⁿ kī ĕ′di
dred and over they snatched from us . Formerly Sanfee horse a hundred and besides

g¢éba-ɖé¢ab¢iⁿ iⁿ′nacai égaⁿ, wawéci kaⁿ′b¢a, ŧigaⁿ′ha. 3
eighty took from me as, pay I wish, O Grand-father.

Wágazúqti aⁿná′aⁿ añgaⁿ′¢ai, ŧigaⁿ′ha. Majaⁿ′ ¢aⁿ agɸítaⁿ hă: waqiⁿ′ha sagí
Very straight we hear it we wish, O grandfather. Land the (ob.) I work my own . paper hard

kaⁿ′b¢a. Cé¢iⁿ i¢údi¢aí b¢úga u¢úakié b¢ícta^{n} íe tĕ a¢iⁿ′ cug¢éaki¢ĕ, cí
I wish. That (mv. ob.) agent all I have talked to him about it I have finished word the I cause him to take it back to you, again

gáɸaⁿ waqiⁿ′ha cu¢éa¢ĕ. Caⁿ′ awá′e tĕdíhi ɤī, iⁿ′teqi tat éskaⁿb¢égaⁿ, 6
that (ob.) paper I send to you. And I plow when the time comes, hard for me shall I think that,

caⁿ′ ĕ′di éskana maⁿ′zĕskă d′úba iⁿ′¢écpaha kaⁿb¢égaⁿ. Caⁿ′, ŧigaⁿ′ha,
yet there oh that money some you show to me I hope. And, O Grand-father.

céna uwíb¢a. Uwíb¢a tĕ éskana égaⁿqti iⁿ¢écxaxe kaⁿb¢égaⁿ. Ŧígaⁿ¢aí
enough I have told you. I have told you the oh that just so you do for me I hope. Grandfather

ɔniñké, wíb¢ahaⁿ′ hă. Níkaciⁿ′ga ukéɸiⁿ wégi¢íg¢aⁿ ɔniñké, wíb¢ahaⁿ. 9
you who are, I pray to you . Indian coomon the one who plans for them you who are, I pray to you.

Gaⁿ′ gátĕ céna wíb¢ahaⁿ hă. Kī úckaⁿ áji cī wiⁿ′ uwíb¢a tá miñke.
And that enough I pray to you . And deed another agam one I will tell you.

Éskana edáda^{n} iⁿ′teqi kĕ wa¢íɔnaqti wiŧaⁿ′be u¢úwikié kaⁿb¢égaⁿ. Éskana
Oh that what difficult for me the (coll.)? very plainly I see you I talk to you about it I hope. Oh that

enégaⁿqti iⁿ¢écxaxe kaⁿb¢égaⁿ. Edé téda^{n} eb¢égaⁿ áwiná′aⁿ tá miñke. 12
just so you think you do for me I hope. What will he say? (a soliloquy) I think I will hear from you.

Éskana íe tĕ nízĕ kaⁿb¢égaⁿ. Caⁿ′ edéce ɤī, uqɸĕ′qtci gɸí¢a¢ĕ tat éskaⁿ
Oh that word the (ob.) you take it I hope. And what you say if, very soon you cause to return hither shall so

aⁿ¢aⁿ′¢ai.
we think.

NOTES.

This letter was sent by Taⁿwaⁿ-gaxe-jiñga, ɖaɸiⁿ-naⁿpaji, Two Crows, Hupeɸa, Mazi-kide, Matthew Tyndall, ʟe-uqaⁿha, and Naⁿpewaɸĕ, Omahas of the civilization party, to A. B. Meacham, editor of "The Council Fire," at Washington, D. C. Though addressed to Colonel Meacham, it was intended for the President, the Secretary of the Interior, and the Commissioner of Indian Affairs. Part was not written in Omaha, but in English, as the author found it easier to make a translation as fast as he wrote. See the third line of the text, where a hiatus occurs.

717, 1, *et passim*, kaⁿbɸa, *I wish*, spoken by one man, but intended for the expression of all.

717, 6. tat eskaⁿbɸegaⁿ, *in full*, tate eskaⁿbɸegaⁿ.

717, 12. Ede tedaⁿ ebɸegaⁿ, etc. When pronounced rapidly, "aⁿ" was dropped before "ebɸegaⁿ." L. agreed with Taⁿwaⁿ-gaxe-jiñga in the use of "Ede," though that is 3d. s. L. gave as the equivalent ʟiwere, Tákų écera ibáre arínaqoⁿ (hanína) hniye ké,
what you say I think I hear you I sit will .
I think, "*What will you say?*" *I will* (*sit, waiting to*) *hear it from you.* But W. (1888) changed Ede tedaⁿ, etc., to Edéce taté áwiná·aⁿ tą miñke hă, *I will hear from you*
What you say shall I hear you will I who .
what you shall say.

717, 13 and 14. tat eskaⁿ aⁿɸaⁿɸai, *in full*, tate eskaⁿ aⁿɸaⁿɸai.

TRANSLATION.

Grandfather, we wish pay for the horses which the Winnebagos have stolen from us. They have stolen from us more than a hundred horses. Grandfather, we also desire pay for the hundred and eighty horses which the Santees stole from us formerly. (The former agent, Dr. Graff, wrote to Washington about it; and he said to us, "You shall be paid; the Grandfather has promised it." We have been expecting it ever since, and if it ever came we suspect that the chiefs devoured it.) O Grandfather, we wish to hear correctly about it. We work the land, and we wish to have good titles to it. We have already spoken to the agent who has gone to you, telling him of all this, and getting him to take it back to you. And now we send it to you in a letter. When plowing time arrives we think that we shall have trouble; yet we hope that then you will show us some money. We have told you enough on this point, O Grandfather! We hope that you will do for us just as we have told you. O Grandfather, we petition to you! We petition to you, O you who govern the Indians! Now, we have petitioned to you enough on that subject. And we will tell you about something else. We hope that we may be allowed to see you face to face and speak to you about the things which give us trouble. We hope that you will think favorably of this and do accordingly for us. We think, "What will he have to say?" We sit awaiting your reply. We hope that you accept these words. And if you have anything to say to us we hope that you will send it back to us very soon.

MIˣXA-SKĂ TO MAZÅ-NAPIˣ, A YANKTON.

January 25, 1879.

Negíha, cubɸć tá miñke. Kĭ wiŧaⁿ′ge ctĭ iⁿ′naⁿhá ctĭ waŧaⁿ′be kaⁿ′bɸa.
Mother's brother, I will go to you. And my sister too my mother too I see them I wish.

Aⁿ′ba gaⁿ′ aⁿwaⁿ′qpani gaⁿ′ wiŧaⁿ′be kaⁿ′bɸa gaⁿ′ cubɸć tá miñke. Iⁿ′naⁿhá
Day as I am poor as I see you I wish as I will go to you. My mother

t'é tĕ cetaⁿ′ iⁿdádi waqpáni hádaⁿ wiŧaⁿ′be kaⁿbɸá-qti-maⁿ′ hă. Hĭndá, gaⁿ′ 3
died so far my father poor , therefore I see you I have a strong desire . Let me see, as

miⁿágɸaⁿ gaⁿ′ aⁿwaⁿ′qpani gaⁿ′ wiŧaⁿ′be kaⁿbɸá-qti-maⁿ′ hă. Kĭ Wihé ctĭ
I have taken a wife as I am poor as I see you I have a strong desire . And Fourth sister too

iⁿ′tcaⁿ wáɸixe gaⁿ′ égaⁿ ɸaná'aⁿ tái ebɸć'gaⁿ cuɸć'aɸč. Kĭ ɸatíi tĕctĭ edádaⁿ
now has taken a husband as so you will hear it I think it I send to you. And you came in the past, too what

abɸiⁿ′-májĭ hádaⁿ ɸiɸiñ′ge-naⁿ ɸagɸaí. Kĭ Umaⁿ′haⁿ Badíze cuɸć tá-ɸiñké, 6
I had not I , therefore you went without any unsually back. And Omaha Battiste he is the one who will go to you,

wáwaⁿ. Kĭ ĕ'di cubɸć tá miñke. Paⁿ′ka naⁿ′ba ćetĭ caɸć tá aká. (Ćéna
to dance the pipe dance. And there I will go to you. Ponka two they too will go of their own accord to you. (Enough

etćgaⁿ hă. Ćéna tá aka.)
it may be . Enough it will be.)

NOTES.

Miˣxa-skă was formerly called, Waqwataⁿ-ɸiñge, the Omaha notation of the Oto Waqwátaⁿ-yiñ'e, *Poor Boy*. He was the son of Wasabĕ-ŧañga, an Omaha.

719, 3 and 6. hadaⁿ, a peculiar contr. of hă, the oral period, and ádaⁿ.

719, 6. Badize, a man who had a negro father and an Omaha mother.

719, 7 and 8. (Cena etegaⁿ hă, etc.), an observation made to the author, and not part of the letter.

TRANSLATION.

Mother's brother, I will go to you. I wish to see my sister and also my mother. I wish to see you, as I have been poor for days, so I will go to you. My father is still poor because my mother is dead, therefore I have a strong desire to see you. By the way, I have a strong desire to see you because I am poor through having taken a wife. I send to you that you may hear that Fourth-sister has just taken a husband. When you came hither in the past you generally went back without anything, because I had nothing to give you. The Omaha Battiste is the one who is going to see you for the purpose of performing the pipe dance. And then I will go to you. Besides us there are two Ponkas who will go to see you. (*To the author:* "That is enough! That will be sufficient.")

CAÑGE-SKÄ TO WIYAKOIN.

January 27, 1879.

Negíha, ca$^{n'}$ winégi ctī i$^{n'}$t'e ga$^{n'}$ wiɻáha^{n} ctī i$^{n'}$t'e ga$^{n'}$ a^{n}wa$^{n'}$qpani
Mother's brother, at any rate my mother's brother too is dead to me as my brother-in-law too is dead to me as I am poor

hégа-májī. Cé ciñ'gajiñ'ga ɖáxe ¢iñkć agíɻa^{n}be ka$^{n'}$b¢a. A^{n}wa$^{n'}$qpani
I am very. That child I made him the one who I see my own I wish. I am poor

3 hégа-májī ga$^{n'}$ ada$^{n'}$ ta$^{n'}$wa^{n}g¢a$^{n'}$ ¢i¢íɻa, negíha, awáɻa^{n}be ka$^{n'}$b¢a. Kī
I am very as therefore nation your, mother's brother, I see them I wish. And

waqi$^{n'}$ha ¢a^{n} cuhí tědíhi xį', ciñ'gajiñ'ga wiwíɻa uǥákie ka$^{n'}$. La$^{n'}$be
paper the (ob.) reaches you when the time arrives, child my you talk to please. I see him

ka$^{n'}$b¢a tě ínahi^{n} xį, waqi$^{n'}$ha ia$^{n'}$¢akiǥć ka^{n}bǥ¢ga^{n}. Ca$^{n'}$ wagázua^{n}¢ákiǥč
I wish the he is willing if, paper you cause to be coming hither to me I hope. And you straighten it for me

6 xį, i^{n}wi$^{n'}$¢ana íǥa¢č te. Kī ǥ¢u níkaci$^{n'}$ga ¢i¢íɻa amá atíi hă. Kī
if, you tell me you will send hither. And here people your the (pl. sub.) came hither . And

a^{n}wa$^{n'}$qpani ćga^{n} edáda^{n} wi$^{n'}$aqteí'ctě i^{n}wiñ'gaxa-bájī cagǥaí. Ki' íe kě
I was poor so what even one we did not do for them they went back to you. And word the

júajī wégaxe cagǥá-biama. Kī čxli ca$^{n'}$ júga wináqtei cubǥć ka$^{n'}$b¢a. Kī
inferior made for us they went back to you, it is said. And then at any rate holy I alone I go to you I wish. And

9 e'a$^{n'}$ ma^{n}ni$^{n'}$ ca$^{n'}$ níć ¢i¢iñ'ge xį, ca$^{n'}$ úda^{n}qti ma^{n}ni$^{n'}$ xį, winá'a^{n} ka$^{n'}$b¢a.
how you walk at any rate you have no pain if, at any rate very good you walk if, I hear from you I wish.

Ca$^{n'}$ ukít'ě i^{n}táxaɻá amá e'a^{n}i gě' ctěwa$^{n'}$ ca$^{n'}$ íe wágazu aná'a^{n} ka$^{n'}$b¢a.
And foreigners those who are up towards the head of the river how (pl.) soever their affairs may be still word straight I hear it I wish.

Ca$^{n'}$ ta$^{n'}$wa^{n}g¢a$^{n'}$ ¢i¢íɻa-má ctī úcka^{n} e'a$^{n'}$ ma^{n}¢i$^{n'}$ xį, ca$^{n'}$ e'a$^{n'}$i gě' ctěwa$^{n'}$
And nation those who are yours too deed how they walk if, at any rate how (pl.) soever their affairs may be

12 ca$^{n'}$ wágazúqti aná'a^{n} ka$^{n'}$b¢a.
still very straight I hear it I wish.

NOTE.

720, 11. e'a^{n}i gě ctěwa^{n} *however their different affairs may be:* gě shows that the affairs, etc., belong to *different* times or places.

TRANSLATION.

Mother's brother, I am very poor on account of the deaths of my mother's brother and my brother-in-law. I wish to see that one whom I made my child. I am very poor, therefore I wish to see your nation, O mother's brother! And when the letter shall have reached you please talk to my child. Should he be willing for me to see him, as I desire, I hope that you will send me a letter. When you get the matter

settled for me in a satisfactory manner, please send to tell me. Your people came hither. But they went back again to you without our doing even one thing for them on account of my poverty.

And it is said that they started back to you after making some uncomplimentary remarks about us. Consequently I wish to go to you by myself. I wish to hear from you, how you are, whether you are well and prospering. I desire to hear a correct account of the various affairs of the Dakota tribes up the Missouri River. I also desire to hear a very correct account of the various affairs of your own nation, and what they are doing.

MAⁿTCU-NAⁿBA TO WIYAKOIⁿ.

Ké, ɻaⁿckáha, wawína cuɸéaɸĕ tá miñke. Maⁿtcú-cáge, naⁿbé eɻaí gĕ
Come, sister's son, I beg from you I will send to you. Grizzly bear claw, hand their the (pl. in. ob.

d'úba aniⁿ′ ɻī, wabágɸeze ‘iⁿ′-amádi ují-adaⁿ′ ĕ′di iañ′kiɸá-gă. Tíi ɻī,
some you have if, letter where they carry them on their back put it in and there send it hither to me. It comes if,

ɻaⁿckáha, iⁿ′ɸĕ-ɋti-maⁿ′ tá miñke. Wáɸiⁿaⁿ′ɸaɸĕ aɻídaxe tá miñke. Níkaciⁿ′ga 3
sister's son I will be greatly pleased. You treat me as your kinsman (*i. e.*, very kindly) I will make for myself. People

cé agɸiⁿ′ miñké guáɸicaⁿ taⁿ′waⁿgɸaⁿ′ dúbahai ĕdítaⁿ iⁿ′ɲai tíɸai édegaⁿ
that I am sitting beyond nation in four places thence (near the speaker) to beg from me have sent hither but

aⁿɸá‘i ɻī, ĕ′ɻa awá‘i tá miñke, ádaⁿ iⁿwiⁿ′ɸaɻaⁿ′ɋti kaⁿ′bɸa hă. Awácka ⁿ
you give it to me if, there I will give to them, therefore you give me all possible help I wish . I try

téga ⁿ céhe hă. Gañ′ɻī íuɸa ájĭ ɸiñgĕ′ɋtiaⁿ ádaⁿ uwíbɸa-májĭ. Cé′na gaⁿ′ 6
in order to I say that . And then news different there is none at all therefore I do not tell you. Enough as

wídaxu cuɸéaɸĕ. ɸíctī e‘aⁿ′ ɸanáji ⁿ ɻī, údaⁿ ɸanáji ⁿ ɻī, winá‘aⁿ kaⁿ′bɸa.
I write to you I send to you. You too how you stand if, good you stand if, I hear from you I wish.

NOTE.

721, 4. taⁿwaⁿgɸaⁿ dubahai, probably refers to the four Pawnee divisions of Skidi, Tcawi, Pitahawirat, and Kitkehaqki.

TRANSLATION.

Well, sister's son, I send to beg something from you. If you have some claws of grizzly bears, send them to me in the mail-bag from your post-office. When they come, sister's son, I will be well pleased. I will consider that you are treating me, your kinsman, with the greatest kindness. I have received a letter from that nation dwelling beyond me in four villages begging (a necklace of bears' claws?) from me. If you will give it to me, I will give it to them in that place, therefore I wish you to afford me all possible help. I promise to do my best and get something in return from them, which I can send to you.

Now, there is no other news at all, therefore I do not tell you anything. I have written enough to you. I wish to hear how you are and whether you are prospering.

CUDE-GAXE, TO LOUIS ROY AND MA^{N}TCU-I^{N}C'AGE.

February 6, 1879.

Cub¢é hă. Awána^{n}q¢i$^{n'}$qti cub¢é hă. Wiɲa$^{n'}$be tá miñke, dadíha.
I am going to you . I am in a great hurry I am going to you . I will see you, O father.

A$^{n'}$ba¢é, dadíha, i^{n}wi$^{n'}$¢aɲa$^{n'}$ te hă'. A^{n}wa$^{n'}$qpañi'qti ag¢i$^{n'}$. Níkaci$^{n'}$ga
To-day, O father, you will please help me . I am very poor I sit. People

3 ¢i¢íɲa ¢a$^{n'}$ b¢úga waɲa$^{n'}$be ka$^{n'}$b¢a. Níkagáhi đé¢a^{n}ba nañkáče, wíb¢aha^{n}
your the (cv. ob.) all I see them I wish. Chief seven ye who are, I pray to you

cu¢é¢a¢ai. Wanáce nuda$^{n'}$hañga dúba nañkáče, wíb¢aha^{n} cu¢é¢a¢ai.
I send to you. (pl.). Captain of police four you who are, I pray to you I send to you (pl.).

NOTES.

Ma^{n}tcu-i^{n}c'age, *Venerable-man Grizzly-bear*, a name of Padani-apapi, *Struck-by-the-Ree*, the head chief of the Yanktons. Louis Roy, a half-breed Ponka, son of the former interpreter, Frank Roy. Louis married a Yankton woman before 1871; so he had a right to dwell on the Yankton reservation. Louis's mother was the wife of Cude-gaxe when this letter was written. Cude-gaxe was a Ponka.

Only the first and second sentences in line 1 are addressed to Louis Roy. The rest is intended for Padani-apapi, whom Cude-gaxe calls Grandfather.

722, 3. ¢a^{n} refers to the Yankton tribal circle. We may, however, substitute ¢añka, *the ones who*.

722, 3. Nikagahi đe¢a^{n}ba, the chiefs of the seven Yankton gentes (excluding the half-breed gens).

722, 4. Wanace nuda^{n}hañga duba, the four captains of police. See Omaha Sociology, § 195, in 3d Ann. Rept. Bur. Ethnology.

TRANSLATION.

I am going to you. I am going to you in a great hurry. O father, I will see you. O father, you will please aid me to-day. I dwell in great poverty. I wish to see all of your people. O ye seven chiefs, I send to you to petition to you. O ye four captains of policemen, I send to you to petition to you.

EDWARD ESAU TO JOSEPH ESAU, AT PAWNEE AGENCY.

February 17, 1879.

Pahañ′gadi wawíᗡaxu cu¢é¤a¢ĕ ¢a$^{n'}$ja, wabágɢeze qáɢa gɢíɢa¢ájĭ.
Formerly I wrote several things to you I sent to you though, letter back again you have not sent it back.

I$^{n'}$tca^{n} Pañ′ka amá agɢíi ɤĭ, u¢íɢai, ɢida$^{n'}$ba-bi ai égan, íe djúbaqtci
Now Ponka the (pl. snb.) they have come back when, they told about you, that he had seen you he said as, word very few

uwíbɢa tá miñke. Cé¢u júwigɢe teɢan′di cta$^{u'}$be teɢa$^{n'}$ ca^{n}ca$^{n'}$qti ma^{n}b¢i$^{n'}$ 3
I will tell to you. Yonder when I was with you in the past you saw me in the past always I walk

hă. Ca$^{n'}$ nié ctĕ a^{n}¢iñ′gĕ-qti-ma$^{n'}$, wa‘ú wiwíɬa ciñ′gajiñ′ga wiwíɬa-má
. And pain even I am really destitute of, woman my child those who are mine

ctĭ. Ca$^{n'}$ i$^{n'}$¢ĕ-qti ga$^{n'}$ ma^{n}b¢i$^{n'}$ hă. Kĭ edáda^{n} áhigi ab¢i$^{n'}$-májĭ.
too. And I am very glad so I walk . And what many I have not.

A^{u}wa$^{n'}$qpani tcábe ma^{n}b¢i$^{n'}$. A$^{n'}$ba gé ca$^{n'}$ wiɬa$^{n'}$be ka^{n}b¢á-qti-ma$^{n'}$ hă. 6
I am poor very I walk. Day the (pl. in. ob.) at any rate I see you I have a strong desire .

Ca$^{n'}$ ú‘a^{n}¢iñgĕ′qti eb¢égan-na^{n}-ma$^{n'}$ hă. Kĭ maja$^{n'}$ wéahidĕ′qti ¢anáji^{n}
Yet all in vain I usually think it . And land at a great distance you stand

áda^{n}, é áwake, wiɬa$^{n'}$be tĕ b¢í‘a hă. Ca$^{n'}$ Uma$^{n'}$ha^{u}-má wacta$^{n'}$be
because, it I mean, I see you the I am unable . And the Omahas you saw them

ca^{n}ca$^{n'}$qtia$^{n'}$ i$^{n'}$ta^{u} úda^{n}qti a¢aí. Ca$^{u'}$ waqi$^{n'}$ha pahañ′gadi cu¢éa¢ĕ ¢a$^{n'}$ 9
continued all the time now very good they go. And paper formerly I sent to you the ob.

gɢíäjĭ égan, iɢáɤuhégan íe tĕ djúbaqtci wíᗡaxe hă. Cé wabágɢeze qáɢa
has not returned as, as I apprehend unseen trouble word the very few I make for you . That letter back again

gɢia$^{n'}$¢akí¢é ɤĭ, cĭ íe d‘úba uwíbɢa tá miñke. Ca$^{n'}$ uq¢ĕ′qtci i$^{n'}$baxu
you cause it to have returned if, again word some I will give to you. And very soon write to me

íɢa-gă. Winá‘a^{u} té ka$^{n'}$b¢a-qti-ma$^{n'}$ hă. 12
send it hither. I hear from you the I have a strong desire .

NOTES.

Edward Esau, or Huta^{n}ta^{n}, an Omaha, is the maternal uncle of the younger Frank La Flèche. His cousin, Joseph, became interpreter for the Ponkas in 1880.

723, 2. ɤĭ, used here in a past sense; but tĕdi is the common term.

723, 4. Supply nie wa¢iñ′gĕqtia$^{u'}$i, *they are really without it*, after wiwiɬa-ma ctĭ.

TRANSLATION.

I wrote about several matters to you formerly, but you have not sent a letter back again. Now that the Ponkas have returned they have told about you, saying that they saw you, so I will tell you a very few words. I have always continued as you saw me when you and I were together. I am well, and my wife and children are also

in good health. I live very happily. I have not many things. I am very poor. Day after day I have had a strong desire to see you. But I reflect each time that it is all in vain. I am unable to see you. I refer to the great distance of the land in which you dwell. As no reply has been received since I sent you letters, I send you now a very few words, as I apprehend unseen trouble. If you send a letter in reply, I will tell you of some other matters. Write and send a letter to me very soon. I have a strong desire to hear from you.

ɖAɸI^{N}-NA^{N}PAJĬ TO NI^{N}DAHA^{N}, AT THE PONKA AGENCY.

February 22, 1879.

Wabϕíta^{n} (I work at different thing) tĕ (the) bϕí'a-qti-ma$^{n'}$ (I shall utterly fail to complete it,) tá miñke, (I think it.) ebϕégа^{n}. Wiꞑa$^{n'}$ba-májĭ (I do not see you) ɴ$\dot{\text{i}}'$jĭ, (if,)

waϕíta^{n} (work) tĕ (the) nān'de (heart) a$^{n}\phi$a$^{n'}$sa-májĭ-na^{n}-ma$^{o'}$. (I am usually uneasy on account of it.) Wana$^{n'}$qϕi^{n}-qti (In great haste) gí-gă. (be returning.) Ca$^{n'}$ (And)

3 úda^{n}qti (very good) anájĭ^{o}. (I stand.) Ca$^{n'}$ (And) edáda^{n} (what) íuϕa (news) ϕiñgé (there is none) égа^{n}. (so.) Waϕíta^{n} (Work) tĕ (the) enáqti (it only) uhíta- (causing impatient or anxious)

jĭwáϕĕ, (looking for results,) áda^{n} (therefore) wana$^{n'}$qϕi^{n}qti (making great haste) ϕagϕí (you come back) ka^{n}bϕégа^{n}. (I hope.) ɸéaka (This one (sub.)) ϕiꞑáha^{n} (your brother-in-law) akáctĭ (the sub., too)

waϕísnindaí (you (pl.) are tardy) áda^{n} (therefore) nān'de (heart) gípi-bájĭi (is bad for him) hă. Gáϕa^{n} (That ob.) waqi$^{n'}$ha (paper) cuhí (reaches you) tĕ'di, (when,)

6 ckí (you are returning) cka$^{n'}$na (you desire) ɴ$\dot{\text{i}}'$jĭ, (if,) waqi$^{n'}$ha (paper) wana$^{n'}$qϕi^{n}qti (making great haste) giañ'kiϕá-gă. (you send it back to me.) Ca$^{n'}$ (And) úda^{n}qti (very good)

nié ϕiñgé (without pain) ga^{n} (so) anájĭ^{n}, (I stand,) nújiñgá (boy) etī (too) wañ'giϕe (all) úda^{n}qti (very good) i$^{n'}$naji$^{n'}$i. (they stand for me.)

NOTE.

724, 5. waϕisnindai refers to ɖaϕi^{o}-na^{n}paji's son, Ni^{n}daha^{n}, and his comrade, Teaza-ϕiñge (see p. 695) who were at the Ponka Agency, Indian Territory. The sentence should read thus: Waϕisnindaí égа^{n}, ɸéaka ϕiꞑáha^{n} akáctĭ nān'de gípi-bájĭi hă, *As you delay your coming, this one, too, your brother-in-law* (*i. e.*, Macti^{n}-'a^{n}sa) *is sorrowful.*

TRANSLATION.

I think that I shall utterly fail to complete my different kinds of work. As I do not see you, the work usually makes me uneasy. Return in great haste. I am very well. There is hardly any news. The work is the only urgent matter, therefore I hope that you will return very speedily. This one, too, your brother-in-law, is sorrowful because you delay your return. When this letter reaches you, send me a letter immediately if you wish to come home. I am very well, and all my young men (*i. e.*, men of my party?) are well too.

MAⁿTCU-NAⁿBA TO ICTAϕABI.

Ťe djúbaqtci cuϕéwikiϕé tá miñke hă. Uáwa'í tá amá éde íepahaⁿ'jĭ.
Word very few I will cause some one to take to you . They will give things to us but you do not know it.

Ł.éskă d'úba wa'í 'iϕaí, ɬéskā níɲa wa'í 'iϕaí, wanágϕe aⁿwañ'gaϕiⁿ tá-bi
Oxen some they have promised to give to us, oxen alive they have promised to give to us, domestic animals that we may keep them

kaⁿbϕégaⁿ. Cé́hi cti d'úba wa'í 'iϕái, é íepahaⁿ wíkaⁿbϕa hă. Caaⁿ' 3
I hope. Apple tree too some they have promised to give to us, that you know it I desire for you . Dakota

amá ϕéama taⁿ'waⁿgϕaⁿ' sátăⁿ wadaⁿ'be gaⁿ'ϕai. Paŭ'ka úϕiqĕ abϕiⁿ'
the (pl. sub.) these nation five to see them they wish. Ponka refugee I have

iⁿc'áge iⁿ't'e. Gataⁿ'adi edáda^n ínigϕaⁿ' tĕ nícta^n téiⁿte, gíi-gă. ϕagϕíăji
old man is dead for me. Now, at last what you planned the you have finished shall, if, return ye. You do not come back

ɣĭ úwa'i tĕ uϕúϕiϕiñ'ge taté ebϕéga^n. Paŭ'ka ctí d'úba agí amá. 6
if they issue them the shall not be sufficient to give you a share I think it. Ponka too some are returning, it is said.

Maⁿtcú-náji^n agíi hă. Agϕí tĕdíhi ɣĭ, waϕíta^n tá amá hă.
Standing Grizzly bear is returning . He has returned by the time that they will act in his case

NOTE.

Ictaϕabi was the son-in-law of Maⁿtcu-naⁿba. He had gone to visit the Otos.

TRANSLATION.

I will send you a very few words. They are going to issue things to us, but you do not know about it! They have promised to give us some cattle as live stock, and I hope that we may keep them as domestic animals. They have also promised to give us some apple trees; I wish you to know that. These Dakotas wish to go to see five nations. The aged Ponka man whom I had as a refugee is dead. If by this time you have accomplished what you planned, return! If you do not return, I think that you will miss your share of the issue. It is said that some Ponkas have returned from the Indian Territory. Standing Bear is returning. When he shall have returned, the Omahas will act in his case.

RICHARD RUSH TO UNAJIⁿ-SKÁ.

Ł.ĭgaⁿ'ha, íe djúbaqtci wíɗaxu hă. Kĭ iⁿ'udaⁿ'-qti-maⁿ' hă.
Grandfather, word very few I write to you . And I am doing very well .

ɣĭ'jĭ Paŭ'ka ɟí d'úba agϕíi. ϕéama Umaⁿ'haⁿ amá e'aⁿ' wégaxe taíte 9
Ponka lodge some have returned. These Omaha the (pl. sub.) how they shall do to them

ceta^n' wágazú-ctĕwaⁿ'ji. Maⁿtcú-náji^n aká júwagϕe agϕíi. Wáqe ϕéϕu
so far is by no means certain. Standing Grizzly bear the (sub.) he with them they have returned. White man here

ti ₵i$^{n'}$ tí tẽdíhi ɣi′ji, wágazu taté hă. Kĭ wabág₵eze wína ₵a^{n}
he who has come and is my. he has come it reaches there when. it shall be straight . And letter I have begged from you the (ob.)

ka^{n} b₵a-qti-ma$^{n'}$ hă. Wágazu i^{n}₵éckaxe ka^{n}b₵éga^{n}. Ma$^{n'}$zĕskă′ etĭ ceta$^{n'}$
I desire it greatly . Straight you do for me I hope. Money too so far

3 b₵íza-májĭ. áda^{n} wawéci a^{n}₵iñ′ge hă. Kĭ ca$^{n'}$jiñga ₵aa$^{n'}$na ₵ag₵é ta^{n}
I have not received. therefore pay I have none . And colt you abandoned when you went back the (std. ob.)

e′a$^{n'}$ ckáxe ɣĭ, aná′a^{n} ka$^{n'}$b₵a. Uq₵é wai$^{n'}$baxú-gă.
how you do if, I hear it I wish. Soon write to me about the things.

NOTES.

Richard Rush is an Omaha. Unaji^{n}skă was at the Yankton Agency.

725. 10, and 726, 1. Waqe ₵e₵u ti ₵i^{n} refers to Mr. T. H. Tibbles, of Omaha, who visited the reservation after the release of Standing Bear.

TRANSLATION.

Grandfather, I write a very few words to you. I am doing very well. Some Ponka lodges have returned. It is still by no means certain how these Omahas shall decide with regard to them. Standing Bear has returned with them. When the white man who came to the reservation some time ago shall have come again the question shall be settled. I am very anxious to get the letter which I begged of you. I hope that you will do for me what is right. I have not yet received any money, so I have no pay. I wish to hear what you intend doing about the colt which you left here when you went to the Yanktons. Write to me soon about these things.

₫A₵I^{N}-NA^{N}PAJĬ TO MŬ^{N}ꞱOE-QA^{N}ꞱOE, AN OTO.

₵ati ′i₵a₵ĕ tĕ, í-ïjĭ-gă. A^{n}wa$^{n'}$qpani héga-májĭ. Égi₵e ₵ati ɣĭ, u′a$^{n'}$-
You have spoken of coming the. do not come. I am very poor. Beware you come if, all in

6 ₵iñgĕ′qti ₵ati te. Năn′de ₵ipĕji′qti ₵ag₵é ɣĭ wícti éga^{n} năn′de i^{n}₵i$^{n'}$uda^{n}-
vain you come lest. Heart very sad for you you go back it I too so heart not good for me on account

máji i₵ánahi^{o}-májĭ. Ca$^{n'}$ wáqe, "Waɣig₵ita$^{n'}$i-gă," ai éga^{n}, áakihíde; wa₵íta^{n}
of it I am not willing. And white people, Work for yourselves! said having, I pay attention to it; work

tẽnáqti así₵ĕ hă.
only the I think of it .

NOTE.

Mŭ^{n}ɹɔe-qa^{o}ɹɔe, *Large Black bear*, in Omaha, Wasabe-ɹañga.

TRANSLATION.

You have spoken of coming hither; but do not come! I am very poor. Beware lest you come altogether in vain! I am unwilling for you to start for your home with a very sad heart, in which case I too would be very sad. The white people have said, "Work for yourselves!" I have followed their advice. I think of nothing but work.

HUPEϕA TO INSPECTOR J. H. HAMMOND.

Kagéha, aⁿníꞇa tai égaⁿ níꞇa weϕéckaⁿná uáwaϕágiɔnaí. Añgísiϕai
My friend, we live in order that to live you wished for us you told us. We have remembered it

aⁿ′b iϕáugϕe. Wakan′da ϕiñké hídadi tí égaⁿ, úawaϕákiaí. Wajīⁿ′waskă′-qti
through the day. God the one who down to the bottom had as, come hither you talked to us. We are very sensible

égaⁿ wackáxe. Níkaciⁿ′ga aká wawéϕigϕaⁿ′ aká ϰáci héga-bájĭ; máϕĕ 3
so you made us. Person the (coll. sub.) ruler the (coll. sub.) a long while not a little; winter

[= those who (coll.) give directions]

gϕéba-ϕábϕiⁿ kī ĕ′di Ƌéϕabϕiⁿ wawéϕigϕaⁿ′i; éde uhć añgáϕe taí íbahaⁿ-bájĭ,
thirty and besides eight they have ruled over us; but the path we will go along they have not known,

uáwagiϕa-bájĭ. ‘Ágϕa-qti aⁿ′ϕiⁿ ϕatí. Ƥatí égaⁿ, uáwaϕáginaí tĕ aⁿná‘aⁿi.
they have not told us. Suffering greatly we were you came hither. You came hither as, you have told us the we have heard it.

Uáwaϕáginaí tĕ wañ′giϕĕ′qti ϕizá-bájĭ ctéctĕwaⁿ aⁿϕañ′gaskaⁿ′ϕĕ tañ′gataⁿ. 6
You have told us the all have not received it even though we will try it.

Níkaciⁿ′ga aká ϕéaka wawéϕigϕaⁿ′ aká naⁿctaⁿ′i tĕ ĕ′be úwagiϕá ϰĭ, na‘aⁿ′
Person the (sub.) this those (coll.) who give directions they stop walking the who to tell them if, hear

tai édaⁿ, aⁿϕaⁿ′ϕai. Kĭ ϕí úwaϕáginá tĕdíhi ϰĭ′jĭ, na‘aⁿ′ iⁿwiñ′gaⁿϕaí. Kĭ
apt? (in solil-oquy), we think. And you you tell us on its arrival when, to hear it we desire for them. And

níkaciⁿ′ga amá wáqe-macĕ′ ctĭ taⁿ′waⁿgϕaⁿ′ ϕanájiⁿ gĕ′ wawéϕigϕaⁿ′ ϕiñgé 9
person the (pl. sub.) ye white people too nation (*or* city) you stand the (pl. in. obj.) ruler none

ϰĭ, wágazu-bájĭ te hă. Kĭ taⁿ′waⁿgϕaⁿ′ añ′gataⁿ wawéϕigϕaⁿ waϕiñ′gai ϰĭ,
if, they will not be straight. And nation we who stand ruler we have none if,

wágazu-aⁿ′ϕiⁿ-bájĭ taité éskaⁿ aⁿϕaⁿ′ϕai Áda n níkaciⁿ′ga d‘úba wajīⁿ′skăqtci
we shall not be straight we think that probably. Therefore person some very sensible

wackaⁿ′ꞇañgáqti majaⁿ′ ϕan′di íe éna‘aⁿ etaí ϰĭ′ji, weáϕagickáxai kaⁿ′ 12
very strong land in the word they listen to it ought if, you make it for us we

aⁿϕaⁿ′ϕai.
hope.

NOTE.

Though the speaker and his associates were opposed to the old chiefs, they were not prepared to do without leaders.

TRANSLATION.

My friend, you told us that you wished us to improve our condition that we might live. We have remembered your speech throughout the day. When you spoke to us, it was just as if God had come down from above. You have made us very sensible.

Those men who are chiefs have held their positions for a very long time; they have ruled us for thirty-eight years. But they do not know the path which we ought to follow in order to improve ourselves, so they have not told us about it. Hence we were suffering much when you came. When you came we heard what you told us. Even though all have not received what you told us, we will try it. We think that if these men who are chiefs should resign and there should be none to succeed them, who would obey if any one should tell the people anything? We desire them to hear what you have to tell us when your reply shall have come. Now it is the case with you white people, if you have no persons in authority in your cities there will be a bad state of affairs. And in like manner we think that if we should have no rulers in our nation our affairs would be in disorder. Therefore we hope that you will arrange for us to have some very sensible and very strong men in our land whom the people will be apt to obey.

ƋAɸI^{N}-NA^{N}PAJĬ TO INSPECTOR HAMMOND.

Níkaci$^{o'}$ga dúba, sátā^{n}, cáƋĕ da$^{n'}$ctĕa$^{n'}$i, áhigi ukíkie, ĕ$^{'}$di wacka$^{n'}$ɬaⁿga
Person four, five, six it may be (?), much they talk together, then strong

edáda^{n} gáxai. égа^{n} aⁿga$^{n'}$ɸai. Waⁿ$^{'}$gaɸi^{n} xi, ie a^{n}waⁿ$^{'}$gaginá$^{'}$a^{n} taí, áda^{n}
what they do, so we wish. We have them if, word we obey them, our own. will (pl.), therefore

3 gé te aⁿga$^{n'}$ɸai.
what has been specified (?) we wish it.

TRANSLATION.

When four, five, six, or many persons talk together, what they do is enduring; and this is what we desire. If we can have them, we will obey them. Therefore we desire what has been specified.

MAZI-KIDE TO INSPECTOR HAMMOND.

ɸati tĕ$^{'}$di íwiƋaha^{n}-máji, ji^{u}ɸéha. Ú$^{'}$waɸakié-médega^{n} ie ɸíⁿa tĕ aná$^{'}$a^{n};
You came when I did not know you, O elder brother, Since you have spoken to us word your the I have heard;

nāⁿ$^{'}$de i^{o}ɸi$^{n'}$uda^{n}. Kī ɸé-ma níkaci$^{n'}$ga d$^{'}$úba waɸíta^{n} weɸéeka^{n}ná-médega^{n}
heart mine is good by means of it. And these (pl. ob.) person some to work as you have wished (for) them (pl. ob.)

6 wiⁿíga^{n} méga^{n}, ĕ$^{'}$dućhe. Kī níkaci$^{n'}$ga ɸéama, níkagáhi-ma ma^{n}na$^{n'}$ɸi^{n},
my grandfather likewise, I belong to. And person these, the chiefs have made mistakes,

waɸíta^{n}-ma ɸéama níkaci$^{n'}$ga d$^{'}$úba waɸíta^{n} ga$^{n'}$ɸai-ma ĕ$^{'}$ducheⁿ. Édе
the ones who work these person some those who wish to work I belong to. But

una$^{n'}$ɸiⁿka na$^{n'}$ba i$^{'}$tea^{n} íⁿiawáɸĕ íbaha$^{n'}$i; sí masáni ɸizé aɸaí.
season two now (what is) favorable to life they know. foot on one side taking it they go.

NOTES.

728, 4. Uwaɸakie-medegaⁿ, etc. W. gave another reading, though he said that the text (-medegaⁿ) was correct: Kagéha, nikaciⁿ/ga uwaɸakié ma ie ɸiŋa tĕ iⁿwiⁿ/ɸai égaⁿ, aná'aⁿ tĕ năn'de iⁿɸiⁿ/ndaⁿ, *Friend, those persons to whom you spoke told me your words, and when I heard them they made me glad.*

728, 8. si masani ɸize aɸai. This means, "They learn a little about the way and advance one foot; then they learn a little more and advance the other."

There were other speakers after Mazi-kide, but their words were not recorded in their own language.

TRANSLATION.

O elder brother, I did not know about you when you came. Since you have spoken to us, I have heard your words, and they make me glad. Since you and my Grandfather (the President?) have wished some of these Indians to work, I have joined them. These Indians, the chiefs, have made blunders. I have joined those Indians who wish to work. It has been two years since they found out that it is life-sustaining. They are advancing one step at a time.

WAQPECA TO UNAJIⁿ-SKA.

March 24, 1879.

Negíha, wabágɸeze bɸízĕ ɤi, năn'de iⁿɸiⁿ/udaⁿ/-qti-maⁿ/. Negíha,
Mother's brother, letter I received when, heart mine was very good by means of it. Mother's brother,

wijiⁿ/ɸĕ níŋa, wakéga tĕ giniⁿ/. Éskana íɸae tĕ bɸúga égaⁿ ckáxe
my elder brother lives, sick the he has recovered from. Oh that you spoke the all so you do

kaⁿbɸégaⁿ. Hné teɸan'di năn'de iⁿ/pi-máji. Kĭ iⁿ/taⁿ añ'ka-máji. Caⁿ/ 3
I hope. You went in the past heart bad for me. And now I am not so And

Pañ'ka amá edádaⁿ gíteqi'qti wiⁿ/ ákipai, wáqe wanáce aⁿ/baɸĕ'qtci
Ponka the (pl. sub.) what very difficult for one have met it, white soldiers this very day

wáɸiⁿ aɸai: Maⁿtcú-náji", ɤáxe-ní-ɸataⁿ/, Ló-sigɸć, Cyu-í-hmaⁿ, Waɸíqe-ɤáci,
have taken them away: Maⁿtcu-naji", ɤaxe-ni-ɸataⁿ, Buffalo Tracks, Prairie chicken is coming, Runs a long time,

Maⁿtcú-dáɸiⁿ, Cañgé-hiⁿ-zí. Buɸíte ijiñ'ge ɸáji, ihaⁿ/ aká Ɣuzáɸi gɸízai égaⁿ. 6
Foolish Grizzly bear, Horse with yellow hair. Charles Pepin his son did not go, his mother (sub.) Rosalie having taken him from her own.

Wamúskĕ uáji bɸíctaⁿ ɤi, Waɸútada waŋaⁿ/be bɸć tćiñke, negíha. Caⁿ
Wheat I sow I finish when, Oto I see them I may go, O mother's brother. And

aⁿ/ba iɸáugɸe ć'ta ɸanáji" kaⁿbɸégaⁿ. Wackañ'-gă. Wanáce ɸíɸize taí,
day through there you stand I hope. Make an effort. Soldier they will take you,

ebɸégaⁿ. Cúde-gáxe, winégi, wiɲími mćgaⁿ, wakćga-báji ɤi, awána'aⁿ 9
I think it. Smoke-maker, my mother's brother, my father's sister likewise, not sick it. I hear about them

kaⁿ/bɸa. Ictáɸabi aká Waɸutádaŋa wáwaⁿi ahíi, cañ'ge cáđĕ-naⁿ/ba
I wish. Ictaɸabi the (sub.) to the Otos to dance the pipe-dance reached there, horse twelve

wáɸiⁿ agɸíi.
he has brought them back.

NOTES.

729, 5. Ɡaxe-ni-ᵭataⁿ, a name of Ɡeje-baꞬe, or *Buffalo Chips*, one of the Ponkas arrested at Omaha Agency in March, 1879, by order of Commissioner Hayt.

729, 6. Buᵭite, the Ponka notation of the French *pouliche*, a she colt. This was the Ponka name of Charles Pepin's elder brother, who died on the old Ponka reservation, in Dakota. His son by Rosalie Primeau (ᵭ'uzaᵭi) was John Pepin, a scholar of the author in 1872.

TRANSLATION.

Mother's brother, when I received your letter it made me very glad. Mother's brother, my elder brother is alive; he has recovered from the sickness. I hope that you will fulfill all your promises. I was sad when you went away (in the past). But now I am not so. For the Ponkas (who were here) are in great trouble; this very day the white soldiers came and took them away (to Omaha City). (The names of the arrested Ponkas are as follows:) Standing Bear, Crow Drinks Water, Buffalo Tracks, Prairie-chicken is Coming, Runs a Long time, Foolish Grizzly bear, and Horse with Yellow Hair. John Pepin did not go, as his mother, Rosalie, (now wife of the Omaha Silas Wood) took him. Mother's brother, when I finish sowing wheat I may go to see the Otos. Throughout each day I hope that you may remain there (where you are). Persevere. I think that the soldiers will arrest you (if you return here). I wish to hear whether Smoke-maker, my mother's brother, and my father's sister are well. Ictaᵭabi went to the Otos to dance the pipe-dance. He has come home with twelve horses.

MAᴺTCU-ꞮAᴺBA TO WIYAKOIᴺ.

April 3, 1879.

	C'aⁿ′,	Ɡaⁿckáha,	uágᵭacíge	cuᵭ'caᵭĕ	tá miñke.	Kĭ	aⁿwaⁿ′qpani	ehé		
	And,	sister's son,	I complain of my own	I will send to you.		And	I am poor	I said		
	uwíbᵭa-naⁿ-maⁿ′.	Kĭ	Heqága-maⁿ′ᵭiⁿ	máᵭadi	caⁿ′	wadaⁿ′be	atíi,	kĭ		
	I usually told you.	And	Walking Elk	last winter	at any rate	to see us	came,	and		
3	aⁿwaⁿ′qpani	ehé	égaⁿ,	caⁿ′caⁿ	waqpáni	tĕ	cugᵭ'c.	Gañ′Ɪĭ	Heqága-maⁿ′ᵭiⁿ	
	I am poor	I said	as,	always	poor	the	he went back to you.	And	Walking Elk	
	amá	aŋkaⁿ′taⁿi	cagᵭaí,	Ɡaⁿčkáha.	Kĭ	wiŋúcpa	aⁿ′ba	ataŋ′Ɪĭ	aᵘ′ᵭicke	tédaⁿ,
	the (my sub.)	God me	they went back to you,	O sister's son.	And	my grand-child	day	when (fut.)	he loose me	will? (in soliloquy),
	cbᵭ'égaⁿ	amáji	caⁿ′caⁿ	tá miñke.	Cé	na, Ɡaⁿckáha,	íe	nágᵭacíge	cuᵭ'caᵭĕ.	
	I think it	I stand	always	will	I who.	Enough, O sister's son,	word	I complain of my own	I send to you.	
6	Ahaŋ.	Caaⁿ′-qti-máꞬa	cí	tĕ′di	edádaⁿ	íe	uᵭúᵭikiaí	ĕiⁿte	aná'aⁿ	
		To the real Dakotas	you went	when	what	word	they spoke to you about	if	I hear it	

ka$^{n'}$b¢a. Ca$^{n'}$ edáda^{n} uwíb¢a tĕ ¢iñgé égan hă. Ca$^{n'}$ íu¢a ¢iñgé ctī
I wish. And what I tell you the there is none so . And news none too

anáji^{n}. Pañ'ka ¢é Ma^{n}tcú-náji^{n} g¢í éde wanáce amá agíatí égan,
I stand. Ponka this Standing Grizzly bear came back but soldier the (pl. sub.) came for him as,

Uma$^{n'}$ha^{n} ta$^{n'}$wa^{n}g¢a^{n} ¢an'di wá¢i^{n} ag¢aí. Kī e'a$^{n'}$ giáxai taité ceta$^{n'}$ 3
Omaha city to the they took them back. And how they shall do to them so far

i¢ápaha^{n}-máji: agí taité ctī i¢ápaha^{n}-máji, cī Pañ'ka maja$^{n'}$ ¢a^{n}ɬá
I do not know: they shall be returning too I do not know. again Ponka land to the

wá¢i^{n} hí taité ctī i¢ápaha^{n}-máji. Kī, "I^{n}wiñ'ɬañ-gă," áji égan, uéɬa^{n}-máji:
they shall take them thither too I do not know. And. Help me! as he did not say. I did not help him:

é i$^{n'}$¢a-máji tĕ. Íu¢a uwíb¢a cu¢éa¢ĕ Uma$^{n'}$ha^{n} ɨi đé¢a^{n}ba gaq¢a$^{n'}$ 6
that I am sad for the. News I tell you I send to you. Omaha lodge seven migrating

a¢aí éde, ag¢í-bájī ca$^{n'}$ca^{n}. đá¢i^{n}áɬa d'úba gaq¢a$^{n'}$ a¢aí éde ceta$^{n'}$
went but. they have not returned always. To the Pawnees some migrating went but so far

ag¢í-bájī. Íu¢a píäji'qti i$^{n'}$tca^{n} aná'a^{n}. Hídeáɬa Wá¢utáda ɨi ¢a$^{n'}$
they have not returned. News very bad now I have heard. Down the stream Oto the village

guá¢ica$^{n'}$ɬa díxe wakéga égan-bi; júga q¢íq¢i, áhigi t'á-biamá. Ćiádi 9
beyond it is said that they have the small-pox; body broken out in running sores. many have died, it is said. Your father

maka$^{n'}$ iwa$^{n'}$xeki¢á-gă, wáqe amádi. Zé¢i¢aí ɬī, díxe é¢iga^{n}-bájī taí.
medicine cause him to ask about it. among the white people. They prescribe for you it, you will not have the small-pox.

Añgúctī Uma$^{n'}$ha^{n} amá eáwaga^{n} tañ'gata^{n}, maka$^{n'}$ a^{n}¢añ'ɬiwa$^{n'}$xe tañ'gata^{n}.
We too Omaha the (pl. sub.) we will be so, medicine we will ask about it for ourselves.

Pañ'ka i^{n}c'áge wi$^{n'}$ ab¢i$^{n'}$ éde t'éĕ hă. Wasábe-q¢á ijáje a¢i$^{n'}$. Cúde- 12
Ponka old man one I bad but be is dead . Black bear lean his name he had. Smoke-

gáxe uí¢a-gă. Cī íe edáda^{n} uwíb¢a kĕ ¢úta^{n}qti uwíb¢a cu¢éa¢ĕ.
maker tell it to him! Again word what I tell to you the very correctly I tell it to you I send to you.

Waqi$^{n'}$ha gá¢a^{n} nízĕ kī, uq¢é giañ'ki¢á-gă.
Paper that you receive it when, soon send it back.

NOTES.

730, 4. wiɲcepa, Walking Elk. Ma^{n}tcu-na^{n}ba expected a great many good words from Walking Elk whenever (in future) the latter should "untie" him. (L.)

731, 8 and 9. Wa¢utada ɨi ¢a^{n} gua¢ica^{n}ɬa, *i. e.*, near Vinita, Indian Territory.

TRANSLATION.

Sister's son, I will send to you to complain of my own (people?). I have told you often that I was poor. Yet Walking Elk came at any rate last winter to visit us; and, as I had said that I was poor, he returned to you without any presents. And then, O sister's son, as he returned to you, Walking Elk placed restrictions on me. So I will continue to think, "On what day will my grandchild untie me?" I have sent you enough words of complaint about my own (people), O sister's son!

When you visit the real Dakotas (*i. e.*, the Tetons), I wish to hear about what matters they talk to you. There is hardly anything for me to tell you. There is no news where I am. This Ponka, Standing Bear, came back, but the soldiers came after him and carried him and his party to Omaha City. I do not know yet how they will treat them; whether they will return hither, or whether they will take them to the Ponka land (in Indian Territory). As they did not say "Help me!" I did not help them. I am sad on that account. I send to tell you news. Seven lodges of Omahas went away, and they have not returned. Some migrated to the Pawnees, but they have not yet returned.

I have just heard a very bad piece of news. It is said that the people in the south, beyond the Oto village, have the small-pox; that their bodies have broken out in running sores, and that many have died. Get your agent to ask for medicine among the white people. If you are vaccinated you will not have the small-pox. We Omahas will do likewise; we will ask about the medicine for ourselves. An aged Ponka man whom I kept has died. His name was Lean Black bear. Tell Smoke-maker.

Now, I send you a correct account of the matters of which I tell you. When you receive the letter, return one to me soon.

ƋAΦI^{N}-NA^{N}PAJĬ TO MŬ^{N}TCE-QA^{N}ꞖOE.

	A^{n}wa$^{n'}$waꞇá	ctĕ	úagaca^{n}-májĭ,	áda^{a}	caŋ′ge	a^{n}φiŋ′ge,	a^{n}wa$^{n'}$qpani	hă.		
	In any direction whatever		I have not traveled,	therefore	horse	I have none,	I am poor	.		
Í-äjĭ-gă	há.	Égiφe	'a$^{n'}$φiñgĕ′qti	uφágaca^{n}	φatí	te.	Ƌiφajĭ′qti	φagφé	iφá-	
Do not be coming	!	Beware	altogether in vain	you travel	you come	lest.	You are very sad	you go back	I am	
3 nahĭ^{n}-májĭ.	Níkaci$^{n'}$ga	d'úba	ikágeawáφĕ	φa$^{n'}$ja,	waφíta^{n}	ákihídai	égan,			
not willing.	Person	somo	I have them for friends	though.	work	they attend to	as,			
níaci$^{n'}$ga	ukéφi^{n}	úcka^{n}	eꞇaí	tĕ	gáxe	aŋga$^{n'}$φa-báji.	Áda^{n}	í-äjĭ-gă	há.	Cé́na.
Indian	common	deed	their	the	to do	we do not wish.	Therefore	do not be coming	!	Enough.

NOTE.

See 726. After ƋaφI^{N}-na^{n}pajĭ had sent that letter, Mŭ^{n}ꞖE-qa^{n}ꞖE wrote again, insisting on coming to visit the Omahas. This elicited the above letter.

TRANSLATION.

I have not traveled in any direction whatever, so I have no horses; I am poor. Do not come! Beware lest you travel and come altogether in vain! I am not willing for you to start home much displeased. Though I have some persons as friends, they attend to work, and so we do not wish to do the deeds of wild Indians. Therefore do not come! Enough!

TA^{s}WA^{s}-GAXE-JIÑGA TO MAWATA^{s}NA.

Ca^{n} ga$^{n/}$ maja$^{n/}$ ¢a$^{n/}$ b¢íta^{n} éde edáda^{n} b¢úga uáji b¢ícta^{n} ɬī, Ihañk'-
At any rate land the (ob.) I have worked but what all I plant them I finish when, Yank-

ta^{n}wi$^{n/}$ ɬíi ɬa$^{n/}$be té, eb¢égа^{n}. Ca$^{n/}$ Ihañk'ta^{n}wi$^{n/}$ ɬí guá¢ica$^{n/}$ Caa$^{n/}$ áji-
ton vil-lage I will see it. I think it. And Yankton vil-lage beyond Dakota dif-

¢a^{n}¢a$^{n/}$ waɬa$^{n/}$be ka$^{n/}$b¢a. Ca$^{n/}$ ¢isañ ga, Úq¢ etégа^{n}, cañ'ge ɬúji ca$^{n/}$ 3
ferent ones I see them I wish. And your younger brother, To over-take (a foe) apt, horse useful in fact

ha$^{n/}$da^{n} cañ'ge sátā^{n} gína¢iñ'ge, wé'i^{n}, kúkusí ctī, b¢úga gína¢iñ'ge.
at night horse five he lost by fire, plow, hog ton, all be lost by fire.

·¢aná'a^{n} téga^{n} uwíb¢a cu¢éa¢ĕ. Ca$^{n/}$ ga$^{n/}$-na^{n} cupí te eb¢égа^{n} uwíb¢a
You hear it in order that I tell it to you I send to you. And at any rate (!) I will reach you I think it I tell you

cu¢éa¢ĕ. Ca$^{n/}$ níaci$^{n/}$ga d'úba núɬiñga wágazúqti Ihañk'ta^{n}wi$^{n/}$ ikágea^{n}- 6
I send to you. And person some boy very straight Yankton we have them

wa$^{n/}$¢ai wagíɬap'ĕ'qti juáwag¢e. A$^{n/}$ctĕ-na$^{n/}$ ɬí wiwíɬa nágiḋé cug¢é.
for friends being very near to them, my kindred I was with them. Usually, as it were house my own I enter my own I return to you.

Uq¢ĕ'qti waqi$^{n/}$ha gĕ wi$^{n/}$ iañ'ki¢á-gă. Níaci$^{n/}$ga-ma e'a$^{n/}$i ɬī, i^{n}wi$^{n/}$¢a-gă
Very soon paper the (pl. one in. ob.) send hither to me! The people how they are if, tell me.

Wágazúqti i^{n}wi$^{n/}$¢a í¢a-gă. 9
Very straight to tell me send hither!

NOTES.

733, 3. Uq¢ etega^{n} (Uq¢e etega^{n}), a war or bravery name, "Apt to overtake the foe," a name of Mandan (Mawada^{n}¢i^{n}), the Omaha, half-brother of the Yankton Mandan (Mawata^{n}na).

733, 5. Ca^{n} ga^{n}-na^{n}, etc., said by W. to be bad Omaha. He gave other readings: Ca^{n} ga$^{n/}$ cub¢é etéga^{n}, *I will be apt to go to you at any rate; or*, Ca^{n} ga$^{n/}$qti cub¢é etéga^{n}, *I will be apt to go to you, no matter what happens! Or*, Eáda^{n} áakipá ctéctĕwa$^{n/}$, cupí te eb¢égа^{n}, etc., *I think that I shall reach your land in spite of anything that I may encounter*, etc. *Or*, I$^{n/}$ba^{n}-bájī ctéctĕwa^{n}, ca$^{n/}$ (wiewájī^{n}) cupí te eb¢égа^{n}, *Even though I should not be invited* (to your land), *still, I (of my own accord) think that I shall reach your land.*

733, 7. A^{n}cte-na^{n}, etc. A$^{n/}$cte ɬí wiwíɬa nágiḋé égа^{n}qti cub¢é, *I go to you just as if I was entering my own house.* (G.) W. and Ta^{n}wa^{n}-gaxe-jiñga agree in the use of cug¢e. A$^{n/}$cte-na^{n} ɬí wiwíɬa-qti nágiḋé cug¢é égа^{n} hă (W.) differs from the text only in the use of the emphatic ending, -qti, *very*, and ega^{n}, *so, like.*

TRANSLATION.

I work my land, but I think that when I finish planting everything I will visit the Yankton villages. I also wish to see the various Dakota tribes that dwell beyond the Yanktons. Your younger brother, Mandan, had his stable, five horses, his hogs, and plows consumed one night by a fire. I send to tell you. I also send to inform you that I think of visiting you. There are some men among the Yanktons, young men whom we regard as warm friends, with whom I associated when very near their lodges. And if I now go to see you it will be as if I entered my own house. Send me a letter very soon. Tell me how the people are. Send and tell me the truth.

HUPEΨA TO A. B. MEACHAM.

Kagécha, úcka^{n} náwaψagiɔná tíψaψaí tĕ añgáxai. Waψíta^{n} e'a$^{n'}$ ckáxai
My friend, deed you told to us you have sent hither the we have done it. Work how you (pl.) do it.

gĕ a^{n}ψañ'gaska$^{n'}$ψai, a^{n}ψícta^{n}i. Níkaci$^{n'}$ga añ'gaψi$^{n'}$ pahañ'ga Wakan'da
the (pl. in. ob.) we have attempted, we have finished. Person we who are before God

3 aká jút'a^{n} wáxai tĕ edáda^{n} ctĕwa$^{n'}$ a^{n}ψa$^{n'}$baha^{n}-báji. Kagécha, waψíta^{n} tĕ
the (sub.) made us have bodies the what soever we did not know. My friend, work the

a$^{n'}$baψĕ'qtci a^{n}ψícta^{n}i tĕ uwíbψa cuψéaψĕ. Níkaci$^{n'}$ga ukéψi^{n} añ'gaψi$^{n'}$ úcka^{n}
this very day we have finished the I tell it to you I send to you. Indian common we who are deed

ψiψúa úda^{n} ctĕwa$^{n'}$ íbaha^{n}-báji, añgú-ɔna^{n} a^{n}ψa$^{n'}$baha^{n}, Uma$^{n'}$ha^{n} añ'gata^{n}.
your good soever they know not. only we we koow it we who are Omahas.

6 Kagécha, níkaci$^{n'}$ga ukéψi^{n} ncté-ma gī'ψa-baji'-qti-na$^{n'}$ ca$^{n'}$ a$^{n'}$ba iψáugψe,
My friend, Indian common the others are usually very sad yet day throughout,

kagécha, gī'ψaji-mćde añgníhaji añga$^{n'}$ψai. Éskana náwaɣa^{n} ka$^{n'}$ a^{n}ψa$^{n'}$ψai.
my friend, those who have been sad we do not follow we wish. Oh that they help us we hope.

Níkaci$^{n'}$ga ukéψi^{n} añ'gaψi$^{n'}$ wáψaha añgúŋai gĕ áψaha ctĕwa$^{o'}$ ga$^{n'}$ψa-bájī
Indian common we who are clothing our the (pl. in. ob.) to wear clothing at all they do not wish

9 wáqe amá. Kī, wáqe-mácĕ, edáda^{n} aɔni$^{n'}$ gĕ bψúga añga$^{n'}$ψai. Pahañ'ga
white people the (pl. sub.) And, O ye white people! what you have the (pl. in. ob.) all we desire. Foreverly

tĕ'di ugáhanaƋazĕ'qti añgúma^{n}ψi$^{n'}$-na^{n} ca$^{n'}$ca^{n}, níkaci$^{n'}$ga ukéψi^{n} a^{n}ma$^{n'}$ψi^{n}
when. in great darkness we were always walking. Indian common we walked

tĕ'di. Kī a$^{n'}$baψĕ'qtci a^{n}ψída^{n}baí tĕ'di, a$^{n'}$ba úda^{n}qti wćahidĕ'qti
when. And this very day we have seen you when, day very good to a very great distance

12 añgńψixiqe cáwaga$^{n'}$i. Wáqe-mácĕ, maja$^{n'}$ nínψuan'da ψé níkaci$^{n'}$ga
we look to a distance we are so. O ye white people! land island this Indian

nkéȼi^{n}-ma	Wakan′da	aká	nétawákiȼai.	Wíugáce	ctēwa$^{n'}$	a^{n}ȼígaxa-bájī.			
the common ones (pl. ob.)	God	the (sub.)	caused them to own it.	In the way	in the least	we did not regard you.			
Ni-tañ′ga	masáni	kē	maja$^{n'}$	nȼúȼixiȼiñ′gai	ȼa$^{n'}$	maja$^{n'}$	wiwíta	ȼa$^{n'}$	ȼatí.
Big Water	other side	the	land	it did not hold out for you (all)	the	land	my	the	you come hither.
Kī ȼaníta	tai éga^{n}	maja$^{n'}$	wiwíta	ȼa^{n}	ȼatí éga^{n},	ȼanítai.	Maja$^{n'}$	wiwíta	3
And you live	in order that	land	my	the	you having come hither,	you live.	Land	my	
ȼa^{n} ȼatí	tē′di,	cañ′ge-ma	ci$^{n'}$qti	wata$^{n'}$be-na^{n}-ma$^{n'}$,	téskă	ctī	ci$^{n'}$qti		
the you have come	when,	the horses	very fat	I have usually seen them,	oxen	too	very fat		
wata$^{n'}$be-na^{n}-ma$^{n'}$,	wamúskē	ují	gē′	ctī,	wé′ga^{n}ze	gȼéba-dúba,	gȼéba-sátă^{n},		
I have usually seen them.	wheat	sown	the (pl. in. ob.)	too,	measure	forty.	fifty.		
ují-na^{n}i	gē′	wata$^{n'}$be,	maja$^{n'}$	wiwíta	ȼan′di.	Wata$^{n'}$zi	gē′	ctī	gȼéba-dúba	6
they usually sowed	the (pl. in. ob.)	I have seen them.	land	my	in the.	Corn	the (pl. in. ob.)	too	forty	
ují-na^{n}i	wata$^{n'}$be;	na$^{n'}$za	gē	ctī	úda^{n}qti	gȼi$^{n'}$;	cañ′ge	tí	gē′	ctī	úda^{n}qti,
they usually planted	I have seen;	fence	the (pl. in. ob.)	too	very good	sit;	horse	house	the (pl. in. ob.)	too	very good,
tí-ugȼi$^{n'}$	gē′	ctī,	úda^{n}	gȼi$^{n'}$;	kúkusi	wi^{n}áqtei	gȼéba-sátă^{n}	etĕa$^{n'}$i:	maja$^{n'}$	
dwelling-house	the (pl. in ob.)	too,	good	sit:	hog	one	fifty	perhaps:	land	
wiwíta	ȼa^{n}	íxixáxai	wáqe	amá.	Gī′ȼĕqti-na^{n}	ca$^{n'}$ca^{n}i.	Wí	i$^{n'}$ȼa-májī-na^{n}	9
my	the	have made for themselves by means of it	white people	the (pl sub).	They are usually very glad	always.	I	I am sad usually	
ca$^{n'}$ca^{n}	bȼi$^{n'}$.	I$^{n'}$tca^{n}qtci	i$^{n'}$ȼĕ	hă,	áda^{n}	wawíƋaxu	cuȼéaȼĕ.	I^{n}wi$^{n'}$ȼaxa^{n}	
always	I am.	Just now	I am glad	.	therefore	I write several things to you.	I send to you.	You help me	
ka^{n}bȼéga^{n}.	I^{n}wi$^{n'}$ȼaxa^{n}	xí′jī,	i$^{n'}$ȼĕ-na^{n}	ca$^{n'}$ca^{n}	etéga^{n}.	Níkaci$^{n'}$ga	nkéȼi^{n}-ma		
I hope.	You help me	if.	I am usually glad	always	apt.	Indian	the common ones		
waníta	pĭäji′qti	te	ȼi$^{n'}$	ckiga$^{n'}$qti	wackáxai,	wáqe-mácĕ.	Tĕnă′!	wamí	12
quadruped	very bad	will	the (my. an. ob.)	just like it	you make us,	O ye white people.	Fie!	blood	
ca$^{n'}$ȼikiga$^{n'}$i:	qi$^{n'}$ha-skă′	ȼiáxai,	qi^{n}ha-jíde	wáxai.	Pahañ′ga	tē′di	edáda^{n}		
we are like you:	white skin	he made you.	red skin	he made us.	Formerly	what			
ctēwa$^{n'}$	a^{n}ȼa$^{n'}$baha^{n}-bájī,	i$^{n'}$ta^{n}	úcka^{n}	ȼiȼítai	gē	a^{n}ȼa$^{n'}$ȼibaha$^{n'}$i.	Úcka^{n}		
soever	we did not know.	now	deed	your	the (pl. in. ob.)	we know you by means of them.	Deed		
ȼiȼítai	gē	a^{n}ȼa$^{n'}$ȼibaha$^{n'}$i	tē′di,	úcka^{n}	ȼiȼítai	gē′	a^{n}ȼañ′guȼihé	añga$^{n'}$ȼai-	15
your	the (pl. in. ob.)	we know you by means of them	when.	deed	your	the (pl. in. ob.)	we follow you in them	we wish.	
A^{n}ȼañ′guȼihé	tañ′gata^{n}	hă.	A^{n}ȼa$^{n'}$nit	etai	tē	wi$^{n'}$	náwagiȼái-gă,		
We will follow you in them	.		We may improve by means of	the (things)	one	tell it to us.			
wáqe-mácĕ.	E′a$^{n'}$	íȼigiúda^{n}i	gē′	wi$^{n'}$	náwagiȼái-gă,	kagécha.	Qta$^{n'}$ȼiȼĕ		
O ye white people.	How	they are for your good	the (pl. in. ob.)	one	tell to us.	my friend.	We love you		
hégа-bájī,	kagécha.	Níkaci$^{n'}$ga	ukéȼi^{n}	d′úba	macté	maja$^{n'}$	kē′ta	hí	éde	18
not a little,	my friend.	Indian	common	some	warm	land	to the	reached	but

g₵í. Gĭ′₵a-báji tcábe, níkaci^{n}′ga uké₵i^{n}. Waꞑa^{n}′be, Pañ′ka ₵añká. Tĕná!
have come back. They are sad very. Indian common. I have seen them. Ponka the ones who. Fie!

úcka^{n} ₵i₵íꞑa íbaha^{n} da^{n}′be ga^{n}′₵ai ₵añká eáta^{n} t′é we₵écka^{n}naí ā.
deed your to know to see they wish the ones who why to die do you wish for them !

3 Wakaŋ′da ₵iñké wí ćskaꞑa íe ₵aná′a^{n}i ĕdí-macĕ. Wakaŋ′da ₵iñké íe
God the one who I oh that word you hear it O you who are there. God the one who word

ć₵aná′a^{n}-baji′ꞑtia^{n}′i. Wa₵á′e₵é ctĕ íepaha^{n}-báji ćska^{n}b₵éga^{n}, wáqe-mácĕ.
you do not obey him at all. Pity even you do not know it it may be, I think it, O ye white people

Níkaci^{n}′ga nké₵i^{n} ₵añká waꞑíg₵ita^{n}′ꞑti ga^{n}′₵ai éde wániꞑúwi^{n}xe wáni^{n}
Indian common the ones who to work hard for themselves they wished but you have led them around you have kept them

6 Pañ′ka ₵añká. Waqi^{n}′ha cuhí tĕ′di, waqi^{n}′ha-gáwa baxú-de ca^{n}′ maja^{n}′
Ponka the ones who Paper reaches you when, paper spread open written when and land

b₵úga u₵i′ai tĕ, gañ′ꞑí wi^{n}′ iaŋ′ki₵á-gā.
whole scattered in the, and then one send hither to me!

NOTES.

The translation of this letter appeared in The Council Fire of 1879.

734, 4. Nikaci^{n}ga nke₵i^{n} añga₵i^{n}, does not include the Omahas; so the phrase may be rendered by "The Indians who are *like* us," etc. But in **734**, 5, añguɔna^{n} . . Uma^{n}ha^{n} añgata^{n}, refers to the Omahas alone.

TRANSLATION.

My friend, we have done the deeds of which you told us when you sent hither. We have attempted the various kinds of work that you have done, and we have succeeded. When God first made us, we Indians did not know anything whatever. My friend, I send to you to tell you that we have finished the work on this very day. The wild Indians of our race do not know anything about your ways; but we Omahas alone know about them. My friend, the other Indians are very sad throughout the day; but we do not wish to follow them. We hope that you will aid us. The white people do not wish us Indians to wear any part of our own clothing. O ye white people! we desire all the things which you have. Formerly, when we lived as wild Indians, we continued in great darkness. But to-day as we have seen you, we can perceive by steady gazing a very good day at a great distance. O ye white people! God caused the Indians to own the land on this island. We did not regard you as being in our way at all! You came to my land because the land on the other side of the water was insufficient for you all. You came to my land in order to live, and so you have improved. Since you have come to my land, I have seen in my land very fat horses and cattle, as well as from forty to fifty bushels of wheat sown (by one man). I have seen forty bushels of corn planted; excellent fences, stables, and dwellings. One hog has, perhaps, increased (in a few years) to fifty. The white people have acquired these things for themselves from my land; and they are always very glad. But I was ever sorrowful Now I am glad, therefore I write to you about

several matters. I hope that you will help me. If you help me, I shall be apt to rejoice continually. O ye white people! you have regarded us Indians just as so many very bad quadrupeds! Fie! we resemble you in having blood, though you were made with white skins and we with red ones.

In former days we knew nothing at all; but now we have learned your deeds from you. As we have learned your methods, we wish to imitate you in practicing them. We will follow you in this respect. O ye white people, tell us one of the things by means of which we may improve! My friend, tell us one of the many things which have been advantageous to you. My friend, we have great love for you.

Some Indians went to the Indian Territory, but they have returned. The Indians are very sad. I have seen them. They are the Ponkas. Shame on you! why do you wish those to die who desire to see and know your ways? O ye whom I regard as hearers of God's words (among those who are otherwise), you have not obeyed God's words at all! I think, O ye white people, that you do not even know what pity is. The Ponkas desired to work very hard for themselves, but you have kept them in an unsettled condition. When this letter reaches you, and it is put in a newspaper and scattered over the whole country, send me a paper.

JOHN SPRINGER TO JOHN PRIMEAU.

April 26, 1879.

Kagéha, cañ′ge ta^{n} ceta$^{n\prime}$ íkikáwi^{n}á¢a-májĭ. Cañ′ge ta$^{n\prime}$ q¢á éde i$^{n\prime}$tca^{n}
My friend, horse the (std. an. ob.) so far I have not bartered. Horse the (std. an. ob.) lean but now

ci^{n} ¢é hă. Kĭ i$^{n\prime}$tca^{n} wab¢íta^{n} héga-májĭ, wéb¢i^{n}wi^{n}-májĭ téiñke. B¢ícta^{n}
fat goes . And now I have plenty of work, I may not sell. I finish it

ɣĭ, cañ′ge íkikáwi^{n}á¢é tá miñke. I$^{n\prime}$tca^{n} ɬújí añgúɬai nié ¢iñgé, úda^{n}qti 3
when, horse I will trade. Now house-hold our pain has none, very good

a^{n}náji^{n}. Kĭ Ihañk′ta^{n}wi$^{n\prime}$ íi ¢a^{n}ɬá oné wíka^{n}b¢a. Ciñ′gajiñ′ga wiwíɬa č′ɬa
we stand. And Yankton village to the you go I wish for you. Child my there

eta$^{n\prime}$be né wíka^{n}b¢a. Kĭ Ma^{n}teú-náji^{n} i¢ámaxe te úcka^{n} e′a$^{n\prime}$ i¢ápaha^{n}-májĭ
you see him you go I wish for you. And Standing Bear Grizzly I ask him a question may deed how I do not know

hă. Wabág¢eze ci uq¢é tia$^{n\prime}$¢akí¢é ka^{n}b¢éga^{n}, waqi$^{n\prime}$ha ¢é níže ɣĭ. 6
. Letter again soon you send hither to me I hope, paper this you receive it when.

NOTES.

John Springer was a half-blood Omaha. John Primeau was a half-blood Ponka, who resided on the Santee reservation, Knox County, Nebr.

737, 5. Kĭ Ma^{n}teu-naji^{n}, etc. If tĕ, *the*, be substituted for te, *may*, we may translate thus: "I do not know about the matter concerning which I questioned Standing Bear."

TRANSLATION.

My friend, I have not yet exchanged the horse for one of equal value. The horse has been lean, but now he is getting fat. At present I have plenty of work, and I may not sell it. When I finish the work I will trade the horse (for another?). All in our household are in good health, we are doing very well. I wish you to go to the Yankton village. I desire you to go to see my child that is there. I do not know how I can ask Standing Bear a question (?). I hope that when you receive this letter you will send me one soon.

AⁿPAⁿ-ⱠAÑGA, AND OTHERS, TO INSPECTOR J. H. HAMMOND.

May 8, 1879.

	Níkaciⁿ′ga	amá	ɸéama	ikágewaɸáɸĕ		Umaⁿ′haⁿ	úwaɸakié		amaɸaⁿ′		caⁿ′	
	Indian	the (pl. sub.)	these	you have them for friends		Omaha	those whom you talked to in the past				at any rate	
	iⁿtáxaɻa	wagácaⁿ	ɔné	tĕ	caⁿ′	ɸagɸí	iɸáɸipaí	éde,	ɸagɸíäjĭ	égaⁿ,	maja	ukí
	towards the head of the river	traveling	you went	the	still	you have returned	they have waited for you	but,	you have not returned	as,	land	home
3	ɸiɸíɻa	ɸan′di	ɸakí	éskaⁿ	eɸégaⁿ	égaⁿ,	uɸúɸikié		gaⁿ′ɸai,	uɸína‘aⁿ		gaⁿ′ɸai.	
	your	in the	you have reached home	perhaps	they think	as,	to talk to you about something		they wish,	to hear about you		they wish.	
	Kagéha,	íe	wiⁿ′	uɸúɸikié		gaⁿ′ɸai	hă.	úckaⁿ	wiⁿ′	uɸúɸikié		gaⁿ′ɸai.	Uqɸĕ′qtei
	My friend,	word	one	to talk to you about it		they wish	.	deed	one	to talk to you about it		they wish.	Very soon
	wabágɸeze	wiⁿ′	íwakiɸá-gă	hă.		ɸatíäjĭ	tatéɴ	ɴĭ,	íe	tĕ	ɸiʻí	cuhíɸĕ	ʻíɸai	hă.
	letter	one	send to us	.		You shall not come hither	if,	word	the	to give to you		to send thither to you	they promise	.

TRANSLATION.

These Indians whom you regard as your friends, the Omahas to whom you spoke, have waited for you to return from your journey up the Missouri River. But since you have not returned they think that you may have gone on to the land where your home is, and so they wish to speak to you about something. Then they desire to hear from you.

My friend, they wish to speak to you about one matter, one deed. Send us a letter very soon. If you do not intend coming hither, they promise to give you the words and send them thither to you.

MAⁿ'E-GAHI TO LOUIS ROY.

May 24, 1879.

Umáha-mádi agɸí. Umáha ɸáma wijiⁿ'ɸe amá, winégi amá edábe,
To the Omahas I have returned. Omaha these my elder brothers the (pl. sub.), my mother's brother the (pl. sub.) also,

aⁿ'ɸěqti aⁿ'ɸiⁿ égaⁿ, iⁿ'udaⁿ'qtí maⁿbɸiⁿ'. Majaⁿ' píăjĭ hégajĭ, út'e kĕ
very gently (*or* carefully) have me as, very good for me I walk. Land very bad. cause of death the (coll. ?)

hégа-ctĕwaⁿ'jĭ, macté hégajĭ-naⁿ' caⁿ'caⁿ. Wiŧaⁿ'be kaⁿ'bɸa-qti caⁿ'caⁿ 3
far from being few. warm very usually always. I see you I have a strong desire always

maⁿbɸiⁿ'. Wisíɸĕ-naⁿ caⁿ'caⁿ. Wa'ú ɸiɸíŧa uckúdaⁿ gaⁿ'-adaⁿ' awásiɸĕ-naⁿ
I walk. I remember you usually always. Woman your kind as, therefore I remember them usually

caⁿ'caⁿ. Hiⁿbé údaⁿ iñgáxe-naⁿ, ádaⁿ awásiɸĕ-naⁿ-maⁿ'. ɸiádi waɸátĕ
always. Moccasin good made for me usually. therefore I am usually thinking about them. Your father food

ukć'taⁿ ɸaⁿ' uɸíde uhí juwígɸe, waⁿ'daⁿ náhi hă, gaⁿ'-adaⁿ' wisíɸĕ-naⁿ-maⁿ'. 6
be acquired the (ob.) together in work I was with you in growing. together I grew up as, therefore I am usually thinking of you.

Éde wiŧaⁿ'ba-májĭ iⁿ'teqi iɸánahiⁿ maⁿbɸiⁿ'. Ědnána eaⁿ'ɸa-bájĭ tĕ
But I do not see you hard for me I accept it I walk. Antoine not related to me the

ćkigaⁿ'qtiaⁿ', ádaⁿ ɻí tĕ ctĕwaⁿ'. ɻaⁿ'ba-májĭ, caⁿ' ɗí hă. ɸiŧáhaⁿ aká cañ'ge
is just like it. therefore lodge the (ob.) even, I did not see it. I was coming back hither just so . Your brother-in-law the (sub.) horse

taⁿ' ɸi'í taⁿ abɸiⁿ' ɗi te aí éde, agísiɸĕ'-ctĕwaⁿ-májĭ. Caⁿ' haⁿ'-imaⁿ'ɸiⁿ 9
the (std. an. ob.) be gave it to you the (std. an. ob.) I am bringing it back hither will be said but, I did not think of it at all. Just (as I was) walking by night

ɗí hă. Uqɸĕ'qtci wiŧaⁿ'be tá miñke etégaⁿ. Degaⁿ' wabáxu ɸaⁿ níze ɻĭ,
I was coming back . Very soon I will see you it is probable. But (?) letter the (ob.) you receive it when,

uqɸĕ'qtci waqiⁿ'ha giaⁿ'ɸakiɸé te. Edéce ɻĭ, cupí tá miñke. Nú wataⁿ'zi
very soon paper please be sending it back to me. What you say if, I will reach you. Potato corn

edábe uáji ćdegaⁿ cetaⁿ' agɸí'a. Agɸícta ɻĭ, cupí etégaⁿ hă. Hiⁿbé ćskana 12
also I have planted but so far I have not finished mine. I finish mine when, I reach you it is probable . Moccasin oh that

ɸigáqɸaⁿ iɸaⁿ'añkiɸaí kaⁿbɸégaⁿ.
your wife she puts them by in order to save for me I hope.

NOTES.

Ma^{n}ᵘe-gahi was a Ponka. Louis Roy, a half-blood Ponka, was then staying on the Yankton reservation, Dakota.

739, 10. Dega^{n}. W. substitutes, "Ga^{n}," And. G. agrees with the author in giving a reading of equal value (both sentences being connected): Uqɸ̌ɋtei wiꞑa^{n}be ta miñke etega^{n} ɸa^{n}ja, wabaxu ɸa^{n}, etc. i. e., *Though I shall probably see you very soon, please send me a letter very quickly after you receive this one.*

TRANSLATION.

I have come back as far as the Omaha reservation. These Omahas, my elder brothers, and my mother's brothers also, have treated me with the greatest consideration, so I continue to prosper. The land (in the south?) is very bad, it contains many things that tend to shorten life, and it is always very warm. I always have a strong desire to see you. I always think of you. Your wives have been very kind, therefore I have always remembered them. They usually made moccasins for me, so I am generally thinking about them. You and I were raised together on the food which your father acquired, therefore I am usually thinking of you. But I continue in great distress because I do not see you. Antoine (your brother) has been just as if he was not related to me at all, therefore I started back hither without even seeing his house. Your brother-in-law said that I was to bring back to the Omaha reservation the horse which he had given you, but it escaped my memory altogether. I came hither traveling by night. It is probable that I shall see you very soon. When you get this letter, please send one back to me very soon. If you say anything I will come to you. I have been planting potatoes and corn, but I have not yet finished my work. When I finish it I will probably come to you. I hope that your wife will put some moccasins aside for me.

TWO CROWS AND OTHERS TO JOSEPH LA FLÈCHE, AT OMAHA.

May 28, 1879.

Cé-ma ukíkie wéɸpaha^{n} ꞑi wackañ′-gă. Ca$^{n′}$ ‘íáwaɸ̌-na$^{n′}$i gĕ éskana
Those whom you see — talking together — you know them — when — make an effort! — And — they are usually talking about us — the (pl. in ob.) — oh that

pí íe úda^{n}ɋti, éskana ckáxe ka$^{n′}$ a^{n}ɸa$^{n′}$ɸai. Waɸ̌ácka^{n} ka$^{n′}$ a^{n}ɸa$^{n′}$ɸai.
anew — word — very good, — oh that — you make it — we hope. — You make an attempt — we hope.

NOTES.

Joseph La Flèche went with his daughter Susette to the Indian Territory, to visit his younger brother, Frank, a Ponka chief.

Two Crows said that when the letter was received La Flèche would think "Wacka$^{n′}$ ‘iɸ̌aí tená," *i. e.* "*they talk of nothing but perseverance!*" G. (1889) gave what is plainer to the author: Wacka$^{n′}$ tĕ - ná - ɋti ‘íɸ̌ai ă.
Persevere — the — only — very — they speak of — !

TRANSLATION.

Do your best when those whom you see and know are talking together! We hope that when they talk about us alone, you will make very good speeches (in our behalf). We hope that you will persevere.

FRED. MERRICK TO G. W. CLOTHER.

A$^{n'}$ba¢é wawídaxu cu¢éa¢ě hă. Cé¢u pí tě níkaci$^{n'}$ga juáwag¢é aká
To-day I write to you about several things I send to you . Yonder I reached there the Indian I with them the (coll. sub.)

gíuda$^{n'}$qtia$^{n'}$i, úda^{n}qti juáwag¢e. Maja$^{n'}$ b¢é 'iá¢ě ¢a^{n}á juáwag¢e b¢á-májĭ.
it was very good for them, very good I was with them. Land I go I promised to the I with them I did not go.

Kĭ mája$^{n'}$ ¢é¢uádi ag¢í tědíhi xĭ, wab¢íta^{n}qti-ma$^{n'}$. Kĭ úcka^{n} égice te¢a$^{n'}$ 3
And land in this place I have come back by the time that, I have worked. And deed you said that to (some one) in the past

aná'a^{n} ka$^{n'}$b¢a-qti-ma$^{n'}$. Wahá cka$^{n'}$na 'í¢a¢ě te¢a$^{n'}$ éga^{n}qti gáxa-gă. Ca$^{n'}$
I hear it I have a strong desire. Animal skins you wish for you spoke of in the past just so act! And

aná'a^{n} ka$^{n'}$b¢a-qti-ma$^{n'}$ hă, u¢áket'a^{n} tědíhi xĭ'jĭ. Waqi$^{n'}$ha ¢é cuhí tě
I hear it I have a strong desire . you acquire it by the time that lĭ. Paper this reaches' you the

éskana íe a^{n}¢á'i 'í¢a¢ě ka^{n}b¢éga^{n}, uq¢ě'qtci. Níkaci$^{n'}$ga wagáxe é¢i¢i$^{n'}$ aká 6
oh that word you give to me you promise I hope, very soon. Indian debt he has for you the (sub.)

gisí¢ai a$^{n'}$ba i¢áng¢e. Kĭ a$^{n'}$ba wiia$^{n'}$be tě étanda^{n} wacta$^{n'}$be tatě eb¢éga^{n}.
remembers it day through. And day I see you the by that time you shall see it (oh. not named) I think it.

Ca$^{n'}$ i$^{n'}$uda^{n}qti-ma$^{n'}$, éskana uq¢ě'qtci waqi$^{n'}$ha ia$^{n'}$¢aki¢é ka^{n}b¢éga^{n}. Kĭ
And I am doing very well, oh that very soon paper you send hither to me I hope. And

ú¢ita^{n} t'a$^{n'}$ hégajĭ hă, wamúskě kě' ctĭ hégajĭ, áda^{n} a^{n}wa$^{n'}$snindě'-qti-ma$^{n'}$ 9
work abounds very much . wheat the too very much, therefore I am delayed a long time

hă. Cĭ wahá u¢áket'a^{n} cka$^{n'}$na tě hă'. Kĭ níkaci$^{n'}$ga ¢é cahí aká
. Again animal skin you acquire you wished . And person . this he reached you the (coll. sub.)

wañ'gi¢e u¢áket'a^{n} ¢iga^{n}¢ai. Níkaci$^{n'}$ga aká ¢igísi¢ě-na$^{n'}$i hă. Ikáge¢i¢ě'qti
all you acquire they wish it for you. Person the (coll. sub.) they are usually remembering you . Having you for a real friend

xixáxai. 12
they make for themselves.

NOTE.

Fred. Merrick, or Sixa^{n}-qega, was an Omaha. He wrote this letter to a white man residing at Columbus, Nebr.

TRANSLATION.

I write to you to-day about several matters and send to you. When I was there with you the Indians whom I accompanied were well pleased, and it was very good for me to be with them. I did not accompany them to the land to which I promised to go. By the time that I returned to this land I had plenty of work (?). I have a strong desire to hear respecting the matter about which you spoke to me. You spoke of your desire for skins of animals; act accordingly! I am very anxious to hear about them against the time that you acquire them. When this letter reaches you I hope that you will promise to give me information on the subject very soon.

The Indian who owes you a debt thinks of it throughout the day. I think that you shall see it by the day that I see you.

I am very well. I hope that you will send me a letter very soon.

There is a great amount of work here, and the wheat crop is bountiful, therefore I am delayed a long time. You wished to acquire skins of animals. All these Indians who came to you wish that you would acquire them. The men are usually thinking of you. They consider you as their true friend.

HOMNA TO HEQAKA-MANI, ICTA JAᴺJAᴺ, AND MAᴺATCEBA (*sic*), YANKTONS.

Níkaciⁿ′ga ¢ábɸiⁿ céna wawíɗaxúi hă. Caⁿ′, níkaciⁿ′ga-mácĕ, ćwiɸai,
Indian three enough I write to you (pl.) on different subjects . And, O ye Indians, I have you for kindred,

kī ikágewiɸĕ′-ctī-maⁿ′i. Kī maja ⁿ′ kĕ wéahidĕ′qti pí édegaⁿ, iⁿ′teqi égaⁿ
and I also have you for my friends. And land the at a great distance I had arrived, it was hard for me as

3 agɸí. Níkaciⁿ′ga ɸéama eáwaɸĕ amádi agɸí, kī iⁿ′udaⁿ′-qti-maⁿ′, iⁿ′ɸĕ-qti
I returned hither Persons these I have them for kinsmen to the ones who I returned. and I was doing very well. I was very well pleased

maⁿbɸiⁿ′ ɣį, wáqe amá aⁿ′ɸizai. Kī maja ⁿ′ gáhiɸaⁿɻá aⁿ′aɸiⁿ akí tĕ′di,
I walked when. white people the (pl. sub.) they took me. And land to that (land) out of sight they took me back thither when,

wáqe amá aⁿwaⁿ′ ′iaí. Aⁿ′ɸictaⁿ′-bi aí údegaⁿ′, cetaⁿ′ aⁿwaⁿ′ɸaⁿi, aⁿwaⁿ′cte
white people the (pl. sub.) were talking about me. That they had let me go they said but, so far they hold me, I am left

6 jiñ′ga hă′, aⁿ′ɸictaⁿ-báji. Níkaciⁿ′ga ɸéama, Umáha amá ctī náwagiɻaⁿ′qti.
a little . they have not released me. Person these, Omaha the (pl. sub.) too have given me much help.

Ceta ⁿ′ Umáha maja ⁿ′ eɻá ɸan′di baza ⁿ′ akí-májĭ, ɻaⁿ′ha kĕ′di agɸí. Kī
So far Omaha land their to the among the crowd I have not reached there again, border to the I have returned. And

aⁿ′ɸictaⁿ′i tĕ′di, ca ⁿ′ níkaciⁿ′ga ukéɸiⁿ úcka ⁿ júǰuájĭ kŏ′ ctĕwa ⁿ′ éska ⁿ
they let me go when, at any rate Indian common deed bad ones of various kinds the soever oh that

9 ana ⁿ′cibe kaⁿbɸé′ga ⁿ. Caⁿ′ aⁿ′baɸé wisíɸĕ-qti, wabágɸeze wawíɗaxúi.
I take my feet out of (?) I hope. And to-day I think much about you, letter I have written to you on different subjects.

Kĭ úcka^{n} e'a$^{n'}$ ma^{n}ni$^{n'}$ ᵡĭ, ca^{n} wágazu éskana i^{n}wi$^{n'}$ɸanaí ka^{n}bɸéga^{n} (ca$^{n'}$
And deed how you walk if, yet straight oh that you (pl.) tell it to me I hope yet

úcka^{n} ája^{n} e'a$^{n'}$ ma^{n}ni$^{n'}$ ᵡĭ). Kĭ níkaci$^{n'}$ga d'úba ɸéama úcka^{n} gĕ gíteqi
deed you do it how you walk if. And person some these deed the (pl. in. ob.) hard for (them)

amá. Ikágeɸiɸĕ'qti ᵡĭ'ji, úcka^{n} gĕ' gíteqi amá hă' ɸa$^{n'}$ja, níkaci$^{u'}$ga d'úba 3
the (pl. cl.). They have you for real friends, when. deed the (pl. in. ob.) hard for (them) the (pl. cl.) . though, person some

éwa^{n}i, níkagahí- ma wágɸai. ɸida$^{n'}$ba-bájĭ é wakaí. Ca$^{n'}$ níkaci$^{n'}$ga
they caus'd it. chief the (pl. in ob.) they accuse them they did not see you it they mean. And person

ɸeɸiñke ijáje tĕ epáxu etéga^{n}. Kĭ' wabágɸeze i^{n}ɸi$^{n'}$ɸizaí ᵡĭ, i^{n}wi$^{n'}$ɸa tíɸe
this st. one his name the (ob.) you write it it is probable. And letter he receives for me at my request when, to tell me to send to me

etéga^{n}. Dúba-ma$^{n'}$ɸi^{n} é wágazúqti níkaci$^{n'}$ga i^{n}ɸi$^{n'}$ɸize tá ɸiñké. 6
he is apt. Duba-ma^{n}ɸi^{n} he very straight person the one who will receive it for me.

NOTES.

Homna, *Smelling of fish*, the Yankton equivalent of the Ponka Hubɸa^{n}. This Ponka was also known as ᵡaxe-ni-ɸata^{n} (*see* 729, 5), ᴌe-je-baᴌe, *Buffalo Chips*, and Nuda^{n}hañga, *War captain*.

Heqaka-mani was Walking Elk.

743, 1 and 2. (ca^{n} ucka^{n} aja^{n} e'a^{n} ma^{n}ni^{n} ᵡĭ) a parenthetical expression, which can be omitted, as it is redundant, being a mere equivalent of what precedes: "*that is, how you progress with the things which you have undertaken.*"

TRANSLATION.

I write to you three men on various matters. O ye men, I regard you as my kindred and friends. I arrived at the very distant land, and as it was difficult for me to remain, I returned hither. I returned to these Indians, my kindred, and when I was doing very well and continued very happy the white people arrested me. And when they took me back to Omaha City the white people talked about me (*i. e.*, entered suit). They subsequently said that they had let me go, but they still hold me a little under restraint; they have not released me. These Omahas have given me much aid. I have not yet returned to the Omaha reservation, where I could associate freely with the people. I have returned to the border of the reservation. When they release me, I hope that I may get my feet out from the various kinds of bad deeds of wild Indians. As I am thinking much about you to-day, I write to you a letter on different subjects. I hope that you will tell me fully what things you have been doing (that is to say, how you progress with the things which you have undertaken). Some of these people have had trouble. When they had you for true friends they got into trouble, and this was caused by some persons, that is, the chiefs, whom they accuse of keeping them from visiting you. You may write the name of this Indian sitting here. When he receives a letter for me at my request, he will be apt to send and tell me. Duba-ma^{n}ɸi^{n} is the one who will receive my letters for me, as he is a very upright man.

NAⁿZANDAJĬ TO JAMES O'KANE.

June 24, 1879.

Caⁿ′, kagéĉha, aⁿ′baȼé wisíȼĕ wawíƋaxu cuȼéaȼĕ, íe djúbaqtci éga ⁿ.
And, my friend, to-day I remember you I write to you about several things I send to you, word very few.

Ikágekíȼĕ údaⁿqti aⁿ′ȼiⁿ ȼaⁿ′ctĭ, añxíⁿba-bájĭ xáci aⁿȼiⁿ′. Caⁿ′
Regarding one another as friends very good we were formerly, we have not seen one another a long time we are. And

3 waȼásiȼáȼa-baji′-qti-jaⁿ′ ĉiⁿte, caⁿ′ aⁿȼísiȼe-naⁿ′ aⁿȼiⁿ′. Caⁿ′ ȼikáge
you have not been thinking of us at all if, perhaps, yet we think of you usually we are. And your friend

năn′de ȼaⁿ gĭ′ȼají′-qti-naⁿ caⁿ′ca ⁿ, xagé-naⁿ caⁿ′ca ⁿ. Ƈikáge wa‘ú
heart the (ob.) very sad for him usually always, he weeps usually always. Your friend woman

gíwakéga gít'e téga ⁿ. Caⁿ′ éskana wabágȼeze nízĕ xĭ, e‘aⁿ′ maⁿniⁿ′ ĉiⁿte
sick for him his dies is apt. And oh that letter you receive it when, how you walk if

6 caⁿ′ winá‘aⁿ kaⁿ′bȼa. Caⁿ′ úȼitaⁿ aȼágȼaniⁿ′ ĉiⁿte aⁿȼína‘aⁿ añgaⁿ′ȼai.
at any rate I hear from you I wish. And work you have your own if we hear from you we wish.

Caⁿ′ Méjĭk aⁿ′paⁿba, ɫáqtiha daⁿ′ctĕ, aȼiⁿ′ ĉiⁿte, íȼamáxe xĭ, iⁿwiⁿ′ȼaná
And Messick elk hide, deer hide or, he has if, you ask him when, you tell it to me

kaⁿbȼéga ⁿ. Caⁿ′ ɫáqtiha naⁿ′ba údaⁿqti kaⁿ′bȼa, iⁿȼéniⁿwiⁿ′ xĭ′, iaⁿ′ȼakiȼé
I hope. And deer hide two very good I desire, you buy them for me if, you send them hither to me

9 kaⁿbȼéga ⁿ, uqȼĕ′qtci. Cĭ aⁿ′paⁿha wiⁿáqtci ctéctĕwa ⁿ kaⁿbȼáqti. Caⁿ′
I hope, very soon. Again elk hide just one even if I desire greatly. And

e‘aⁿ′ maⁿbȼiⁿ′ tĕ aⁿȼaⁿ′cpaha ⁿ. Nié aⁿȼiñ′gĕ-qti-maⁿ′.
how I walk the you know me. Pain I have not at all.

NOTES.

Naⁿzandajĭ was an Omaha. O'Kane's residence was at Kearney Junction, Nebr.

744, 3. Ƈikage, *i. e.*, Pidaiga or Spafford Woodhull: *see* **656**, note.

744, 7. Mejĭk, *i. e.*, T. M. Messick, a white trader.

TRANSLATION.

My friend, I remember you to-day, and I write to you about various matters, sending you a very few words. We have been very good friends, though we have not seen each other for a long time. Even if you have not been thinking of us at all, we are usually thinking of you. Your friend is now very sad at all times; he is weeping continually. Your friend's wife is ill, and will probably die. I hope that when you receive the letter I may hear from you how you are getting along. If you have any work of your own, we wish to hear from you. When you ask Mr. Messick whether he has any elk or deer skins, I hope that you will tell me what he says. I desire two very good deer skins. If you buy them for me, I hope that you will send them to me very soon. I also desire at least one elk skin. You know how I am doing. I am very well.

WAQPECA TO UNAJIⁿ-SKĂ.

June 3, 1879.

Caⁿ′ And | winá′aⁿ I hear from you | kaⁿ′bɸa, I wish, | kĭ and | aⁿ′ba day | áhigi many | winá′aⁿ-májĭ I have not heard from you | hă. . | Winégi My mother's brother

gí amédе, is returning they say, but, | gɸíăjĭ, he has not returned, | Cáhiéɸa. Cheyenne. | Cĕ′ɻa Yonder | ɸanájiⁿ, you stand, | negíha, mother's brother, | iⁿ′ɸĕqti-maⁿ′. I am very glad. | Wisíɸĕ-naⁿ I think of you | nsually

caⁿ′caⁿ. always. | Wabágɸeze Letter | nízĕ you receive it | ɻĭ, when, | uqɸĕ′qti very soon | tíɸaɸĕ you send it hither | kaⁿbɸégaⁿ. I hope. | Djó Joe | aká the (sub.) | Paⁿ′ka Ponka | 3

ahí reached there | édе, but. | agɸí he returned hither | uqɸĕ′qtci. very soon. | Winégi cukí éiⁿte My mother's brother returned there to you if | ctaⁿ′be you see him | ɻĭ, when, | iⁿwiⁿ′ɸaná you tell it to me | íɸaɸĕ you send hither

te will | hă′, . | unáʻaⁿaⁿɸákiɸe you cause me to hear about it | té, will. | ctaⁿ′be you see him | tĕ′di. when. | Paⁿ′ka Ponka | céɸu yonder | gɸí has come back | tĕ the | cetaⁿ′ so far

wágazu-bájĭ, is not straight, | ĕbéctĕ whoever | íbahaⁿ′jĭ. does not know it. | 6

NOTES.

745, 1. Winegi, *i. e.*, Cheyenne. In line 2, Negiha refers to Unajiⁿ-skă, son of Cheyenne. Note that Waqpeca calls *both father and son* his "mother's brothers." See Omaha Sociology, §75, in 3d An. Rept. Bureau of Ethnology, 1885.

745, 2. gi amede, *in full*, gi ama ede.

745, 5. nuaʻaⁿaⁿɸakiɸe te ctaⁿbe tĕdi, equivalent to the two preceding phrases.

TRANSLATION.

I have wished to hear from you, but for many days I have not heard from you. It is said that my mother's brother, Cheyenne, is coming back, but he has not yet returned. I am delighted, mother's brother, that you are staying there where you are. I am always thinking of you. I hope that when you receive this letter you will send one hither very soon. Joseph La Flèche went down to see the Ponkas in the Indian Territory, but he will return very soon. If my mother's brother (your father) has reached the Yankton reservation, please send and tell me when you see him. Please let me hear about him when you see him. It is still uncertain whether the Ponkas will return to their old reservation (in Dakota). No one knows about it.

JOHN PRIMEAU TO REV. A. L. RIGGS.

June 5, 1879.

A^{n}′baᵭé níaći^{n}ga waꞑa^{n}′be, ukíkiaí a^{n}′baᵭé Umáha amá. Kĭ *Omaha*
To-day people I have seen them, they have talked together to-day Omaha the (pl. sub.). And Omaha

City eáta^{n} níaci^{n}′ga wíuki wi^{n}′ atí, Pañ′ka wíuki aké. Íe úda^{n}qti níaci^{n}′ga
City from it person or Indian advocate one has come. Ponka advocate the one who is he. Spoke very good man

3 aká wíuki aká. Ma^{n}tcú-náji^{n} níaci^{n}′ga uíꞑa^{n} teábai, wáwiu‘é aké, úda^{n}-
the (sub.) advocate the (sub.). Standing Bear person has aided him greatly, lawyer the one who, very

qti gíga^{n}ᵭaí. I^{n}′tca^{n}báᵭe íai tĕ uwíbᵭa tá miñke. Iꞑíga^{n}ᵭaí ᵭiñkĕ′ꞑa Pañ′ka
good desires for him This day, now what they spoke I will tell you. Grandfather to the Ponka

ᵭañká ‘íwaᵭĕ aᵭé ‘iᵭaí, Isa^{n}′yati ᵭañká ctī, Umáha ᵭañká ctī, Húꞑañga
the ones who to talk about them to go he has promised, Santee the ones who too, Omaha the ones who too, Winnebago

6 ᵭañká ctī. áda^{n} úcka^{n} gĕ bᵭúga wágazu gáxe ga^{n}′ᵭai. Ca^{n}′ íe kĕ áhigi
the ones who too, there-fore deed the (pl. in. ob.) all straight to make he wishes. And word the many

ᵭa^{n}′ja, djúba ᵭáxe, awána^{n}qᵭi^{n} éga^{n}. *Monday* tĕ′di ᵭí hă. Kĭ *Wednesday*
though, few I made, I was in haste as. Monday on I was coming hither And Wednesday

tĕ′di atí hă, Umáha ꞑi ᵭan′di. Kĭ a^{n}′ba-waqúbe ᵭicta^{n}′, *Monday* tĕ′di
on I came hither Omaha village to the. And Sunday finished, Monday on

9 cagᵭé tá miñke. ᵭawíni Cáni eᵭa^{n}′ba Pañ′ka wíuki uwáᵭaginá tĕ. ᵭási,
I will start back to you. David Charles he too Ponka they aid them you tell it to them will. Dorsey,

Mr. Hamilton′ ctī ꞑa^{n}′be. Cćna.
Mr. Hamilton too I saw. Enough.

NOTES.

John Primeau had acted as Ponka interpreter for Rev. A. L. Riggs at the Santee Agency, Nebr., since 1871, and perhaps for a longer period.

John Primeau came to the Omaha Agency and visited the Presbyterian Mission while Mr. T. H. Tibbles was consulting with the Omaha about the Ponka case.

TRANSLATION.

I have seen the Indians to-day; the Omahas have been talking together to-day. A lawyer has come from Omaha City, and he is the one who has been helping the Ponkas. This advocate spoke very good words. The lawyers have afforded considerable help to Standing Bear. They desire for him what is very good. I will tell you what they spoke about this very day. He has promised to go to the President to speak for the Ponkas. And not only for them, but also for the Santees, Omahas, Winnebagos, and, in fact, he wishes to rectify the affairs of all of them. And though there were many words, I record but a few, as I am in haste. I started hither on Monday, and on Wednesday I reached here at the Omaha Agency. On Monday next I will start back to you. Please tell Charles and David Le Clerc about the man who has been aiding the Ponkas. I have seen Messrs. Dorsey and Hamilton. Enough.

MAᴺTCU-NAᴺBA TO UNAJIᴺ-SKĂ.

Waqiⁿ′ha ɸéɸaⁿ iⁿ′teaⁿqtci bɸízĕ. Caaⁿ′ amá cagɸaí tĕ′di iⁿ′teaⁿqtci
Paper this just now I have received it. Dakota the (pl. sub.) started back to you when just now

bɸízĕ. Wawéaⁿmáxe tíɸai tĕ uwíbɸa cnɸéaɸč tá miñke. Edádaⁿ núǰiñga
I have received it. To ask me some questions they sent hither the I tell it to you I will send it to you. What boy

amá ɸi′í amá iɸápahaⁿ-máǰí, caⁿ′ wéɸanáxai ɬī, úda° téiⁿte. Gaⁿ′ Paⁿ′ka amá ɸéama 3
the (pl. sub.) they gave to you I do not know it, yet I will ask them a question about several things, if, good it would be. And Ponka the (pl. sub.) these (pl.)

hégaǰí. Cí ɸatí ɬī, wéɸanáxai ɬī, úda° téiⁿte. Gaⁿ′ Paⁿ′ka amá ɸéama
very. Again you have come hither when, you question them about several things if, good it would be. And Ponka the (pl. sub.) these (pl.)

Djó aká ĕ′ɬa ahí, íuɸa eɬá tĕ ubɸá tá miñke. ɸiádi Paⁿ′ka íhusá-biamá,
Joe the (sub.) there reached there, news his the (pl. in ob.) I will tell it. Your father Ponka They scolded him, it is said,

gí ágaǰí-biamá, caⁿ′ ecaⁿ′adi gɸiⁿ′ ɸiñké amá. Céki amá ɬí sátăⁿ 6
to be returning they ordered him, it is said, yet near to them he was sitting, it is said. Céki the (my. sub.) lodge five

júwagɸe agí-bi améde aⁿ′ba-waqúbe naⁿ′ba gí tĕ cetaⁿ′ Djo Zuzĕt′te
be with them was returning hither, they say, but mysterious day two returning the so far Joe Susette

eɸaⁿ′ba Paⁿ′ka ɬíi ɸan′di ahí-bi egaⁿ′, Paⁿ′ka uɸá-biamá. Iⁿ′teaⁿ
she too Ponka village at the having arrived there, they say, Ponka told it, they say. Now

ɬañ′gĕqtci aggíi tĕ, Umaⁿ′haⁿ ɬíi ɸan′di. Iⁿ′taⁿ aⁿ′ba-waqúbe dúba gí 9
very near the time they have returned the, Omaha village to the. Now mysterious day four returning

tĕ cetaⁿ′, Céki. Paⁿ′ka naⁿ′ba waka°ⁿ′taⁿ-biamá, Wĕ′s‘ă-ɬañ′ga, Gahíge
the so far. Céki. Ponka two were tied, they say, Big Snake, The Chief

eɸaⁿ′ba. Úkie aɸé ‘iɸá-bi egaⁿ′, Paⁿ′ka iɸádiɸai aká íhuwaɸá-biamá:
he too. To pay a friendly visit to go they spoke of it, they say having, Ponka agent the (sub.) he consulted them:

“Iⁿ′taⁿ, naⁿhóbai-gă. ɸiɬígaⁿ íhuwaɸĕ ɸéaɸĕ tá miñke. Ínahiⁿ ɬī, omé 12
Hold on! wait ye! Your grandfather to consult them I will send thither. He is willing if, you

taité. Ínahiⁿ ɬī, umaⁿ′e etī wi′í égaⁿ, né taité,” á-biamá. Kĭ caⁿ′
shall go. He is willing if, provisions too I give you having, you shall go, he said, they say. And yet

naˀaⁿ′-báǰi Wĕ′s‘ă-ɬañ′ga Gahíge eɸaⁿ′ba. Gaⁿ′ Paⁿ′ka júwagɸe aɸá-bi
they did not listen to him Big Snake The Chief he too. So Ponka with them went, they say

Cáhiéɸa ɬíi ɸan′di. Ĕ′di ahí-bi ɬī, Cáhiéɸa iɸádi aká úɸaⁿ-biamá, Wĕ′s‘ă- 15
Cheyenne village to the. There arrived there, they say when, Cheyenne father the (sub.) held them, they say. Snake

ɬañ′ga Gahíge eɸaⁿ′ba. Gañ′ɬī ucté amá wanáce amá wágiahí-biamá
Big The Chief he too. And then those who remained (—the rest) police the (pl. sub.) they came there for them, they say

ga$^{n'}$, wáɸi^{o} akí-biamá. Waka$^{n'}$ta^{n} ɸa$^{n'}$ja, nqɸé wáɸicke tá-bitéamá. I$^{n'}$ta^{n}
as, they took them back home, they say. They tied them though, soon they shall be untied, they say. Now

Pañ'ka ucté amá ɬimúgɸa^{n} gí ga$^{n'}$ɸai éde, Djó aká cka$^{n'}$aji gɸi$^{n'}$ wágaji.
Ponka the remainder to steal away returning wished hut, Joe the (sub.) not moving to sit commanded them.

3 Ma^{n}teú-náji^{n} ɸéɸiñke añ'guiñ'ɬa^{n}i. Uma$^{n'}$ha^{n} maja$^{n'}$ uhañ'ge wáqe eɬá
Standing Bear this st. one we aided him. Omaha land end white people their own

hébe ugɸi$^{o'}$ gɸi$^{o'}$. Kĭ a$^{n'}$baɸé añ'guiñ'ɬa^{n}i, máca^{n} híde uɸa$^{n'}$ juáwagɸe.
part sitting in it he sits. And to-day we have aided him, quill base to take hold of it I was with them.

Ceta$^{n'}$ Wakan'da ɸaha$^{n'}$-ma waúie edábe Uma$^{n'}$ha^{n} aká ctĭ céna uíɬa^{n}i
So far. God those who pray to Him lawyer also Omaha the (coll. sub.) too enough have aided him

6 Ma^{n}teú-náji^{n}. A$^{n'}$baɸé waúie wi^{n} juañ'gɸe gɸi$^{n'}$, a^{n}ɸañ'gukié añgɸi$^{n'}$i.
Standing Bear. To-day lawyer one he with me he sat, we talked together we sat.

Iíga^{n}ɸai ɸiñké aɸé 'iɸai, waúie aká. Ê agɸí tĕdíhi ɬi, wágazu tói^{n}te.
Grandfather the one who to go he spoke of it. lawyer the (sub.). He he has returned hither by that time when, straight it may be.

Juañ'gɸe añgɸi$^{n'}$ taité, kĭ na ja$^{n'}$ cé'ɬa, a^{n}wa$^{n'}$wa gɸi$^{n'}$ tói^{n}te a^{n}ɸa$^{n'}$baha^{n}-bájĭ.
We with him we shall sit, and land yonder, which (of the two?) he sits it may be we do not know it.

9 Wakan'da ɸaha$^{n'}$-ma, waúie amá edábe Pañ'ka ɸi$^{n'}$ enáqtei uɸúki-bájĭ;
God those who pray to Him, lawyer the (pl. sub.) also Ponka the (coll. obs.) they only they do not side with;

níkaci^{o}ga ukéɸi^{n} bɸúga náwagikí íai, áda^{n} wéɸĕ héga-bájĭ.
Indian common all to side with us he speaks, therefore we are very glad.

Ahaú. Uma$^{n'}$ha^{n} añ'gata^{n} níe waɸiñ'ge héga-bájĭ: waɸátĕ añɬíɬaxe
Omaha we who stand pain we have none very (pl.); food we have made for ourselves

12 bɸúga a^{n}ɸíjut'a$^{n'}$i; úda^{n}qti a^{n}náji^{n}i. Ceta$^{n'}$ Ma^{n}teú-náji^{n} ɬa$^{n'}$ba-máji hã.
all we have raised it; very good we stand. So far Standing Bear I have not seen him.

I$^{n'}$ta^{n}, gasáni da$^{n'}$ctĕ, ɬa$^{n'}$be tá miñke.
Now, to-morrow perhaps I will see him.

Hau. Céama, Máca^{n}-ú^{n}, Ictá-ja^{n}ja$^{n'}$, Mikɬáha-ɸáge, céna, Śĭndé-
Those, Wiyakoin, Ictaja^{n}ja^{n}, Raccoon skin head-dress, enough, Spotted

15 gɸecká da$^{n'}$be tai éga^{n} cagɸai. Cupí tá miñke.
Tail to see him in order that (pl.) they have started back to you. I will reach there.

NOTES.

747, 2. wawea^{n}maxe tiɸai tĕ. W. gives as an alternate reading, Wawéawamáxe tíɸai tĕ, *with reference to what was sent hither to ask us questions.* G. substituted Wawéa^{n}ɸamáxe tiɸaɸĕ tĕ, *with reference to what you sent hither to question me about.*

747, 8. Pañka uɸa-biama. Either supply aka, *the sign of a voluntary action*, after Pañka, or change uɸá-biamá to uɸá amá.

748, 15. cagɸai. After this Ma^{n}teu-na^{n}ba added the following, recorded at the time in English: "If you hear of their going, send me word the same day." This must refer to the contemplated visit of the three Yanktons to Spotted Tail.

TRANSLATION.

I have just received this letter. I received it just now as the Dakotas started back to you. I will send to you to tell you that they sent here to ask us some questions. I do not know what the young men have given you, still I will ask them the questions, though I hesitate a very long time from fear of failure. You ought to come and question them yourself! Joseph La Flèche reached the Ponkas in the Indian Territory. I will tell the news which he brought about them. He said that the Ponkas had scolded your father and had ordered him to return hither, but he was staying near them. When Joe and Susette reached the Ponka village, the Ponkas told him, so he says, that Ceki had started this way with five lodges about two weeks previous to their arrival. It is now very near the time for them to have come to the Omaha village. Up to this time it has been four weeks since Ceki and his companions started. He also said that two Ponkas, Big Snake and The Chief, had been arrested and confined. When they had spoken of going to make a friendly visit to another tribe, the Ponka agent consulted them. "Hold on! Wait! I will send and consult the President. Should he be willing, you shall go, and I will give you provisions for the journey," said the agent. But Big Snake and The Chief would not obey him. They and the Ponkas went away and traveled to the Cheyenne village. When they got to the Cheyenne village, the Cheyenne agent arrested Big Snake and The Chief. Then the policemen took them and the rest of the Ponkas and brought them back to the Ponka reservation.

It is said that the two, who have been confined, will be released soon. At this time the rest of the Ponkas wished to steal off and come back to us, but Joe told them to remain where they were.

We have aided Standing Bear. He is dwelling on a piece of land belonging to the white people, near the boundary of the Omaha reservation. We have aided him to-day; I was with those who "touched the pen-handle." Up to this time only those who pray to God (among the white people), the lawyers, and the Omahas have aided Standing Bear.

A lawyer sat with me to-day; we sat together talking with one another. The lawyer promised to go to see the President. By the time that he gets there the matter will be settled. We shall dwell together, but we do not know in which of two lands yonder he will dwell. The lawyers and those who pray to God take sides not only with the Ponkas, but they speak of befriending all of us Indians. Therefore we are very glad.

We Omahas are in excellent health; we have made food for ourselves; we have raised all that we planted; we are very prosperous. I have not yet seen Standing Bear. I will see him to-day or to-morrow.

These men, Wiyakoiⁿ, Icta-jaⁿjaⁿ, and Raccoon-skin Head-dress, have started back to you in order to go on a visit to Spotted Tail. (Send me word the very day that you hear of their departure.) And I will go to see you.

TO INSPECTOR J. H. HAMMOND, FROM SEVERAL OMAHAS.

June, 1879.

Two Crows said:—Ga$^{n'}$, ji^{n}¢éha, ¢atí tē'di íwiɖaha$^{n'}$-májĭ hă. Kī
And elder brother, you came when I did not know you . And

níkaci$^{n'}$ga ¢éama úwa¢akié-ma wiwíɬa-ma íc̣ae ¢ag¢é tĕ i^{n}wi$^{n'}$¢ai. Kī wisíc̣ē-
person these those to whom you talked those who are mine you spoke you went back the they have told me about it. And I think of you

3 na^{n} ca$^{n'}$ca^{n} hă. Kī maja$^{n'}$ ¢é¢a^{n} a^{n}¢a$^{n'}$niɬe etéga^{n}i tō b¢úgaqti uáwa¢áginá
usually always . And land this we live by means of it ought (pl.) the all you told it to us

¢ag¢aí. Kī cĭ pí'qti éskana a^{n}¢a$^{n'}$wacka$^{n'}$ etéga^{n}i ki, wi^{n} we¢éckaxaí
you started back. And again anew oh that we get strong by means of it ought (pl.) if, one you make for us

ka$^{n'}$ a^{n}¢a$^{n'}$¢ai. Éskana, cañ'ge, kagéha, waka$^{n'}$bc̣a hă. Wa¢íta^{n}-ma júbajĭ,
we hope. Oh that, horse, my friend I desire them . The working ones are inferior,

6 núciáha, éga^{n}. wacka$^{n'}$-¢i'á-na^{n}i. Níkaci$^{n'}$ga ukéc̣i^{n} cañ'ge é áwaka-májĭ
low in stature, as, they are weak usually. Indian common horse it I do not mean it

hă: wáqe cañ'ge, uma$^{n'}$¢iñka ¢ábc̣i^{n}, dúba-ma ceta$^{n'}$ a^{n}wañ'ga^{n}¢ái. Éskana
. white man horse, year three, those who are four so far we desire them. Oh that

uáwa¢agika$^{n'}$ étea$^{n'}$i ki'jĭ, é weágiúda^{n} etaí. Uqc̣ĕ'qtei éskana Iɬíga^{n}¢aí
you help us may, at least (pl.) if, that good for us may. Very soon oh that. Grandfather

9 ¢iñké íe añgúɬai na'a$^{n'}$¢akic̣é ka$^{n'}$ a^{n}¢a$^{n'}$¢ai.
the one who word our you cause him to bear we hope.

Duba-ma^{n}¢i^{n} said:—Ji^{n}¢éha, a$^{n'}$ba¢é edáda^{n} wíkɬa tá miñke, áda^{n}
O elder brother, to day what I will ask a favor of you, therefore

wabágc̣eze wíɖaxu cuc̣éa¢ĕ. Má¢adi ¢atí hă. Kī uwíkie-májĭ éte-ma$^{o'}$
letter I have written to you I send it to you. Last winter you came hither . And I did not talk to you I may, in the least

12 ¢a$^{n'}$ja, níkaci$^{n'}$ga ¢éama ikágeawác̣ĕ-ma uc̣íkiaí tĕ, íe tĕ uc̣i¢ai tĕ
although, person these those whom I have for friends talked to you the, word the told about the you

aná'a^{n} tĕ i$^{n'}$uda^{n}qti-ma$^{n'}$, ji^{n}¢éha. Ic̣ániɬa té. I^{n}wi$^{n'}$¢ana tĕ, éb¢izĕ
I heard when I was very glad, O elder brother. I live by means of it will. You tell it to me the, I take it from him

tĕdíhi ki, édí-na^{n} ani$^{n'}$ɬa etéga^{n}. Kī wíkɬa te, ehé tĕ. Cañ'ge-ma
by the time when, then only I live apt. And I ask a favor of you will, I said it. The horses (pl. ob.)

15 wiwíɬa-ma wéb¢ihíde-ma háhada$^{n'}$i, ki edáda^{n} skíge a¢aí tĕ ¢úta^{n}qti
those that are mine those by means of which I continue at work are light and what heavy goes the very straight

a¢á-bájĭ ¢a$^{n'}$ja, ca$^{n'}$ awácka^{n} te, ehé ¢a^{n}, ga$^{n'}$ awácka^{n} tá miñke. Ji^{n}¢éha,
they do not go though, yet I make an effort will I said in the past, so I will make an effort. O elder brother,

cañ'ge wáqe eɬaí, ca$^{n'}$ uma$^{n'}$¢iñka ¢ábc̣i^{n} dúba, sátă^{n}-ma, éskana a^{n}wañ'-
horse white people their, i . year three four, those that are five. oh that we de-

18 ga^{n}¢aí. Kī Iɬíga^{n}¢aí ¢iñké uqc̣ĕ'qti éskana ¢écpaha ka^{n}bc̣éga^{n}.
sire them. And their grandfather the (st. ob.) very soon oh that you show it to him I hope.

Iaᵭiⁿ-naⁿpaji said:—Jiⁿᵭćha, aⁿ′baᵭć edádaⁿ wiⁿ′ wíɣa cuᵭćaᵭě. Cañ′ge
O elder brother, to-day what ooe I ask a favor of you I send it to you. Horse

waᵭítaⁿ wábᵭiⁿ tě aⁿjú-maji hégа-májí, cañ′ge wiwíɣa tě Cañ′ge wáqe
to work I have them the I am very unfortunate, horse my the. Horse white people

eɣaí wackaⁿ′ɣaⁿga wakaⁿ′bᵭa. Cañ′ge-ma máᵭě ᵭábᵭiⁿ, dúba, sátăⁿ 3
their strong I desire them. The horses winter three, four, five

cetaⁿ′-ma ć wakaⁿ′bᵭa. Ědí ɣí, majaⁿ′ ᵭaⁿ bᵭítaⁿ tě níᵭaⁿbe bᵭć etégaⁿ.
those who are so far that I desire them. In that case, land the I work it the up the hill I go apt.

Iɣígaⁿᵭaí, éskana uqᵭě′qtci uᵭúᵭakié kaⁿbᵭégaⁿ.
Grandfather, oh that very soon you speak to him about it I hope.

*Mawdaⁿći*ⁿ *said:*—Kagécha, aⁿ′baᵭě′qtci edádaⁿ ᵭína écdegaⁿ′ ědućhe 6
My friend, this very day what they have begged from you I have joined it

hă. Majaⁿ′ ᵭan′di enáedádaⁿ aññɣíɣaxaí aⁿᵭíᵭahaⁿ-naⁿ′i é-naⁿ éě hă.
. Land in the that alone what we have done for ourselves we pray to you usually it alone that is it .

Édegaⁿ′ edádaⁿ ɗáxe tě bᵭí′a-naⁿ-maⁿ′ hă, kagé. Kĭ ádaⁿ aⁿ′baᵭć
But what I do the I usually fail to complete . O friend. And therefore to-day

uáwaᵭaɣaⁿ′i tě aⁿᵭaⁿ′ᵭě-qti hă. Gaⁿ′ ᵭćᵭañka wanágᵭe aⁿᵭaⁿ′wackaⁿ taíte 9
you have aided us the we really think it . And these domestic animal we shall be strong by means of them

éě hă, ádaⁿ uwíbᵭa cuᵭéaᵭě.
that is it . therefore I tell it to you I send it to you.

Le-uɣaⁿha said:—Kagécha, aⁿ′baᵭć níkaciⁿ′ga ᵭćama waᵭíbaxu tá ama ha;
My friend, to-day person these they write to you on different subjects will (pl.) .

kĭ wijiⁿ′ᵭě íe wiⁿ′ aⁿ′í gᵭé eᵭégaⁿ égaⁿ ᵭisíᵭě égaⁿ waiⁿᵭíbaxu tañ′gataⁿ. 12
and my elder brother word one he gave it to me he started back he thought that having remembered you having we write to you we will.

Caⁿ′ máᵭadi ᵭatí tě′di aⁿwaⁿ′ᵭakié tě, íe tě ágisiᵭě-naⁿ caⁿ′caⁿ. Íe tě
And last winter you came hither when you spoke to me when, word the I think of it usually always. Word the

abᵭiⁿ′ te cé abᵭiⁿ′ hă. Caⁿ′ edádaⁿ añgúji ɣí′jí, bᵭúgaqti hí kě údaⁿ,
I have the that I have . And what we plant if all stock the (coll. ob.) good,

céhi kě′ ctī, jaⁿ′′abe bᵭúgaqti údaⁿ. Kĭ áma aⁿᵭá′i ′iᵭáᵭě tě uhᵭaⁿ′-ctěwaⁿ- 15
apple tree the (coll. ob.) too, leaf all good. And the other you give me you promised the I have taken hold of it in the least degree

máji, ɣaⁿ′be-ctěwaⁿ′-máji, iᵭádiᵭaí wa′í-báji, aⁿ′baᵭć naⁿctaⁿ′i, ájĭ ugᵭiⁿ′,
I—not, I have not even seen it, agent did not give it to us. to-day he has ceased to walk, another sits in (his place),

níkaciⁿ′ga iᵭádiᵭaí aká. Kĭ ɣéskă-ma ć áwake hă Kĭ ɣéskă-ma ć Iɣígaⁿᵭaí
Indian agent the (st. sub.). And the cattle that I mean . And the cattle that Grandfather

uᵭúᵭakié ɣí, éskana majaⁿ′ gě′di agᵭábᵭiⁿ abᵭiⁿ′ kaⁿbᵭégaⁿ. Gaⁿ′ cañ′ge 18
you speak to him about it if, oh that land in the (pl. in. ob.) I have my own I have it I hope. And horse

wína, cañ'ge uma$^{n'}$¢iñka ¢ábe¢i^{n} mégа^{n}, dúba mégа^{n}, sátă^{n} mégа^{n}, céna.
I beg from you, horse year three those of that age, four those of that age, five those of that age, enough.

Cañ'ge i^{n}¢'ágĕqti ka$^{n'}$b¢a-májĭ, cañ'ge ukéc¢i^{n} ctī ka$^{n'}$b¢a-májĭ; Máhi^{n}ɬañ'ga
Horse very old man I do not want it, horse common too I do not want it; American

3 cañ'ge-ma eonáqtci waka$^{n'}$b¢a, macté cañ'ge a^{n}wañ'ga^{n}¢a-bájĭ. Hécpaiúna
the horses (pl. ob.) these alone I want them, warm (i. e. Kansas) horse we do not want them. Spanish

cañ'ge éctī pí-bajĭ.
horse those too are bad.

A^{n}pa^{n}-jañga said:—Ji^{n}¢éha, ¢atí hā, Uma$^{n'}$ha^{n} maja$^{n'}$ ¢an'di. Kī e'a$^{n'}$
O Elder brother, you came hither . Omaha land to the. And how

6 añgé¢i$^{n'}$ ¢a^{n} cka$^{n'}$ añgé¢i$^{n'}$ wacta$^{n'}$be ¢atí. Kī "Íe wiwína tĕ sí¢ai-gă," ecé, áda^{n}
we sat the action we sat you saw us you came. And Word my the remember ye it, you said, therefore

sí¢ĕ-na$^{n'}$i. Ca$^{n'}$ edáda^{n} we¢éckaxe, maja$^{n'}$ áwa^{n}jĭ, we¢éckaxe i^{n}¢ínai ke¢a$^{n'}$
they remember it usually. And what you have done for us, land strong to bear them up, you make it for us we begged of you in the past

a^{n}sí¢ĕ-na$^{n'}$ ca^{n}ca$^{n'}$i ¢a$^{n'}$ja, úcita^{n} hégajĭ ani$^{n'}$ égа^{n}, we¢éni'aí tĕ, ecé. Ca$^{n'}$
we think of it usu ally always though, work very much you have as, you had failed to accomplish it for us the, you said. And

9 wáqe úcka^{n} añga$^{n'}$¢ai tĕ uq¢é añga$^{n'}$¢ai hă. Ca$^{n'}$ e'a$^{n'}$ ma^{n}ni$^{n'}$ tĕ égа^{n}qti
white people deed we desire the soon we desire . And how you walk the just so

uq¢é añga$^{n'}$¢ai hă. I¢ápajĭ, ¢i¢íɬa g¢ítañ-gă. Maja$^{n'}$ ag¢íta^{n} xĭ, ag¢ábe¢i^{n}
soon we desire it . Not waiting for him to appear, your own do your own work. Land I work my own if, I have my own

ka^{n}b¢égа^{n}, waqi$^{n'}$ha sagí. Iúga^{n}¢ai ¢iñké gátĕ na'añ'ki¢á-gă. Ca$^{n'}$ edáda^{n}
I hope, paper hard. Grandfather the (st. ob.) that thing let him hear it. And what

12 wéteqi gĕ b¢úgaqti, éskana aúga$^{n'}$¢a-bájĭ. Ca$^{n'}$ níkaci$^{n'}$ga maja$^{n'}$ ¢a^{n}
are hard for us the (pl. in. ob.) all. oh that we do not want it. And person land the (ob.)

wákihíde-má ctī wé¢isíhi-gă, gacíbe ¢eáwaki¢áii-gă. Kī maja$^{n'}$ a¤íg¢ita^{n}
those who attend to them too cleanse it of them for us, out of it cause them to go from us. And land I work for myself

tĕ'di, wé¢ihíde á¤ida$^{n'}$za$^{n'}$ iñgáxai-gă. É tí ¤ĭ, i$^{n'}$ctĕ edáda^{n} ctĕ
when, tool each with its own kind make for me. That it comes hither when, as if what ever

15 a'ág¢a-májĭ, ¤úaha-maji'qti, wab¢íta^{n} ma^{n}b¢i$^{n'}$. I¢ádi¢ai amá ená ma$^{n'}$zĕskă
I do not suffer I do not fear unseen danger at all, I work at various tasks I walk. Agent the (pl. sub.) only they money

kĕdíta^{n} a¢i$^{n'}$ g¢i$^{n'}$i égа^{n}, ená we¢íhíde a¢i$^{n'}$ g¢i$^{n'}$i. ¢ískié ité¢ĕ g¢i$^{n'}$
from the having it they sit as, only they implements having they sit. All in a pile to place in a heap sitting

a^{n}wañ'ga^{n}¢a-bájĭ.
we do not want them.

NOTES.

750, 8. L. gave another reading, Éskana náwa¢agiɣa^{n}/i ɣĭ, é weágiuda^{n} etaí. It is impossible to distinguish between the two readings, either in English or in ¢egiha.

750, 11. uwikie-majĭ etema^{n} ¢a^{n}ja, etc. The insertion of "etema^{n}" shows that *only in one respect* did the speaker differ from his friends; he had not conversed with Gen. Hammond. But he and they were of one mind, and when he heard their report of the council with the inspector, he agreed with them in trying to act by his advice.

752, 10. I¢apajĭ, etc. Reference uncertain. It may be intended for I¢ápajĭ-da^{n}/ ¢i¢íɣa g¢itañ-gă, *Do the work for your own* wards (the Omahas) *without waiting for* some one *to appear!*

752, 14. we¢ihide aɣidaza^{n} iñgaxai-gă, *give me tools as my personal property.* Aɣidaza^{n} conveys the idea of *separation into homogeneous groups.* The speaker wished his agricultural implements to be distinct from those of other Omahas. The general idea of what is recorded in lines 11 to 17, as given at the time, is as follows: "If we become citizens, we desire an equal division of land, horses, and tools. We do not wish them to be kept as common property, or in one place." After saying this, they added: "We need one hundred and fifty span of horses."

TRANSLATION.

Two Crows said:—Elder brother, I did not know about your coming. But after you departed, these Indians, my friends, told me what you had said. I am always thinking of you. Before you left you told us very fully how we ought to live by means of the land.

We express again the hope that if we ought to make an effort by means of such things (?), you will make one of them for us. My friend, I desire horses. As our working horses are low in height, they are usually too weak for the work. When I speak of desiring horses, I do not refer to Indian ponies. We want American horses from three to four years old. If you would only help us to get them they would be advantageous to us. We hope that you will cause the President to hear our words very soon.

Duba-ma^{n}¢i^{n} said:—Elder brother, I ask something of you as a favor to-day, therefore I write you a letter. You came here last winter. Though I did not talk to you, these Indians, my friends, did talk to you, and I have heard what they have told about you. So I am very glad, elder brother. I will improve by means of it. By the time that I take from the President (?) what you have told me only then can I improve. I said that I would ask you a favor. My horses, by means of which I continue working, are light, and when the work becomes heavy they can not go very straight. But since I said, "I will persevere," I will do so. O elder brother, we desire American horses that are three, four, or five years old. I hope that you will show this to the President very soon.

ɖa¢i^{n}-na^{n}pajĭ said:—Elder brother, I send to you to-day to ask a favor of you. I am very unfortunate with my working horses. I desire strong American horses. I wish the horses to be three, four, or five years old. In that case, when I work the land, I will be apt to ascend the hill (*i. e.*, improve). I hope that you will speak to the President about this very soon.

Mandan said:—My friend, I am one of those who have begged something from you this very day. We have petitioned to you about only one thing; that is, with reference to our making something for ourselves by working the soil. That is the only thing about which we ask you. But, my friend, I have usually failed to complete what I have undertaken. And so to-day we really think that you have aided us. Domestic animals are the means by which we shall put forth strength, therefore I send to tell you.

⅃e-ɲɟaⁿha said:—My friend, these Indians write to you to-day. We write to you because we remember how you, our elder brother, gave us some advice before you started home. I have always remembered the words which you spoke to me when you came here last winter. I have kept the words which I received. All things which we have planted have grown up and the plants and trees are in good condition. So are the apple trees; the leaves are all good. I have not taken hold of the other thing which you promised to give us; I have not even seen it; the agent has not given it to us. He has resigned to-day, and another Indian agent is in his place. I refer to the cattle. And when you speak to the President about the cattle, I hope that I may have my own (cattle) in my land. And I beg horses of you. I want horses that are three, four, or five years of age. I do not want very aged horses, nor do I desire Indian ponies. I desire none but American horses. We do not want Kansas horses. And Mexican horses, too, are bad.

Big Elk said:—Elder brother, you came here to the Omaha country. You came to see how we were and what we were doing. You said, "Remember my words," therefore the people have remembered them. And though we have always remembered how we begged you to make our land strong enough to bear us up, you said that you had failed to accomplish it for us because you had so much work. And the ways of the white people which we desire, we wish to have them soon. We desire to imitate your ways before long. Work for us, your wards, without awaiting the appearance of any Omaha (?). If we cultivate our land, we hope that we can have good titles to it. Let the President hear that. We do not desire the many difficult things which we have encountered. Send from our land all those (white employés at the agency) who attend to us. Make them leave our reservation. When we cultivate our land, let us have the personal ownership of the tools which we use.

As the agents stay (among the Indians) solely on account of money, they continue in possession of the annuity money, the agricultural implements, etc. But we do not desire them to keep these implements in one place. (We need one hundred and fifty span of horses.)

WAQPECA TO UNAJI^{N}-SKÁ.

August 19, 1879.

Ca$^{n'}$ eáta^{n} waqi$^{n'}$ha g¢íɬakiɬájī ca$^{n'}$ g¢íɬakiɬájī ca$^{n'}$ca^{n} hă. Cubɬé
And why paper you have not sent back hither yet you have not sent back hither always . I will

tá miñke hă. Ca$^{n'}$ a$^{n'}$ba-waqúbe na^{n}bá tĕ ceta$^{n'}$ waqi$^{n'}$ha g¢íɬa¢ĕ ɬī,
go to you . And mysterious day (=week) two the so far paper you send back if,

cubɬé téiñke, cĕ'ɬa. Wabág¢eze uq¢ĕ'qtci giañ'kiɬá-gă, ɬé nízĕ ɬī. Cañ'ge 3
I will go to you, yonder. Letter very soon send back hither to me, this you receive it when. Horse

¢agína ta$^{n'}$ ɖási i$^{n'}$teqi iɬáɬuhé hă. Aa$^{n'}$b¢a cubɬé tá miñke. Níaci$^{n'}$ga
you asked for your uwn the (std. an. ob.) I drive it difficult for me I fear the unseen danger . I abandon if I will go to you. Person

ikágeáɬĕ agína'a^{n} ka$^{n'}$b¢a. ¢úta^{n}qti i^{n}¢i$^{n'}$wa^{n}¢ íɬa-gă: Tatañ'ka-máni é
I have him for a friend I hear about my own I wish. Very accurately send hither to tell me about my own: Walking Buffalo-bull that is he

áwake. Ca$^{n'}$ ɬéɬu ¢ag¢íáji tĕ i$^{n'}$ca^{n}-qti-ma$^{n'}$ hă. Pañ'ka-ma ceta$^{n'}$ 6
I mean him. And here you have not returned hither the I am well satisfied with it . The Ponkas so far

wágazu-bájī, ɬéɬu ¢anáji^{n} tĕ téqi ā, ché: gíteqiwáɬĕ. gíteqi'qti naji$^{n'}$i.
are not straight, here you stand the difficult I say: troublesome to them, very difficult for them they stand.

TRANSLATION.

For some reason you have not sent a letter hither; you have never sent a reply I will go to you. If you send a reply in two weeks, I will go yonder to your land. When you receive this, send a letter back very quickly. You have begged for your horse; it is difficult for me to drive it along, and I am apprehensive on this account. I will leave it here when I go to see you. I wish to hear about the man whom I regard as my friend. Send and tell me all about him. I refer to Walking Buffalo-bull. I am very well satisfied for you not to return here. The Ponka matter is not yet settled, and it would be difficult for you to stay here. They continue in great trouble.

TO THE CINCINNATI COMMERCIAL, FROM SEVERAL OMAHAS.

Duba-ma^{n}¢i^{n} said:—Kagécha, níkaci$^{n'}$ga ¢é añ'ga¢in'di, Uma$^{n'}$ha^{n}
My friend, Indian this to us who are my.. Omaha

añ'ga¢in'di, wabág¢eze wi$^{n'}$ tíɬa¢ĕ tĕ aná'a^{n}. Wé¢ig¢a^{n} tĕ a^{n}¢a$^{n'}$¢amáxe 9
to us who are my., letter one you sent it hither the I heard it. Mind the you asked me about

tĕ uwíb¢a tá miñke. Maja$^{n'}$ ¢a^{n} ¢é¢a^{n} ag¢áb¢i^{n}. Maja$^{n'}$ wiwíɬa.
the I will tell it to you. Land the this I have my own. Land my own.

Kĭ níkaci$^{n'}$ga-ma ¢é-ma cka$^{n'}$ ma^{n}¢i$^{n'}$-ma waɻa$^{n'}$be hā, ictá wéɻa^{n}be.
And the people (pl. ob.) these (pl. ob.) those who walk actively (busily) (pl. ob.) I have seen them . eye I have seen them with.

Níkaci$^{n'}$ga cka$^{n'}$ wiwíɻa kĕ agía^{n}b¢a ka$^{n'}$b¢a háciaɻá¢ica^{n}; agíɻa^{n}ba-májĭ.
Person act my own the I abandon my own I wish towards the rear; I do not look at mine.

3 Agídasnu ¢éa¢ĕ. Kĭ wáqe ¢éama waɻa$^{n'}$be tĕ cka$^{n'}$ e'a$^{n'}$i tĕ úda^{n} ínahi^{n}
I push my own off. And white people these I see them the act how they are the good really

eb¢éga^{n}, éska^{n} égima^{n} ka$^{n'}$ eb¢éga^{n} hā. Níkaci$^{n'}$ga ukéɸi^{n} cka$^{n'}$ tĕ
I think, oh that I do that I hope . Indian common act the

náxixí¢a tĕ ka$^{n'}$b¢a-májĭ hā, háciaɻá¢ica^{n} agídasnu ¢éa¢ĕ, é áwake. A$^{n'}$ba
what made people fear to leave camp the I do not desire . towards the rear I push my own, that I meant it. Day

6 i¢áug¢e edáda^{n} a^{n}¢añ'giúda^{n} tĕ uáxig¢ixíde hā. Égi¢e cka$^{n'}$ ¢i¢íɻa tĕ
throughout what by means of which I may prosper the I gaze around, in search of it for myself . At length deeds (movements) your the

e- na$^{n'}$ ígiúda^{n}wá¢ĕ tĕ ɻa$^{n'}$be hā. Níkaci$^{n'}$ga-ma waɻa$^{n'}$be tĕ wíctĭ áxi-
that only may be good for (one) the I have seen it . The people I have seen them the I too I have looked at

ɻa$^{n'}$be: ca$^{n'}$ edáda^{n} úgaxe¢a íwacka^{n} e'a$^{n'}$i tĕ wíctĭ égima^{n} áta^{n}hé- de,
myself: and what limbs strong by means of how it is I too I am standing doing that during,

9 eb¢éga^{n} hā. Wamúskĕ náji, nú náji, maja$^{n'}$qĕ, waq¢á, wata$^{n'}$zi,
I think it . Wheat I have sown, potato I have planted, onion, cabbage, corn.

hi^{n}b¢iñ'ge, waɻa$^{n'}$, ce, na$^{n'}$pa, núg¢e, da$^{n'}$qĕ-jíde, *tomato, lettuce,* sáka¢íde.
beans, pumpkin, apple, cherry, turnip, beet, tomato, lettuce, watermelon.

Léskă wáb¢i^{n}, cañ'ge, ja^{n}¢ínañge, cañ'ge-wé'i^{n}, wajiñ'ga-jíde. Kagécha,
Cow I have them horse. wagon, harness, chicken. My friend.

12 níkaci$^{n'}$ga ¢ikáge ¢é-ma ɻí tĕ ugípu¢tia$^{n'}$ g¢i$^{n'}$ a^{n}ná'a^{n}i. Kĭ wé¢ig¢a^{n}
person your friend these house the very full sitting we hear it. And mind (or plan)

eb¢éga^{n} wañ'gi¢ĕ'qti e¢éga^{n}i. Kĭ wagáca^{n} i$^{n'}$ctĕ ɻégaqti b¢é éga^{n} hā.
I think it all they think it. And traveling as it were very new I go so .

Ma^{n}b¢i$^{n'}$ a^{n}¢a$^{n'}$b¢a^{n}-maji'-qti-ma$^{n'}$. Kĭ edáda^{n} a$^{n'}$ba¢é b¢íjut'a^{n} uwíb¢a tĕ,
I walk I have by no means had enough. And what to-day I have raised I tell to you the,

15 éskana uma$^{n'}$¢iñka áji xi. áta b¢íjut'a^{n} ka^{n}b¢éga^{n}. Kagécha, ¢ikáge amá
oh that year another when, beyond I raise I hope. My friend, your friend the (pl. sub.)

¢éama ukíq¢aq¢a-báji hā. I$^{n'}$ctĕ kig¢íqe amá éga^{n}i hā. Pahañ'ga ¢i$^{n'}$
these they run unequal distances . As if they were chasing one another they are so . Before the one (mv.)

g¢íqe amá éga^{n}i hā.
they are chasing him, their own they are so .

18 *Two Crows said:*—Kagécha, níkaci$^{n'}$ga ¢iega^{n}-mácĕ, íe a^{n}¢íma'a^{n}i -de
My friend, people the ones like you, word we heard from you when

wé¢ĕqtia$^{n'}$i. Wa¢íta^{n} gĕ a^{n}¢a$^{n'}$nahi$^{n'}$qti. Wé¢¢qti a^{n}waň'xig¢íta^{n} a^{n}ma$^{n'}$¢i^{n}
we were very glad. Work the (pl. in. ob.) we are very willing for it. We are very glad we work for ourselves we walk

ctĕwa$^{n'}$, Iɲíga^{o}ɸaí ɸiñké wagáqɸa^{o} eɲá amá sabájiqti a^{n}síɸĕ-na$^{n'}$i ɸan'di,
even when, Grandfather the st. one servant his the (pl. sub.) very suddenly we think of him usually when,

a^{n}ɸañ'ɲuhe-na$^{n'}$i. A$^{n'}$ctĕ náwagiɲa$^{n'}$-bají'qti ɸañká. * * * * Éskana
we fear the unseen danger usually. As if they were not helping us at all. Oh that

íe ɸaná tíɸaɸĕ níkaci$^{n'}$ga áhigĭ'qti una'a^{n}waɸákiɸĕ ka$^{n'}$ a^{n}ɸa$^{n'}$ɸai. Éskana 3
word you begged you sent hither people very many you cause them to hear about it we hope. Oh that

wawíue añ'gui$^{n'}$hai ka$^{n'}$ a^{n}ɸa$^{n'}$ɸai. Éskana maja$^{n'}$ ɸa^{n} waqi$^{n'}$ha sagĭ'qti
lawyer we join them we hope. Oh that land the paper very firm

waɸá'i ka$^{n'}$ a^{n}ɸa$^{n'}$ɸai. Ĕdíhi ɲĭ, wáqe wáspa-bájí-ma a^{n}ɸañ'ɲuha-bájĭ
you give to us we hope. In that event, white people the ones who are not keeping motionless we do not fear unseen danger

etéga^{n}. Kagéha, íe a^{o}ɸa$^{o'}$ɸamaxájĭ ca$^{o'}$ uwíbɸa. Edáda^{n} waqtá 6
apt. My friend, word you did not ask me yet I tell it to you. What vegetable (*or* fruit)

a^{n}ɸíjut'a$^{n'}$i gĕ wea$^{o'}$ɸi^{n}wi$^{n'}$i tĕ'di, hálhada$^{n'}$qti égan^{n}-na$^{n'}$i, cĭ edáda^{n} eɲaí
we raise the (pl. in. ob.) we sell when, very light so usually, again what their own

gĕ skígĕqti wegáxe-na$^{n'}$i, úɸi^{n}wi^{n} ɲi aɸi$^{n'}$ amá.
the (pl. in. ob.) very heavy they make for us usually, store those who keep (sub.).

Big Elk said:—Ca^{n} nān'de ɸan'di índáda^{n} i$^{n'}$teqi gĕ uwíbɸa cuɸéaɸĕ. 9
And heart in the what hard for me the (pl. in. ob.) I tell to you I send to you.

Níkaci$^{n'}$ga ukéɸi^{o}-ma edáda^{o} úda^{n} ɲiɲáxe ga$^{n'}$ɸa améde, iɸádiɸaí amá
Indian the common (pl.) what good to do for themselves they were wishing, but, agent the (pl. sub.)

uwágiɲa$^{n'}$ji amá-na. Kagéha, níkaci$^{n'}$ga ɸiégan^{n}-macé-na, úcka^{n} wéteqi
they are the only ones who do aid us. My friend, person only to you and those like yourself, deed hard for us

a^{n}ɸañ'guɸíkie étai. Iɲíga^{n}ɸaí ɸiñké edáda^{o} wéteqi gĕ wéteqi-bájĭ eɸégaɸqti- 12
we talk to you about them cau. Grandfather the st. one what hard for us the (pl. in. ob.) not hard for us he thinks just so

na$^{n'}$, wákihídewakiɸaí-ma, iɸádiɸaí-ma, i$^{n'}$ctĕ wáɸinda$^{o'}$-bi eɸégan^{n}-na^{n} gɸí^{n}
usually, the ones whom he causes to watch over us, the agents, as it were that they benefit us he thinks usually he sits

té. Áda^{n} níkaci$^{n'}$ga-ma edáda^{n} ɲiɲáxai gĕ égima^{n} ka^{n}bɸégan^{n}. Ca$^{n'}$ maja$^{n'}$
the. Therefore the people what they do for themselves the (pl. in. ob.) I do that I hope. And land

ɸan'di níkaci$^{o'}$ga úda^{n}qti ka$^{n'}$bɸa hă; níkaci$^{n'}$ga ukéɸi^{o} agíɲa^{n}be ctĕwa$^{n'}$ 15
in the person very good I desire him . Indian common I look at my own even

ka$^{n'}$bɸa-májĭ. Maja$^{n'}$ ɸan'di áwa^{n}ji'qti níkaci$^{n'}$ga-mácĕ bɸúga i^{n}wi$^{n'}$ɸaɲa$^{n'}$i
I do not wish it. Land in the fully strong enough to bear one up O ye people all you aid me

ka$^{n'}$bɸa. Níkaci$^{n'}$ga-mácĕ, nān'de úda^{n} iɸa$^{n'}$ɸaɸĕ-mácĕ, wañ'giɸe, uɸákigɸaí
I wish. O ye people, heart good ye who place it, every one, you tell your affairs to one another

ɲĭ, uáwaɸaɲa$^{n'}$i ɲĭ, maja$^{n'}$ ɸan'di a^{n}ma$^{n'}$ɸi^{n} añga$^{n'}$ɸai. 18
when, you aid us it, land in the we walk we wish.

Maxexaçĕ said:—Kagćha, waqi$^{n'}$ha tia$^{n'}$ɸakiɸé niñkĕ'cĕ, wíbɸaha^{n}
My friend, paper you have sent it hither to me you who sit, (sing.) I pray to you

ɸéaɸĕ, ćĕhe hă. Éskana i^{n}ɸéwacka$^{n'}$ cka$^{n'}$na, kagćha, waqi$^{n'}$ha tia$^{n'}$ɸakiɸé,
I send it off, I think and say that . Oh that you make an effort for me you wish it, my friend, paper you send it hither to me,

3 i^{n} ɸĕ-ɋti-ma$^{n'}$. Cka$^{n'}$ ɸíɻa a^{n}ɸa^{n} baha$^{n'}$-ctĕwa^{n}-bájĭ ca$^{n'}$ ɋtaa$^{n'}$ɸĕɋtia$^{n'}$i. Éskana
I am very glad indeed. Acts your we do not know anything about them yet we love them very well. Oh that

wéuda^{n} etéga^{n} náwaɸaginixíde ka$^{n'}$ a^{n}ɸa$^{n'}$ɸai. Ca$^{n'}$ níkaci$^{n'}$ga waqi$^{n'}$ha
good for us apt you look around in search of something for us we hope. And person paper

weɸéckaxe ti-má wéɸĕɋtia$^{n'}$i, năn'de gíuda^{n}ɋtia$^{n'}$i ɸikáge-ma. Úcka^{n}
you made for them those who have come hither are very glad, heart very good for them your friends. Deed

6 añgúɻai kĕ íniɻawáɸĕ gáɸa^{n}ská ctĕ ĕdíɸa^{n}ä'ji, waɸiñ'gĕɋtia$^{n'}$i. Íniɻawáɸĕ
our the life sustaining of that size even it is not there, we are destitute of all. Life sustaining (thing)

añgúɸixíde ctĕwa$^{n'}$ a^{n}ɸa$^{n'}$ɸa-bájĭ-na$^{n'}$i. Cka$^{n'}$ ɸiɸíɻa enáqtei íniɻawáɸĕ hă.
we gaze at a distance from (an. ob.) even when we do not find it usually. Act (movement) your it alone life sustaining .

Kagćha, ɸa'eáwagiɸáĭ-gă. A^{n}níɻa añga$^{n'}$ɸai éga^{n} añɤíwaha$^{n'}$'e-na^{n} ca$^{n'}$ca^{n}
My friend, pity us. We live we wish as we make a special prayer for ourselves usually always

9 a^{n}ɸi$^{n'}$ a$^{n'}$ba iɸáuɸe.
we are day throughout.

Daçi^{n}-na^{n}paji said:—Maja$^{n'}$ ɸéɸandi úɸi^{n}wi^{n} ɻi aɸi$^{n'}$ aká t'éawáɸĕ
Land in this store he who keeps it to slaughter us

ga$^{n'}$ɸaqtia$^{n'}$i. Añgía^{n}ɸa añga$^{n'}$ɸa ctéctĕwa^{n} Iɻíga^{n}ɸaí aká-na^{n} uíɤa^{n} tĕ wéteqi
has a strong desire. We throw him, our own, away, we wish notwithstanding Grandfather the (sub.) usually he aids him the (=as) hard for us

12 hă. Edáda^{n} aɤíɣɸijút'a^{n} tĕ íqtaqti a$^{n'}$ɸi^{n} átaca^{n} i$^{n'}$nace-na$^{n'}$ ca$^{n'}$ca^{n}, áda^{n}
. What I raise for myself the most wantonly he has me more than (enough) he snatches from me usually always, therefore

éskana uma$^{n'}$ɸiñka ɸé macté áma tĕɻáhi ɤí, ɸéɸu naji$^{n'}$ iñ'ga^{n}ɸa-bájĭ. Éskana
oh that year this warm the other one it shall arrive, when, here to stand we do not wish for him. Oh that

Iɻíga^{n}ɸaí ɸiñké uná'a^{n}ɸakiɸé ka^{n}bɸéga^{n}.
Grandfather the one who you cause him to hear about it I hope.

15 *Two Crows said:*—Ga^{n} edáda^{n}, kagćha, e'a$^{n'}$ a^{n}ma$^{n'}$ɸi^{n} gĕ waɸána'a^{n}
And what, O friend, how we walk the (pl. in. ob.) you hear about us

cka$^{n'}$na, áda^{n} añ'gui$^{n'}$ɸiɸa cúɸea$^{n'}$ɸĕ taň'gata^{n} hă. Kĭ maja$^{n'}$ ɸéɸuádi úcka^{n}
you wish, therefore we tell it to you we will send it to you . And land in this place deed

wéteqi héga-bájĭ ćde, náwaɤa$^{n'}$ waɸiñ'gai. Iɻíga^{n}ɸaí aká níkaci$^{n'}$ga ukéɸi^{n}
hard for us very but, to help us we have none. Grandfather the (sub.) Indian common

18 Húɻañga d'úba maja$^{n'}$ añgɸi$^{n'}$i ɸan'di eca$^{n'}$ iɸa$^{n'}$waɸaí. Kĭ ukít'ĕ wéteqi
Winnebago some land we sit in the near to he placed them. And foreigner hard for us

héga-bájĭ níkaci$^{n'}$ga eca$^{n'}$ wégɸi^{n} tĕ. Cañ'ge Húɻañga aká gɸébahíwi^{n}
very people they sat near to us the. Horse Winnebago the (sub.) hundred

¢ábɸi^{n} wémа^{n}¢a$^{n'}$i, Uma$^{n'}$ha^{n} ɐɻaí Kĭ iɸádiɸaí aká wébaha$^{n'}$qtia$^{n'}$i éde,
three stole from us, Omaha their own. And agent the (sub.) they knew very well (*or* fully) about us but,

wé¢ita^{n} ctĕ ga$^{n'}$¢a-báji-na$^{n'}$i. Ɪɻíga^{n}¢aí ¢iñké iɸádiɸaí aká umá'añkíɸĕ
to work for us even they did not wish usually. Grandfather the one who agent the (sub.) to cause him to hear about it

waň'gagáji ctĕwa$^{n'}$ wabágɸeze ctĕwa$^{n'}$ giáxa-báji-na$^{n'}$i, ebɸéga^{n}. Áda^{n} 3
we commanded them notwithstanding letter soever they did not make to him usually, I think it. Therefore

Ɪɻíga^{n}¢aí ¢iñké na'a$^{n'}$ji-na^{n} té hă. Kĭ wáqe amá edáda^{n} ji^{n}áqtci ctĕwa$^{n'}$
Grandfather the st. one has not usually heard it . And white people the (pl. sub.) what very small even

uíqpa¢aí xɿ, gíteqi héga-báji-na$^{n'}$i, kĭ edáda^{n} ɻañgá héga-bájĭ náwagiqpa¢aí
they lose it if hard for them very usually, and what large very we lose

Ɪɻíga^{n}¢aí ¢iñké wé¢ita^{n}-bájĭ wé¢a-bájĭ. Kĭ éga^{n} wama$^{n'}$¢a^{n} áakíbɸa xɿ, 6
Grandfather the st. one does not work for us we are sad. And so the thief I attack him if, in turn,

Ɪɻíga^{n}¢aí aká úda^{n} eɸéga^{n} te éska^{n} enéga^{n} ă. Kĭ áakíbɸa-májĭ tĕ'di, é
Grandfather the (sub.) good he thinks it will you think it probable ? And I did not attack him in turn when, it

úda^{n} éska^{n}bɸéga^{n} éga^{n} áakíbɸa-májĭ ¢a$^{n'}$ctĭ. Kĭ Ɪɻíga^{n}¢aí aká i$^{n'}$¢ita$^{n'}$jĭ
good I thought it probable as I did not attack him heretofore (not now). And Grandfather the (sub.) did not work for me

éga^{n}, i$^{n'}$¢a-májĭ hă. Kĭ edáda^{n} wawéci Húɻañga amá a^{n}'í taté ebɸéga^{n} 9
as, I am sad . And what pay Winnebago the (pl. sub.) he shall give it to me I thought it

¢a$^{n'}$ctĭ. Edíta^{n} a^{n}'í taté ebɸéga^{n} ¢a$^{n'}$ja, a^{n}'íäjĭ Ɪɻíga^{n}¢aí ¢iñké. Kĭ píäjĭ
heretofore (but not now). From it he shall give it to me I think it though, he has not given it to me Grandfather the st. one. And bad

téga^{n} áakíbɸa iñ'ga^{n}¢éga^{n} Ɪɻíga^{n}¢aí aká, áda^{n} wawéci tĕ a^{n}'íäji tĕ hă.
in order that (?) I assault him in turn as he wishes for me Grandfather the (sub.), therefore pay the he has not given it to me .

Ca$^{n'}$ wabágɸeze ¢an'di Ɪɻíga^{n}¢aí ¢iñké ĕ'di hiɸakiɸé ka^{n}bɸéga^{n} íe gátĕ. 12
And letter in the (ob.) Grandfather the st. one there you cause it to reach there I hope word those.

NOTES.

756, 1. nikaci^{n}ga-ma ¢e-ma, the white people. So, in line 12, nikaci^{n}ga ¢ikage ¢e-ma.

756, 11. Four nouns, given without their verbs; a permissible use, but we may also use the full expression: cĭ cañge ctĭ wabɸi^{n}, cĭ ja^{n}¢inañge ctĭ abɸi^{n}, cĭ cañge-we'i^{n} ctĭ abɸi^{n}, cĭ wajiñga-jide ctĭ wabɸi^{n}.

756, 15. Kageha, ¢ikage ama ¢eama, etc. The idea seems to be, "You white people differ among yourselves. All have not the same capacity for improvement; all do not meet with like success. One may lead, the others follow and try to overtake him. Do not then expect all of us Indians to do better than you white people."

757, 2. nawagiɻa^{n}-bajĭ-qti ¢añka. A sentence was omitted after this, as it contained several contradictory readings which the author could not rectify.

757, 17. nɸakigɸai, reciprocal of ngɸa, possessive of nɸa, *to tell*.

759, 2. Ɪɻíga^{n}¢ai ¢iñké iɸádiɸai aká, etc. Ɪɻíga^{n}¢ai is the object of una'añkiɸé, and iɸadiɸai is the subject of giaxa-baji-na^{n}i. Iɸadiɸai-ma, understood, is the object

of waⁿgagaji. Iŋigaⁿ¢ai takes ¢iⁿke, in the next line, because his *not hearing* was the fault of others; had he been at fault, Two Crows would have said, Iŋígaⁿ¢ai aká naᶜaⁿᶜ-bâjĭ-naⁿ té hă.

759, 5 and 6. nawagiqpa¢aⁱ Iŋigaⁿ¢ai ¢iⁿke, etc. Rather, náwagiqpa¢aí tĕ, we lose as,

Iŋigaⁿ¢aí aká wé¢itaⁿ-bâjĭ égaⁿ, wé¢a bâjĭ (hă).
Grandfather the does not work for as, we are sad .
(sub.) us

759, 10. aⁿiâjĭ Iŋigaⁿ¢ai ¢iⁿke, etc. Suggested reading: aⁿᶜí-bajĭ Iŋígaⁿ¢ai aká. Kĭ pĭâjĭ tégaⁿ áakíb¢a iñ′gaⁿ¢ai égaⁿ, wawéci tĕ aⁿᶜí-bâji tĕ hă′, Iŋígaⁿ¢aí aká, as "adaⁿ" after "egaⁿ" is superfluous. If adaⁿ be retained, read, "áakíb¢a iñ′gaⁿ¢aí hă Iŋigaⁿ¢ai aká, adaⁿ wawéci tĕ aⁿᶜí bajĭ tĕ hă′.

TRANSLATION.

Duba-maⁿ¢iⁿ said:—My friend, I have heard that you sent a letter to us Omahas. I will tell you the decision about which you asked me. I regard this land as my own. It is my land. I have seen these (white) people who are very industrious, I have seen them with my own eyes. I wish to abandon my Indian habits. I do not look at them. I push them aside! When I see these white people, I think that what they do is really good, and I hope to do likewise. I do not wish to retain the ways of the wild Indian that made one feel insecure if he did not keep close to the camp. I referred to that when I spoke of pushing my own customs towards the rear. Throughout the day I gaze around in search of something by means of which I may prosper. At length have I observed that your ways alone are apt to prove beneficial for one. I have seen the white people, and I have also looked at myself. I think, "I am doing as they do, and I have limbs for action just as they have." I have sown wheat, I have planted potatoes, onions, cabbage, beans, pumpkins, apple (trees), cherry (trees), turnips, beets, tomatoes, lettuce, and watermelons. I have cattle, horses, a wagon, harness, and chickens.

My friend, we have heard that these people, your friends, have their dwellings very full (of property). And all of them think as I do. It is as if I was going traveling anew. I have by no means had enough of walking. And with reference to the things which I tell you to-day that I have raised, I hope that in another year I may raise still more of them. My friend, these persons, your friends, do not all meet with the same degree of success: it is as if they were chasing one another. It is as if they were chasing one of their own party who moves ahead of them.

Two Crows said:—My friends, as we have heard the words from you and the people who resemble you, we are very glad. We are very willing to do various kinds of work. Even though we continue to work for ourselves with great pleasure, we are filled with apprehension when we suddenly remember the President and his servants. It seems as if they had not been aiding us at all. * * * * We hope that you will cause a great many (white) people to hear the words which you sent hither to beg from us. We hope that we may join the lawyers. We hope that you will give us very good titles to our lands. In that event, we will not be apt to apprehend any trouble from the white people who are restless. My friend, you did not question me

about anything, still I will tell you. When we sell any vegetables, fruits, etc., which we have raised, the store-keepers invariably reckon those things as very light; but their things are always reckoned as very heavy (when we wish to buy them).

Big Elk said:—I send to tell you the things which I (in my heart) think are difficult for me. The Indians have been wishing to accomplish what is good for themselves, but the agents have been the only ones who have not aided us. My friend, we can talk to you and only to those persons like yourself about the matters which give us trouble. The President usually thinks that the things which give us trouble are not troublesome to us; he continues to think that the agents whom he employs to watch over us are benefiting us. Therefore I hope to imitate the white people who do various things for themselves. I desire to live as a good man in the land. I do not desire even to look again at my old life as a wild Indian. I wish all of you people to aid me by making the land fully strong enough to bear my weight. O ye people, O ye who have good thoughts in your hearts, we wish to retain our own land, and we beg you to aid us when you confer together about your own affairs (in Congress).

Maxewaʇé said:—My friend, you who have sent a letter hither to me, I think and say that I send off (a letter) to petition to you. I am very glad, my friend, because you have sent me a letter, saying that you wished to aid me. We do not know about your ways at all, yet we love them very well. We hope that you will look around in search of something which may be for our good. The Indians who have come hither are very glad because you have sent them a letter; your friends are well pleased. Among our customs there is none of any kind whatever which is life-sustaining; we are destitute of all. Even when we look all around us for something which can support life, we do not find it. Your ways alone can improve us. Friends, pity us! As we wish to live, we are ever making a special prayer for ourselves throughout the day.

ɖaʇiⁱᵑ-naⁿpajĭ said:—He who keeps the store on this reservation has a strong desire to injure us. Notwithstanding we have wished to dismiss him, the President has helped him, and that is hard for us to bear. He is always treating me most wantonly, snatching from me more than enough of what I have raised for myself to pay what I owe him; therefore we do not wish him to remain here after next summer. I hope that you will let the President hear of this.

Two Crows said:—My friend, you wish to hear from us what we are doing and how we are progressing, therefore we will send to you to tell it to you. We have much trouble in this land, but we have no one to help us. The President placed some Winnebago Indians near the land where we dwell. The proximity of these foreigners has been a source of great trouble to our people. The Winnebagos have stolen three hundred horses from us. The agents have known all about our trouble, but they have not shown any desire to act in our behalf. Notwithstanding we have told the agents to inform the President of the matter, I think that they have not even sent him any letters on the subject. For this reason the President has not heard it. But when white men lose even a very small thing, it is always regarded as a great wrong, and as the President does not take any steps to correct our troubles when we lose what is of very great importance, we are displeased. Do you think that the President would consider it good if I returned the injury by stealing from them? Heretofore I did not repay them for their crimes against me, as I thought that it was right not to

give blow for blow. (But that is all a thing of the past.) I am displeased because the President does nothing to right my wrongs. I did think heretofore that he would give me damages out of the Winnebago funds. But he has not done so. The President has not given me the damages because he wishes me to repay the Winnebagos with injury for injury. (I am forced to this conclusion.) I hope that you will send those words in a letter to the President.

ĻE-JE-BAĻE TO REV. A. L. RIGGS.

October 13, 1879.

Níkaci$^{n'}$ga añ'ga¢i^{n} a^{n}¢íg¢aha$^{n'}$i, níkaci$^{n'}$ga-mácĕ. Ata$^{n'}$ geda$^{n'}$, kagéha,
People we who move we thank you our own, O ye people. At different times, O friend,

a^{n}¢ígisí¢ĕ - na^{n} ca$^{n'}$ca^{n}. Éskana níkaci$^{n'}$ga ¢a'étewa¢ĕ'qti d'úba ¢i^{n}
we remember you, our own usually always. Oh that Indian most pitiful some the (coll. ?)

3 ¢a'eáwa¢a¢ĕ'qti añga$^{n'}$¢ai, a$^{n'}$ba ¢é¢uádi. Cĭ wikáge ¢é baxúañkiⱡé,
you pity us indeed we wish, day on this. Again my friend this we have caused him to write it,

kagéha. A^{n}¢íg¢aha$^{n'}$i. Kĭ éskana, Kága, a$^{n'}$ba íⱡaxⱡí¢ĕ xⱡí, a^{n}¢íⱡaha$^{n'}$i tĕ
O friend. We thank you. And Oh that, Third son, day you awake when, we pray to you the

¢agísi¢e ka$^{n'}$ a^{n}¢a$^{n'}$¢ai. Añgú, Kága, níkaci$^{n'}$ga aĩ'ga¢i^{n}, níkaci$^{n'}$ga wi$^{n'}$
you remember it we hope. We, Third son, Indian we who move, person one

6 añgúkiai xⱡí, añgáqa añga$^{n'}$¢a-bájĭ. Kĭ, Kága, gata$^{n'}$hi tĕ'di a^{n}t'é taité
we talk to him we, we go beyond him we do not wish. And, Third son, that far (unseen) when we shall die

a^{n}¢añ'xⱡiⱡaha^{n}-bájĭ. Ikáge-ma-ɹá¢ica$^{n'}$-ma wi^{n} níɹa wagíxⱡa^{n}¢aqtia$^{n'}$i hă,
we do not know about ourselves. Those on the side of his friends one to live he really wishes for them, his own .

kagéha. Kĭ ikáge wi$^{n'}$ ¢é¢iñke waqi$^{n'}$ha ¢aná'a^{n} tégа^{n} gáxeañ'gikiⱡaí.
O friend. And his friend one this st. one paper you hear it in order that we have caused him, our own, to make it.

9 Ma^{n}¢i$^{n'}$-teaxí wét'ai tĕ' éceta$^{n'}$ a$^{n'}$ba-waqúbe wi^{n}áqtei. Ⱬéama Unáji^{n}-qúde
Ma^{n}¢i^{n}-teaxi die for us the past act so far (=until now) mysterious day just one. This (mv. anb.) Gray coat

amá ag¢aí tĕ wá¢agĭ¢ĕ'qtia$^{u'}$i, ¢a'éawa¢ĕ'qti íai. Kĭ e'a$^{n'}$ a^{n}t'é tégа^{n}-bájĭ
the (mv. anb.) he went the (=when) he made us very glad by talking, having great pity for us he spoke. And how we die can not

i$^{n'}$ta^{n}; wéagiúda^{n} etégа^{n} uáwagi¢ai.
now; we do well (or, it is for our good) apt he has told it to us.

NOTES.

ĻE-JE-BAĻE, a Ponka, same as Homma of p. 743, note.
762, 8. ikage wi$^{n'}$ ¢é¢iñke, the author.

TRANSLATION.

O ye people, we Indians, thank you who are our (friends). O friend, we continue to think of you at different times. On this day we desire that you would treat us with great kindness who are some of the Indians that are in a most pitiful condition (?). We have caused one of our friends to write this. We thank you. O Third son, we hope that when you wake up each day you will remember that we have petitioned to you. We Indians, O Third son, do not wish to break our word when we have talked to a person. Third son, we do not know when the time shall come for us to die. O friend, one who is on the side of his friends really wishes them to live. We have caused this friend to write a letter so that you might hear it. It has just been one week since we lost Maⁿ¢iⁿ-teaꝛi by death. When Gray Coat (Mr. Tibbles) went homeward, he spoke words of pity, and made us very glad by what he said. And now there is no danger of our perishing (as a tribe); he has told us that we ought to prosper.

NUDAᴺ-AXA TO REV. A. L. RIGGS.

October 14, 1879.

Kagécha, ikágewi¢aí, Wakan′da wá¢ahaⁿ - mácĕ, wawíuie-mácĕ,
O friends, I have you for my friends, God ye who pray to him, ye who are under the protection of the laws,

ikágewi¢ĕ′qti. Kĭ níkaciⁿ′ga wiⁿ′ Wakan′da ¢iñké íe eꝛá tĕ gaqaí. Kĭ é
I have you for true friends. And person one God the st. one word his the (nb.) has gone beyond. And it

kaⁿ′b¢a-májĭ. Wakan′da íe eꝛá zaní′qti b¢ízĕ. Wakan′da aká aⁿ¢añ′giúdaⁿ 3
I do not wish it. God word his every one I have taken. God the (snb.) I do well by means of

éte tĕ zaní′qti iⁿwiⁿ′¢ai hă, ádaⁿ iⁿ′¢ĕ-qti-maⁿ′. Áqa-májĭ kaⁿ′b¢a. Ücka ⁿ
ought the every one he has told to me . therefore I am very glad. I do not go beyond him I wish. Deed

wiⁿ′, Maⁿtcú-nájiⁿ ¢iaⁿ′¢a gɣé tĕ b¢íze hă, ub¢aⁿ′ hă. ¢aná′aⁿ te hă.
one, Standing Bear he abandoned you he went back the I have taken it . I have taken hold of it . You hear it will .

Níkaciⁿ′ga wiⁿ′ céɣu cakí. Isañ′ga aká úckaⁿ wañ′gi¢ĕ′qti iji ⁿ′¢ĕ ¢iⁿ′ 6
Person one yonder has reached there again, where you are. His younger brother (snb.) deed all his elder brother the (mv. ob.)

giáxai. ¢aná′aⁿ eté. Ctaⁿ′be ɣĭ, "Níkaciⁿ′ga naxíde-¢iñ′ge áhaⁿ," enégaⁿ
made for him. You hear it ought. You see him it, Person disobedient ' you think it

eté ɣĭ. Égaⁿ weɣécka ⁿnaí etégaⁿ égaⁿ hă, Cañ′ge-hiⁿ-zí-ă. Umáha-má
ought. So you wish for us apt so . O Yellow Horse. The Omahas

¢éama wiⁿ′ wáqɣi, ꝺénicka. Teáza-¢iñ′ge t′éaⁿɣ ′iɣá-bi, eeé tĕ. T′eáɣe 9
these one stunned them, Denicka. Teaza-¢iñge to kill me that he spoke of it, you said it. I kill him

‘iáɸĕ,	wíuɸagiuá.	Gañ′ɣī	Na$^{n'}$pewáɸĕ	cti	t’eáɸĕ	‘iáɸĕ	unáˊ	tĕ.	Gañ′ɣī					
I threat-ened,	you told them about their own.	And	Dangerous	too	I kill him	I threat-ened	you told it	the.	And					
Sihí-duba	ctī	t’eáɸĕ	‘iáɸĕ,	unáˊ	tĕ.	Céna	níkaci$^{n'}$ga	ɸábɸi^{n}	unáˊ	tĕ.	Gátega$^{n'}$			
Four Legs	too	I kill him	I threat-ened	you told it	the.	Enough	person	three	you told it	the.	In that manner			
3 wɸéckaxaí.	Maqpí	iɸábat’u	waɸiɸiɔna.											
you have acted against us.	Cloud	pressing against	you are visible.											

NOTES.

763, 3. a^{n}ɸañgiuda^{n} ete tĕ, etc. W. (an Omaha) read, a^{n}ɸañ′giúda^{n} tĕ gĕ (fut. sign) (scattered in. objects) i^{n}wi$^{n'}$ɸai éga^{n} zañ′qti bɸízĕ hă, *as he has told me about the things which will be advantageous to me at various future times, I have accepted all.*

From line 8 to the end is addressed to Yellow Horse.

763, 9. Teaza-ɸiñge t’ea^{n}ɸ ‘iɸa-bi, ece tĕ, etc. G. (an Omaha) reads, Teáza-ɸiñ′ge t’ea$^{n'}$ɸĕ ‘ia$^{n'}$ɸa-bi wíuɸagiuá tĕ hă, *You told them* (the Omahas) *that we had threatened to kill* Teaza-ɸiñge.

764, 3. Maqpi, etc. That is, “You can not hide your plots. It is just as if you stood in bold relief against the clouds in the sight of all men.”

TRANSLATION.

O friends, I have you (all) for my friends. O ye who pray to God, and O ye lawyers, I have you as real friends. One Indian had transgressed God’s words. I do not desire that. I have accepted all of God’s words. God has told me all that can be advantageous to me, so I am very glad. I do not wish to disobey (him). I received and took hold of one custom (*or* mode of action) when Standing Bear abandoned you and started back (to Niobrara). You can hear it. One Indian has reached yonder land where you are. It was the younger brother who caused all the trouble for his elder brother (*i. e.*, Yellow Horse induced Standing Bear to act thus). You should hear it. You ought to think, when you see him, “He is a very disobedient man!”

O Yellow Horse, it is probable that you wished him to think thus about us! (?) One of these Omahas hit ɟenicka. You said that Teaza-ɸiñge had threatened to kill me. You told the Omaha that I had threatened to kill him. And you also told that I had threatened to kill Na^{n}pewaɸĕ and Sihi-duba. You told about just three men. In that manner you have acted against us. (But) you are in sight (just as if), you touched the clouds.

ꞱE-JE-BAꞱE TO WAJIÑGA-ɖA.

September, 1879.

Ceta$^{n'}$ wáɸi·áqtia$^{n'}$i. Waɸíta^{n} a^{n}wa$^{n'}$cka^{n}i tcábe éde ceta$^{n'}$ a^{n}ɸí'ai.
So far they have altogether failed in the work on our account. Work we have exerted ourselves very (hard) but so far we have not finished it.

Cáni-ă, ɸawína mégа^{n}, ɸiɲíga^{n} ɸa'éɸai-gă. Gíwacka$^{n'}$i-gă. Waɸátĕ
O Charles, David likewise, your grandfather pity ye him! Do ye make an effort for him! Food

ciñ'gajiñ'ga ɸañká ɸa'eíkiɸái-gă. Níkaci$^{n'}$ga céɸiñke, kagécha, wíbɸaha^{n}, 3
child the ones who p ity ye him through. Person that seen st. one, my friend, I pray to you,

Wajiñ'ga-úda^{n}. ɸa'éɸaɸĕ ka^{n}bɸéga^{n} hă, níkaci$^{n'}$ga ɸiñké. Ca$^{n'}$ edáda^{n} wi$^{n'}$
Good Bird. You pity him I hope . person the (st. ob.). And what one

gákĕɲa waɸácka^{n} tĕ ɸiñgé. Usní ĕ'di hí. Kĭ enáqtci waɸácka^{n} ka^{n}bɸéga^{n}
at that (place?) you make an effort will there is none. Cold it has reached there. And it only you make an effort I hope

céɸuadí'qti tĕ. Kĭ áwakéɲa waɸácka^{n} te ɸiñgé. . . . . Ceta$^{n'}$ waqi$^{n'}$ha 6
just yonder by you the. And at what place you make an effort will there is none. So far paper

tia$^{n'}$ɸakiɸáji. . . . Ma$^{n'}$a-tcéba igáqɸa^{n} wahíɸage giɲa$^{n'}$be ga$^{n'}$ɸai éga^{n},
you have not sent hither to me. Mawaćepa his wife lame to see his own he wishes as,

añ'giti ka^{n}bɸéga^{n}. Ma^{n}ɸi$^{n'}$-tcaɲi i^{n}c'áge t'é také.
he comes for me I hope. Ma^{n}ɸi^{n} tcaɲi old man will surely die as he reclines.

NOTES.

Wajiñga-ɖa is addressed in line 1; Charles and David Le Clerc, in 2 and 3; Rev. A. L. Riggs in 4 and 5; Charles Le Clerc, from 6 to the end. Two sentences (Kĭ enaqtci, etc.,) in 5 and 6 are intended for Wajiñga-ɖa.

765, 8. Ma^{n}ɸi^{n}-tcaɲi, *i. e.*, Jabe-skă *or* Waɸacepe. See **476**.

TRANSLATION.

They have not yet met with any success in the work which they undertook for us. We have persevered to the utmost in the work, but we have not yet accomplished it. O Charles and David! pity your grandfather! Make an effort in his behalf! Think of his children, and treat him kindly by giving him food for them! I petition to that man near you: My friend, Good Bird, I petition to you. I hope that you will pity him (*i. e.*, Wajiñga-ɖa, or else all the Ponkas with him). There is nothing that you can do for them elsewhere. Winter is at hand. I hope that you (O Wajiñga-ɖa) will do your best just where you are, as it is the only place where you can do anything. Nothing can be done elsewhere. (Recorded only in English: Crazy Bear's wife, child, and horse were taken from him. Send me soon what news you have to tell. People who are relations hear from one another.) You have not yet sent me a letter. (Recorded only in English: O Charles, my wife wishes to see her Yankton relations.) As she desires to see Mawaćepa's lame wife, I hope that he may come for me. The aged man, Ma^{n}ɸi^{n}-tcaɲi, will surely die.

MAᴺTCU-DA¢Iᴺ TO WA¢IQE-ɥACI.

Wa'ú ¢iñké cé¢iñke agíɥaⁿb¢á-qti-maⁿ'. ɸé¢u naji" tĕ'di u'ágɢajĭ eté.
Woman the (st. one) that (st one near you I strongly desire my own (again). (to have) Here she stands when she does not suffer ought.

Usní hĭájĭ tĕ'di, uqɢé agíɥaⁿb¢a wa'ú ¢iñké. Ki e'aⁿ' enégaⁿ ɥĭ, uqɢĕ'-
Cold has not arrived when, soon I desire my own again woman the (st. one). And how you think it if, very

3 qtei waqi"ha ¢aⁿ iañ'ki¢á-gă. Uní'age ɥĭ'etĕ, éskama égaⁿqti ekáxe
soon paper the (ob.) send it hither to me. You are unwilling even if, oh that just so you act

kaⁿb¢égaⁿ. Wa'ú ¢iñké iⁿ¢i"'¢aníⁿ cí kaⁿb¢égaⁿ. ɸĭkáge amá ¢éama
I hope. Woman the (st. one) you bring mine for me I hope. Your friend the (pl. sub.) theso

wagaⁿze amá máɢĕ tĕ uɢúagɢe ¢a'éawaɢaí. Uáwa'i tá amá wáqe amá.
teacher the (pl. sub.) winter the throughout pitied us. They will give rations to us white people the (pl. sub.).

6 ɸéama íe awáqa kaⁿ'b¢a-májĭ, ádaⁿ cagɢé kaⁿ'b¢a-májĭ.
These word I go beyond them I do not wish, therefore I go back to you I do not wish.

NOTES.

Maⁿtcu-da¢iⁿ and Wa¢iqe-ɥaci were Ponkas who had fled from the Indian Territory with the famous Standing Bear.

Maⁿtcu-da¢iⁿ remained with the Omahas, but Wa¢iqe-ɥaci continued his journey till he reached his old home near Niobrara, Nebr.

TRANSLATION.

I have a strong desire to recover my wife, who is now with you. There is no prospect of her suffering from being here. I wish my wife to return soon, before the winter sets in. Send a letter to me very soon, and let me know what you think about it. Even if you are unwilling, I hope that you will do just as (I have said). I hope that you will bring my wife back to me. Your friends, these missionaries, have treated us kindly throughout the winter. The white people will give rations to us. I do not wish to transgress the commands of these (persons), therefore I do not wish to go back to you.

GAIIIGE TO CUDE-GAXE.

Cúde-gáxe-ă' wamúskĕ tĕ wagáxe aⁿ'í-bájĭ-naⁿ'i. ɸaaⁿ'na ¢igáxai.
O Smoke-maker! wheat the debt they have not given it to me usually. You have abandoned it they have thought about you.

Caⁿ' ¢é¢u ¢agɢí taté aɬíqibɢa, ádaⁿ i¢áa-májĭ, aⁿ'í-bájĭ ¢aⁿ'ja Caⁿ' cé.a
And hero you shall have come back I hesitated from fear of failure, therefore I have not spoken, they have not given it to me though. And yonder where you are

9 ¢agɢiⁿ' tĕ, Paⁿ'ka-mácĕ, nãⁿ'de iⁿ'pi-májĭ hã. Pahañ'ga cupí tĕ'di
you sit the O ye Ponkas, heart not good for me Before I reached you when

uwíbɸa keɸa$^{n'}$ uska$^{n'}$ska^{n} taté eb¢éga^{n}. Ca$^{u'}$ Pañ'ka amá năn'de wiwíṭa
I told it to you / the, in the past / shall be straight on / I think it. / And / Ponka / tho (pl. sub.) / heart / my own

ehébe aɸídaxe, niĕ'qti a^{n}ckáxai. ɸag¢aí tĕ é áwake. ɸ'é¢u g¢i$^{n'}$ ¢añká
a part of them / I make it for myself. / you cause me great pain. / You have gone back / it / I mean it. / Here / the ones who sit

'a$^{n'}$ wegáxai tĕdíhi ɴī, ¢aná'a^{n} taité. Ú'cka^{n} we¢écka^{n}na tĕ nícta^{n}. 3
how / they do for them / by the time it arrives [*or*, if they should] / when, / you shall hear it. / Deed / you have wished for them / the / you have dropped it.

Năn'de ¢a^{n} ¢iáqai hā.
Heart / the / you have been excelled (=left behind *or* ignored) / .

NOTES.

Gahige was an Omaha chief. Cude-gaxe was a Ponka, then near Niobrara, Nebr.

767. 3. Ucka^{n} we¢ecka^{n}na tĕ nicta^{n}, etc. Explained thus by G.: "You settled on a course of action which you wished the Ponkas to adopt. But they would not act as you desired" (*i. e.*, they would not imitate the behavior of Cude-gaxe. He had settled among the Omahas, promising to remain with them, but he lied and went to the Yanktons, thereby forfeiting everything which he abandoned. The other Ponkas refused to go to the Yanktons, remaining among the Omahas until arrested by the white soldiers).

TRANSLATION.

O Smoke-maker, they have made it a rule not to give me the wheat which was due (you?). They consider that you have abandoned it. I have hesitated through fear of failure on account of your probable return here, so I have not spoken, though they have not given it to me. O ye Ponkas, it makes my heart sad to think of your staying yonder. I think that what I told you when I first went to see you will continue henceforth, without intermission (?). I regard my heart as being part of the Ponkas, so you have hurt me badly. I refer to your starting back to Dakota. Should the white people do anything for these (Ponka) who are here, you shall be informed. You wished the Ponka refugees to adopt a certain course of action, but they have not regarded your wishes.

WAQPECA TO UNAJI^{N}-SKĂ.

October 14, 1879.

Cé¢a cub¢é ka$^{n'}$b¢a, b¢í'a. Wa¢íta^{n} waqtá náji gĕ ¢ita$^{n'}$ ¢iñgé
Yonder (to you) / I go to you / I wished, / I have not been able. / Work / vegetables / I have planted / the (pl. in. ob.) / to work / there is none

cub¢á-náji hā. Bɸícta^{n} ɴī, cub¢é t'íñke hā. Pañ'ka amá maja$^{n'}$ ¢é¢u 6
I do not go to you / . / I finish it / when, / I go to you / may (?) / . / Ponka / the (pl. sub.) / land / here

naji$^{n'}$ tá amá Cé¢a cka$^{n'}$aji naji^{n}'-gă há, Cúde-gáxe-ă'. C'ka$^{n'}$aji naji$^{n'}$i-gă
will be standing. / Yonder / motionless / stand thou / ' / O Smoke maker. / Motionless / stand ye

há akíᵭa. Paⁿ′ka amá waᵭítaⁿ ᵭáᵭuháqtci wáᵭictaⁿ aᵭaí. Wijiⁿ′ᵭĕ t'é.
! both. Ponka the (pl. sub.) to work almost to let them go they have gone. My elder brother dead

Ⱨáxe-sábĕ Aⁿ′ba-waqúbe áma tĕ′di t'é. Eátaⁿ wabágᵭeze gᵭiaⁿ′ᵭakiᵭájĭ
Black Crow. Mysterious day the other one on the dead. Why letter you have not sent back to me

3 caⁿ′caⁿ ᵭútaⁿqti iⁿwiⁿ′ᵭa gíᵭa-gā há, negíha. Maⁿtcú-naⁿ′ba cetaⁿ′ giníăji,
always very correctly to tell it to me send back hither ! O mother's brother. Two Grizzly bears so far has not recovered.

T'é taté, ebᵭégaⁿ.
He shall die, I think it.

NOTES.

767, 5. kaⁿbᵭa, bᵭi·a, used; but kaⁿbᵭéde (*i. e.*, kaⁿ′bᵭa éde) bᵭí·a is better.
I wish but I have failed

767, 5. Waᵭitaⁿ, etc. Read, Waᵭítaⁿ gĕ, waqtá náji gĕ, ᵭitaⁿ′ ᵭiñgégaⁿ, cubᵭá-
Work the different kinds, vegetable I sow the (pl. in ob.). to work as there is none I go to you

májĭ hă; *or*, Waᵭítaⁿ gĕ′, waqtá náji gĕ′, ᵭitaⁿ′ ᵭiñgé hă, áda cubᵭá-májĭ hă.
I not . Work the different kinds, vegetable I sow the (pl. in ob.), to work there is none . therefore I do not go to you .

TRANSLATION.

I have wished to visit you, but I have not been able for want of time. I have not gone to you because there is no one to cultivate the vegetables, etc., which I have planted. When I finish (this work), I will go to (see) you. The Ponkas will remain in this country. O Smoke-maker, remain there where you are! Both of you remain there! The Ponka affair is progressing; they have almost reached a point where the prisoners shall be released (?). My elder brother, Black Crow, is dead. He died last week. O mother's brother, send and tell me just why you have continued to send me no letters. Yellow Smoke has not yet recovered. I think that he must die.

NAᴺZANDAJĬ TO T. M. MESSICK.

November 6, 1879.

Caⁿ wagáxe ćwibᵭiⁿ′ tĕ iᵭángᵭé′qti asíᵭĕ. Cuᵭéaᵭĕ taté ebᵭégaⁿ,
And debt I have for you the (ob.) continually I remember her. I shall send it to you I have thought it,

6 éde maja′ waᵭáwa gĕ una′cta tĕ iᵭápahaⁿ-májĭ. Utaⁿ′nadi uppáᵭĕ
but land counting the (pl. in ob.) stopping place the (ob.) I do not know it. At some lone place it be lost

íniha′ ebᵭégaⁿ égaⁿ cuᵭéaᵭa-májĭ. . . . Caⁿ′ maⁿ′zĕskă′ te ᵭagít'aⁿ etégaⁿ.
lest I think it as I have not sent it to you. And money the you have plenty of your own apt.

C'éna. . . . Aⁿ′paⁿha ekaⁿ′na yi iⁿwiⁿ′ᵭana íᵭaᵭĕ té hă.
Enough Elk skin you desire if you tell it to me you send hither please .

NOTE.

Parts of this letter, shown in the translation by parentheses, were recorded only in English.

TRANSLATION.

I have ever kept in mind the debt that I owe you. I have thought that I would send it to you, but I do not know how many miles distant the stopping-place (R. R. station?) is. I have not sent it to you through a fear lest it might be lost through miscarriage. (I have told you that you should not lose your money, and that Big Elk would pay you, as he is honest.) You will be apt to have your money again. Enough. (As soon as you get this, send your correct address back to Big Elk, and then he will send the money to you.) Send and tell me whether you desire elk skins.

ꞱE-JE-BAꞱE TO UNAJIᴺ-SKĂ.

Unáji°-skă, ɬinégi caŋ́ge taⁿ Caaᴰ́ aíi ɴĩ, iɬéɬaniⁿ ɬatí kaⁿbɬégaⁿ.
O White Shirt, your mother's brother horse the (std. ob.) Dakota they are coming if, you bring mine hither I hope.

Cetaᴰ́ waɬítaⁿ tĕ ucté. Gaᴰ́ ɬigísiɬĕ-naᴰ caⁿcaⁿ́qti, é hă. Cetaᴰ́
So far work the remains. And be remembers you, usually always (*emphatic*), he says So far

níkaci°́ga waɬítaⁿ-máꞱa ɬi'á-qtiaⁿ́. Aᴰ́ba-waqúbe Ʇaŋgá tĕ hi té é 3
people to the workers they have not finished at all. Mysterious day large the reaches there when it

úꞱaⁿbeɬĕ. Kĩ Heqáka-máni-ắ, wisíɬĕ-naⁿ caᴰ́caⁿ. Ếɬĕ wiwíꞱa-mácĕ,
there is a hope. And O Walking Elk, I remember you, usually always. Kindred you who are mine,

waŋ́giɬĕ́qti wigísiɬĕ-naᴰ-caⁿcaᴰ́-qti-maᴰ́ĩ. Caⁿ́ níkaciⁿ́ga dúba ctī
all I am really thinking of you continually. And person four too

wisíɬai. Wanáce-jiŋ́ga, ɬíctī wisíɬĕ. Wikuwa, ɬíctī, Kagé, wisíɬĕ-naᴰ́ 6
I remember you (pl.). O Little Policeman, you too I remember you. Wikuwa (a Dakota name), you too, Fourth son, I remember you usually

caⁿ́caⁿ. ɬ́éaka, Wanáce-jiŋ́ga, ɬiꞱími aká xagé-naⁿ caᴰ́caⁿ, ɬídaⁿbe
always. This one, O Little Policeman, your father's sister the (sub.) she cries usually always, to see you

gaᴰɬá-qti égaⁿ. Gaᴰ Cúde-gáxe ɴí tĕ (i'áɬĕ tĕ wiᴰáqtci ékigaᴰ) ɴí
she has a strong desire as. And Smoke-maker lodge, the (std. ob.) I have spoken of it the ob.) just one like it lodge

wiᴰáqtci añgɬiᴺ́ égaⁿ, wisíɬĕ-naⁿ caⁿ́caᴰ. Iyuwazi iꞱíjaᴰáɬĕ agíꞱaᴰbe 9
just one we sit as. I remember you, usually always. Iyuwazi (Dakota name) I have her for my sister's daughter I see her, my own

kaⁿbɬá-qti-maᴰ́. Kĩ ɬéaká, Cáwiᴰ aká, ijaŋ́ge walíɬage giꞱaⁿ́'be
I have a strong desire. And this one, Dakota woman the (sub.), her daughter lame to see her own

gaⁿ́ɬaqtiaⁿ́ (Maⁿ́a-teéba igáqɬaⁿ). Kĩ, kagécha, níkaciⁿ́ga dúba wigísiɬĕ-naⁿ
she strongly desires Mawaéepa his wife. And O friend. person four I remember you usually

caⁿ′caⁿ. Kĭ wiⁿ′ ȼatí, Tcexapa, Tatañ′ka-iⁿyañ′ke. Taⁿ′waⁿgȼaⁿ wiwíŋa
always. And one you came hither, Beats the Drum (?), Running Buffalo. Nation my own

nañkáčĕ, Ihañk′taⁿwiⁿ′ nañkáčĕ wazáni, wigísiȼĕ-naⁿ-maⁿ′i caⁿcaⁿ′-qti-maⁿ′i.
ye who are, Yankton ye who are all. I remember you (pl.) usually I do it always.

3 Caⁿ′ éskana edádaⁿ ctécte jiⁿjiñ′ga ȼaná′aⁿ éiⁿte caⁿ′ íuȼa dádaⁿ ȼaná′aⁿ
And oh that what soever small ones of different sorts you hear it whether (or if) and news what you hear it

éiⁿte iⁿwiⁿ′ȼana tíȼaȼai kaⁿbȼégaⁿ.
whether (or if) you tell it to me you (pl.) send hither I hope.

TRANSLATION.

O White Shirt, I hope that when the Dakotas come you will bring the horse to me, your mother's brother. The work is still unfinished. [The Omahas are?] constantly thinking of you, so he says. Those who are working for the Indians are still unsuccessful for want of time. There is a hope that the case may be settled by Christmas. O Walking Elk, I always think of you. O ye, my kindred, I am ever thinking about you. I remember you, too, ye four men. I also think of you, O Little Policeman, and you, too, O Wikuwa. Little Policeman this one, your father's sister (my Yankton wife), is continually weeping, as she has a strong desire to see you. And as to the lodge of the Yankton Smoke-maker (I have spoken as of one lodge)—as we used to sit in one lodge, I think of you. I have a strong desire to see my sister's daughter, Iyuwazi. And this Dakota woman, my wife, has a great longing to see her lame daughter, the wife of Mawaćepa. O friends, I am continually thinking of you four men. One of you, Beats the Drum (?) or Running Buffalo, came to this place. O ye who are my own nation, O all ye Yanktons, I am always remembering you! I hope that you will send to tell me, if you hear news of any kind whatever.

BETSY DICK TO WAȼIQE-ŋACI.

November 15, 1879.

Ie ȼé aⁿ′baȼé cuȼéaȼĕ. Zaní údaⁿqti niⁿ′ étea′i tĕ aná′aⁿ kaⁿ′bȼa.
Word this to-day I send it to you. All very good you are at least (pl. !) the I hear it I wish.

6 Négihá, igáqȼaⁿ ctĭ caⁿ′ ȼihañ′ga ctĕwaⁿ′ winá′aⁿ kaⁿ′bȼa, ciñ′gajiñgá
O mother's brother, his wife too and your potential wife even I hear from you I wish, child

ctí zaní ȼútaⁿqti, éskana, úwaȼaginá kaⁿbȼégaⁿ. Gañ′ŋĭ, wísaⁿȼaⁿ′,
too all very correctly, oh that, you tell it to us I hope. And, my younger brother (f. sp.),

9 cuȼéwikiȼé. Cañ′ge waaⁿ′ȼe iⁿȼéckaxe té ȼútaⁿ aná′aⁿ kaⁿ′bȼa, wísaⁿȼaⁿ′.
I have sent it to you by some one. Horse you promised to pay it to me for my services as a doctor the correctly I hear it I wish, my younger brother (f. sp.).

Maⁿtcú-náji agí caȼaí tĕ wawíuc akáⁿ úawagíbȼa éde ieskă uȼía-bají
Standing Bear he went to you after him the (when) lawyer the sub. (see note) I have told it to him but interpreter he did not tell it to you

té	hĕ,	wísaⁿ¢aⁿ′.	Gaⁿ′-aüaⁿ	gaⁿ′adi	wabágɢeze	cuɢéaɢĕ	gaⁿ′	éskana	íe
the	. (*fem.*),	my younger brother (f. sp.).	So, therefore	now	letter	I send to you	as	oh that	word

tĕ	údaⁿqti	iⁿɢéckaxe	tíɢaɢĕ	kaⁿbɢégaⁿ.	Aⁿ′ba	hiɢaí	tĕ′di	cuɢéaɢĕ.	
the	very good	you make for me	you send it hither	I hope.	Day	they bathe	on the	I send it to you.	

Φijiñ′ge	t′é	tĕ	aná′aⁿ	tĕ,	ɢiji°′ɢĕ	ctī	t′éɢai	tĕ,	íuɢa	pĕjí′qti	aná′aⁿ	hĕ.	3
Your son	died	the	I have heard it	the,	your elder brother	too	they killed him	the,	news	very bad	I have heard it	. (*fem.*)	

Năn′de	iⁿ′pi-máji,	wísaⁿɢaⁿ′,	ɢaⁿ′ja	wéahide	ɢanáji[u]	gíteqiwáɢĕ	éɢe.		
Heart	bad for me,	my younger brother (f. sp.),	though	at a distance	you stand	a source of trouble	indeed (*fem.*).		

Aⁿ′baɢĕ′qtci	Maⁿtcú-náji[n]	íe	eɬá	kĕ	aná′aⁿ,	wabágɢeze	gáwa	ɬaⁿ′be	Ж.
This very day	Standing Bear	word	his	the	I have heard,	newspaper		I saw	wheo.

Wáqe	bɢúga	ɢa′éɢiɢaí	íai	tĕ,	năn′de	iⁿɢiⁿ′udaⁿ.	Ca[n]′,	wísa[u]ɢaⁿ′,	năn′de	6
White people	all	have pitied you (pl.)	have spoken	the,	heart	it is good for mine.	Yet	my younger brother (*f. sp.*),	heart	

iⁿ′pi-máji	axáge	agɢiⁿ′	éɢe.	Φiji°′ɢĕ	daⁿ′etĕaⁿ′,	ɢiɬaⁿ′cka	daⁿ′etĕaⁿ′,	iⁿ′ɢahaⁿ′-ă,	
is bad for me	I weep	I sit	indeed. (*fem.*).	Your elder brother	either,	your sister's son	or,	pray to him for me (*fem.*),	

cañ′ge	taⁿ′ɬa.	Íe	tĕ	edé	te	ЖĪ,	éskana	tiaⁿ′ɢakiɢé	kaⁿbɢégaⁿ.	*Spafford*
horse	concerning the (std. ob.).	Word	the	he will say	if,	oh that	you send it hither to me		I hope.	Spafford

Woodhull	ijañ′ge	abɢiⁿ′	ɢiñ′keɢaⁿ′	iᵘ′t′e,	ɢiéwaⁿjaⁿ′.	Maⁿɢiᵘ′-tcaЖí	t′éĕ	hĕ.	9
Woodhull	his daughter	I have her	the one, in the past	dead to me,	you have caused it.	Maɢiᵘ-tcaЖi	is dead	(*fem.*).	

Umaⁿ′haⁿ	etĕ	t′á-bajĭ,	enáqtci	t′éĕ	hĕ	aⁿ′baɢĕ′qtci.
Omaha	even	have not died,	only he	is dead (*fem.*)		this very day.

NOTES.

For an account of Betsy Dick, see p. 634.

Waɢiqe-ɬaci, who was a Ponka, married a Yankton woman.

770, 5. eteaⁿi (used by an Omaha *woman*) . . W. (an Omaha *man*) gave the following as a correct form of the sentence: Zaní údaⁿqti niᵘ′i éiⁿte aná′aⁿ kaⁿ′bɢa.
All very good you (pl.) are whether I hear I wish.

Perhaps eteaⁿ is sometimes used by females as an equivalent of eiⁿte.

770, 6. Negiha, *i. e.*, Silas Wood, who was the elder son of Gahige, the chief of the Iñke-sabĕ (an Omaha) gens.

770, 10. Wawine aka should be wawiue ɢiñke, as it refers to the object of an action.

771, 9. Spafford's daughter was named, Ahiᵘ-snede, *Long Wings*. Φiewaⁿjaⁿ, *you have caused it*, i. e., *indirectly*. Betsy had to neglect Spafford's daughter while she was attending, as doctor, to some member of the family of WaɢiqeɬaCi. See **770**, 9.

TRANSLATION.

I send this word to you to-day. I wish to hear about you at least this: that you are all prospering. O mother's brother, I wish to hear from you, his wife, and your potential wife; I hope that you will tell us exactly how all the children are also. O younger brother (*i. e.*, WaɢiqeɬaCi), I have sent a message to you by some one. O younger brother, I wish to hear correctly about the horse with which you promised to pay my bill for services as your doctor. I told the lawyer (*i. e.*, Mr. T. H. Tibbles) about it,

when he went after Standing Bear, but the interpreter did not tell you. So therefore I now send a letter to you, and I hope that you will send me a very good message. I send this to you on Saturday. I have heard that your son was dead, and that they had killed your elder brother. It is very bad news that I have heard. My heart is sad, younger brother, but your being at a distance is a greater cause of sorrow. On this very day I have heard the words of Standing Bear; I have seen them in a newspaper. All the white people pity you; they have spoken words which have made me glad. Still, younger brother, with a sad heart, I sit weeping. Petition either to your elder brother or to your sister's son with reference to the horse. I hope that you will send me word what he (or she) says. I have lost Spafford Woodhull's daughter, whom I used to have with me, and you are the cause of her death. Maⁿɸiⁿ-teaxi is dead. Not even one adult Omaha has died, only that aged Ponka man has died this very day.

NUDAᴺ-AXA TO CUDE-GAXE.

November 15, 1879.

Caⁿ′ ɸijiñ′ge t′éɸai tĕ wáqe amá éde, ɸéama Umáha amá bɸúgaqti
And your son they have killed him the white people the (pl. sub.) but, these Omaha the (pl. sub.) all

năn′de gípi-bájĭ, ádaⁿ aⁿ′baɸé hiɸaí tĕ′di uwíbɸa cuɸéaɸĕ. Kĭ Umáha amá
heart are sad, therefore to-day they bathe when I tell it to you I send to you. And Omaha the (pl. sub.)

3 uɸúgigɸe-naⁿ′i, cañ′ge wa‘íi tĕ gɸí tĕdíhi, cí égaⁿ tat éskaⁿ eɸégaⁿ éde
they are sorrowful for their relation usually. horse they give to us the has come back by the time, again so shall he they thought but

hebádi úckaⁿ juájĭ giáxai. ɸéama Umáha amá uɸúgigɸaí tĕ năn′de
before reaching the end deed inferior made for him. These Omaha the (pl. sub.) they are sorrowful for their relation the heart

iⁿɸiⁿ′udaᵒ-qti-maⁿ′. Úckaⁿ bɸúgaqti wágazúqti na‘aⁿ′-bájĭ, t′éɸai tĕ-ɔnaⁿ′
mine is very good for me. Deed all very straight they have not heard, they killed him the only

6 gaⁿ′ na‘aⁿ′i. Kĭ ádaⁿ ɸéaka ikáge aká năn′de gípi-bájĭ-qtiaⁿ′i, ékigaⁿ′qti
so they heard. And therefore this one his friend the (sub.) heart is very sad for him, just like him

năn′de iⁿ′pi-májĭ. Năn′de iⁿ′pi-májĭ tĕ gaⁿ′ égijaⁿ eté. E‘aⁿ′ ɖáxe taté
heart I am sad. Heart I am sad the so you do that ought. How I do shall

ɸiñgé, gaⁿ′ năn′de ɸaⁿ ég iɸaⁿ′ɸaɸĕ eté. Waqiⁿ′ha aⁿɸá‘i ckaⁿ′na xĭ′ctĕ,
there is none, so heart the (cv. ob.) so you place it (cv. ob.) ought. Paper you give to me you wish even if,

9 égaⁿqti íɸa-gă.
just so send hither.

NOTES.

772, 1. ɸijiñge, *your son*, intended for ɸiɲande, *your daughter's husband*, i. e., Big Snake, who was murdered by a soldier in the office of the Ponka agent, in Indian Territory.

772, 6. ikage aka, *i. e.*, the author.

TRANSLATION.

The white people have killed your son in-law, so all the Omahas are sad.

Therefore to-day, Saturday, I send to you to tell you how they feel. The Omahas are usually sorrowful when they hear of the death of a relation. And as the time of the year when Big Snake was accustomed to give away horses came around again they thought that it would surely be so; but before it had arrived the white men had done a bad thing to him (*i. e.*, Big Snake).

As these Omahas are sorrowful on account of their kinsman, it does my heart good (to observe their sympathy). They have not heard a full account of the whole affair, they have heard merely the report of his murder. Therefore this person, his friend, is sorely grieved, and I am just as sad as he. As I am sad, so ought you to be. There is nothing that I can do (to avenge his death), and you ought to consider the matter as I do. Should you wish to send me a letter (which I do not ask for, but which I will be glad to receive), just send it.

ɖEDE-GAHI TO SILAS WOOD.

December 1, 1879.

ɸé waqiⁿ′ha tíɸaɸĕ ɸaⁿ bɸize hă. Waqiⁿ′ha ɸaⁿ ɻaⁿ′be tĕ năn′de ɸaⁿ
This paper you have sent hither the (ob.) I have received it . Paper the (ob.) I saw it when heart the (ob.)

iⁿ′udaⁿ′qti ɻaⁿ′be hă. Kĭ aⁿ′baɸé níkaciⁿ′ga amá bɸúgaqti úckaⁿ wiⁿ′ ‘iɸaí
very good for me I saw it . And to-day people the (pl. sub.) all deed one they talk about it

édegaⁿ′ caⁿ′ ɸéɸu anáji[n] tĕ′di ‘iɸaí ɻĭ, iⁿ′udaⁿ-qti-maⁿ′ ɸaⁿ′ja, ɸiɸiñ′ge tĕ′di, 3
but yet here I stand when they talk about it if, I am doing very well though, you are wanting when,

‘iɸaí tĕ u‘aⁿ′ɸiñgé ɸaná‘aⁿ tégaⁿ waqiⁿ′ha cuɸéaɸĕ, năn′de iⁿɸiⁿ′pi-májĭ hă.
they talk about it the in vain you hear it in order that paper I send to you, heart mine is very sad by means of it .

Wáqe amá Iɻígaⁿɸaí iɸádiɸaí eɸaⁿ′ba, níkaciⁿ′ga ɸiɸíɻa-qti-ma wiⁿ′ iéskă
White people the Grandfather agent he too, people those who are really your own one interpreter

giɻáxa-gă, aí. . . . É gátegaⁿ′ uwíbɸa. Gaⁿ′ maⁿniⁿ′ tĕ ɸíudaⁿ′-qti-jaⁿ′ 6
make him, your own, said. That that is the substance of it I have told you. And you walk the you are doing very well

ecé, íɸaⁿbaⁿ′ aⁿctaⁿ′bajĭ égaⁿ íɸaé tĕ iⁿ′pi-májĭ.
you say it, a second time (=once more) you do not see me so you speak it the it is bad for me.

NOTE.

ɖede-gahi wished Silas, who was a full Omaha, to return from the Ponkas in Dakota, and become the Omaha interpreter. ɖede-gahi was an Omaha chief.

TRANSLATION.

I have received this letter which you have sent me. I was very glad when I saw it. To-day all the people are talking about one subject, but notwithstanding I am doing very well here, when they talk about the matter it saddens me to think that I am sending you word about it when it can do no good on account of your absence. The white people, including the President and the agent, have said, "Make one of your own people your interpreter." I have told you the substance of what they said. You say that you are prospering where you are, and you speak of not seeing me again, so I am sad.

MIᴺɣA'Ĕ-JIÑGA TO KE-ɣREÓE (CHARLES MOORE).

December, 1879

Gaⁿ ɸéɸaⁿ waqiⁿ′ha ɸaⁿ ɸéama Umaⁿ′haⁿ amá íe ɸiɸíɲa ubɸ édegaⁿ′,
And this (cv. ob.) paper the (cv. ob.) these Omaha the (pl. sub.) word your I have told them, but,

caⁿ′ d'úba iⁿ′jakiɸégaⁿ caɸé tá amá, ánaʻaⁿ-bájĭ. Ádaⁿ gáɸaⁿ waqiⁿ′ha
yet some as they have doubted me they will go to you, they have not obeyed. Therefore that (cv. ob.) paper

3 cuɸéaɸĕ. Kĭ íe edádaⁿ edéce tĕ cĭ pí ɸútaⁿ anáʻaⁿ kaⁿ′bɸa. Íe wiⁿ′
I send it to you. And word what what you say the again anew straight I hear it I wish. Word one

ɸé iᵒwiⁿ′ɸana tĕ pí wágazuañkiɸĕ′qti íɸa-gă. "Naxíde tĕ aɸiñ′-gă,"
this you told it to me the anew making it very straight for me send it hither. Inner ear the keep thou,

ecé teɸaⁿ′ é áwake. Íe tĕ anaⁿ′bɸiⁿ. É ɸútaⁿ anáʻaⁿ kaⁿ′bɸa. Edádaⁿ
what you said, in the past that I mean it. Word the I forget (I do not understand). That correct I hear it I wish. What

6 íuɸa ɸiñgé, caⁿ′ íe uɸúwikié-naⁿ-maⁿ′ gĕ éskana ɸútaⁿqti iᵒɸéckaxe
news none. yet word I have been speaking to you regularly the (pl. in. ob.) oh that very correctly you do for me

kaⁿbɸégaⁿ. Íe ɸiɸíɲa asíɸé-naⁿ caⁿ′caⁿ, iⁿ′udaⁿ gĕ. Gaⁿ′ níkaciⁿ′ga-ma
I hope. Word your I think of them usually always. good for me the (pl. in. ob.). And the people (pl. ob.)

wactaⁿ′be ɸagɸé gaⁿ′ eʻaⁿ′ ɸiñgé, údaⁿqti najiⁿ′. Íe ɸiɸíɲa áakihíde anájiⁿ,
you saw them you went back still what is the matter there is none, very good stand. Word your I attend to it I stand,

9 é bɸíɋe. Caⁿ′ íe wéɸigɸaⁿ údaⁿqti wináʻaⁿ kaⁿbɸégaⁿ. Uqɸĕ′qti cĭ aɸúha
it I pursue it And word decision very good I hear from you I hope. Very soon again finally

waɲaⁿ′be kaⁿ′bɸa waqiⁿ′ha.
I see them I wish paper.

NOTE.

Miⁿꝵa'ĕ-jiñga was an Omaha, and Ke-ꝵreƆe, an Oto.

TRANSLATION.

I have told these Omahas your words (sent in) this letter, but some of them have not obeyed (your wishes), so they will go to your land, as they have doubted me. Therefore I send this letter to you. I wish to hear again, and accurately, the words which you have said. Send again and explain to me this one word that you have told me. I refer to what you said, "Use your hearing." I do not fully grasp its meaning. I wish to hear it accurately. There is no news at all, yet I hope that you will attend to the affairs for me just as I have been speaking to you about them. I am always thinking about your words, which have been advantageous to me at various times. There is nothing the matter with the people whom you saw (here) when you went back to your people. The tribe is still prosperous. I continue to heed your advice; I pursue it. I hope to hear some word, some very good plan from you (when you write). Finally, I wish to see some letters (from you) very soon.

ꞱE-UꝵAᴺHA TO UNAJIᴺ-SKĂ AND HE-WAᴺJIȹA.

December 12, 1879.

Ciñ'gajiñ'ga	iⁿ't'e	taté	ebȹégaⁿ.	Caⁿ′	edádaⁿ	téqi	áakipá.	Wawína
Child	shall die to me		I think it.	And	what	difficult	I have met it.	I beg something from you

cuȹéaȹaí.	Hé-waⁿjíȹa	ȹiꝡañ'ge	eȹaⁿ′ba,	aⁿwaⁿ′ꝡpani	héga-mąjĭ.	Caⁿ′	cañ'ge	
I send to you (pl.).	One Horn	your sister	she too,	I am poor	I am very.	And	horse	

wiⁿ	aniⁿ′	ći̇ⁿte	éskana	aⁿȹá'i	'iȹáȹĕ	kaⁿbȹégaⁿ.	Caⁿ′	íe	wiwíꝡa égaⁿqti	3
one	you have it	if	oh that	you give it to me	you promise	I hope.	And	word	my just so	

iⁿȹéckaxe	kaⁿbȹégaⁿ.	Wañ'giȹĕ'qti	wíbȹahaⁿ′i,	ȹiꝡáhaⁿ	mégaⁿ,	ȹiꝡañ'ge	ctī.	
you do for me	I hope.	Every one	I pray to you (pl.),	your brothers-in-law	likewise,	your sisters	too.	

Cubȹé	kaⁿ′bȹa	tĕ	bȹí'a.	Sidádi	t'é-de	gisiᵘ′	hă,	miⁿ′jiñga	naⁿ′	taⁿ	é	áwake.
I go to you	I wish	the	I am unable.	Yesterday	when she died	she revived	.	girl	grown	the (std. ob.)	her	I mean her.

Axáge-naⁿ	caⁿ′caⁿ	năn′de	ȹaⁿꝡá.	ȹídaⁿbe	gaⁿ′ȹaqti	éde	á'aⁿjĭ	t'é	také.	6
I am weeping nsually	always	heart	in the.	To see you	she had a strong desire	but	she, being unsuccessful (*or* unlucky)	she will surely die as she reclines.		

Caⁿ′	e'aⁿ′	ꝵĭ,	uqȹĕ'qtci	iᵘwiⁿ′ȹa	tíȹa-gă.	Aⁿ′baȹé	wawídaxu	cuȹéaȹĕ.	
And	how	if,	very soon	to tell it to me	send hither.	To-day	I write something to you	I send to you.	

NOTE.

Unaji$^{n'}$-skă and He-wa^{n}ji¢a, Ponkas, were at Yankton Agency.

TRANSLATION.

I think that my child shall die. I am in trouble. I send to you (all) to beg something from you. One Horn, I address you and your sister. I am very poor. If you have a horse, I hope that you will promise to give it to me. I hope that you will do for me just according to my words. I petition to every one of you, including your sisters and your brothers-in-law. I am unable to go to you as I have desired. My largest daughter fainted yesterday, but she has revived. I am weeping constantly in my heart. She has a strong desire to see you, but she will surely die (as she reclines) without having her wish gratified. Send very soon to tell me whether my request can be granted. I write something to you and send it to you to day.

NUDA^{x}-AXA TO MISS JOCELYN.

December 3, 1879.

A$^{n'}$ba¢é usnī'qti tĕ'di īndáda^{n} tia$^{n'}$¢a¢aí uánaji$^{n'}$ égan, a^{n}ctídĕqti-ma$^{n'}$
To-day very cold when what you have sent here to me I stand in it as, I am living very comfortably

áda^{n} wíb¢aha^{n} eu¢éa¢ai, wa'ú-macĕ. Pi'qti, kagéha, úda^{n} iñgáxai-gă.
therefore I thank you I send it to you (pl.), O ye women. Anew, O friends, good do ye for me.

3 Kagéha. Wakan'da ¢iñké īndáda^{n} úda^{n} kĕ^{n}á¢ica^{n} kĕ a^{n}¢ísa^{n}¢aí, áda^{n}
O friends, God the st. one what good towards the (ob.) the (ob.) we turned, therefore

wíb¢aha$^{n'}$-na^{n}-ma$^{n'}$. Wáqe amá ¢éama wa^{n}íta^{n} kĕ wa^{n}a$^{n'}$be. Wakan'da
I have been praying to you regularly. White people (pl. sub.) these do various kinds of work the I have seen them. God

aká na^{n}bé ¢icka$^{n'}$wakí¢aí b¢úgaqti wa^{n}a$^{n'}$be, áda^{n} égima^{n} ka^{n}b¢éga^{n},
the (sub.) hand has caused them to move (rapidly) all I have seen them, therefore I do that I hope,

6 agíma-na^{n}-ma$^{n'}$. Ciñ'gajiñ'ga wiwíŋa wa¢ít íbaha^{n} áda^{n} cī é gá¢iñke
I beg for my own usually. Child my to work knows it therefore again it that (st ob)

na^{n}a$^{n'}$adi uwíb¢a eu¢éa¢ĕ. Wénandeañ'gi¢ĕ-na$^{n'}$, áda^{n} é úda^{n} éska^{n}b¢éga^{n}.
apart I tell it to you I send it to you. He causes me to feel full, as after eating usually, therefore that good I think it may be.

Gata$^{n'}$adi égima^{n} téi^{n}t eb¢éga^{n}, áda^{n} a^{n}íDaxe éga^{n} téi^{n}te. A$^{n'}$ba ágndi
Just about this time I do that may I think it, therefore I do it a little for myself may. Day where

9 etéétĕ waqi$^{n'}$ha tia$^{n'}$¢aki¢é wíka^{n}b¢a. Índáda^{n} ckáxe ma^{n}ni$^{n'}$-macĕ',
soever paper you send hither to me I desire for you. What you do O ye who walk.

gaza$^{n'}$adi uéhe ma^{n}b¢i$^{n'}$.
among them I follow it I walk.

NOTE.

Miss Jocelyn represented some ladies at the East who had sent clothing for the destitute Ponkas, who were encamped near Decatur, Nebr.

TRANSLATION.

As I am attired to-day, during the very cold weather, in what you have sent to me, I am living very comfortably, therefore I send to you to thank you, O ye women! O friends, do good to me anew! Friends, we have turned towards Wakanda and what is good, therefore I have been thanking (*or* petitioning) you now and then. I have seen these white men do various kinds of work. Wakanda has caused them to move their hands (rapidly) in working: I have seen it all, therefore I hope to do likewise. I usually beg (of Wakanda) for my own (interests). My child knows how to work, so I send to tell you about him in addition to what I tell about myself. My child usually causes me, as it were, to feel full, as after eating (by what he does for me), therefore I think that what he does is good. I think that I may do likewise just about this time, therefore I may accomplish a little for myself (though I am getting old). I desire you to send me a letter on some day or other, whenever it may suit you. O you who lead industrious lives, I live among you following your example.

WAQPECA TO UNAJI^{N}-SKA.

December 26, 1879.

Negíha, íe tíɸaɸĕ tĕ i$^{n'}$ɸĕqti-ma$^{n'}$. Cañ'ge áhigi wáni^{n} i$^{n'}$ɸĕqti-ma$^{n'}$.
O uncle, word you have sent here the I am very glad. Horse mauy you have them I am very glad.

Ha$^{n'}$ gĕ iɸáugɸe a^{n}ɸísiɸaí. Ciñ'gajiñ'ga wiwíƚa ɸa'éwaɸaɸĕ'qti eté ꭓī,
Night the (pl. in. ob.) throughout we think of you. Child my you have great pity on them ought,

ɸa'éwaɸáɸaji'qtia$^{n'}$, ɸisíɸĕ-na^{n} ca$^{n'}$ca^{n}. Cubɸé tá miñke, negíha. Ca^{n} 3
you have not pitied them at all, he thinks of you usually always. I will go to you, O uncle. Well

ata$^{n'}$ i$^{n'}$uda^{n} tĕ éta^{n} uqɸĕ'qtci éga^{n}. Ninígahi gɸéba ja$^{n'}$ ɗáxe anáji^{n}
how long good for me the so long very soon so. Killickinnick ten night I make it I stand

tćiñke. Ca$^{n'}$ ƚɸañ'ge ctĕwa$^{n'}$ waƚa$^{n'}$be ka$^{n'}$bɸa. Úwaɸáginá ka^{n}bɸéga^{n}.
will. Well, your sister even I see them I wish. You tell it to them I hope.

Cañ'geƚajiñ'ga wébɸi^{n}wi^{n} éga^{n} ɸiñgé. Wiƚíga^{n} aká, Ma^{n}tcú-na^{n}ba eɸa$^{n'}$ba 6
Colt I sell them as there are none. My grandfather (sub.), Two Grizzly bears he too

cahí tá aka. Ĕ'di cupí tćiñke. Ceta$^{n'}$ giñ'qtiä'jĭ. ɸiná'a^{n} ꭓī, gī'ɸĕqtia$^{n'}$.
will arrive there where you are. Then I will reach there where you are. So far he has not fully recovered. He hears from you if, he is very glad.

Cañ'ge, negíha, a^{n}ɸiñ'ge. Cañ'ge wáqe eƚáqti na^{n}bá wábɸi^{n} enáqtci.
Horse, O uncle, I have none. Horse white people their very own two I have them them only.

Ciñ'gajiñ'ga enáqtci wáɸi^{n}, waɸíta^{n}wákiɸĕ-na$^{n'}$i. 9
Child they only they have them, they cause them to work usually.

TRANSLATION.

O mother's brother, I am delighted at the words which you sent me. I am very glad that you have many horses. We think of you throughout the nights. You ought to pity my children. You have not pitied them at all. They are constantly thinking of you. O mother's brother, I will go to you. When it shall be best for me to go, I shall go very quickly. I shall be here ten days making the killickinnick. I wish to see even your sisters. I hope that you will tell them. As I have sold the colts, there are none (here). My wife's father (Wacka^{n}-ma^{n}ɸi^{n}) and two Grizzly bears will come to your land. And then I will come, too. My wife's father has not yet fully recovered. He is delighted to hear from you. O mother's brother, I have no horses. I have only two American horses, which are in the possession of my children, who generally use them when they work.

PAHAÑGA-MA^{N}ɸI^{N} TO SILAS WOOD.

January 12, 1880.

Ca$^{n'}$ níaci$^{n'}$ga amá ɸéama waxígɸita^{n} amá ɸaná'a^{n} ći^{n}te, ĕtá tĕ'ɻa
Well people the (pl. sub.) these they are working for themselves the (pl. sub.) you hear it perhaps, there pertaining to

úda^{n}qti iɸápaha^{n} pí ɸa$^{n'}$ja, i$^{n'}$ju-májĭ. ɸé'ɸuädi tĕ' xixáxai xĭ', ga$^{n'}$ɸawáɸĕ.
very good I knew it I reached there though, I was unfortunate. In this place the they do for themselves if, desirable.

3 Ca$^{n'}$ edáda^{n} aɸi$^{n'}$ gĕ ípaha^{n} pí xĭ, uqpáɸĕɸĕ éka^{n}bɸa-májĭ. Wañ'giɸe
Well what they have the (pl. in. ob.) I knew it I arrived there when, to lose I did not wish for him. All

i$^{n'}$ɸi^{n} gɸí éka^{n}bɸa. ɸé níaci$^{n'}$ga amá e'a$^{n'}$ ma^{n}ɸi$^{n'}$i xĭ, ni$^{n'}$ɻa ga$^{n'}$ɸai
to bring back here to me I wish for him This people the (pl. sub.) how they walk if, to live they wish

ɸa$^{n'}$ja, níaci$^{n'}$ga na^{n}báha aɸaí. É'be uɸúahe ka$^{n'}$bɸa-májĭ. Úda^{n}qti
though, people in two ways they go. Whom I follow him I do not wish. Very good

6 éskana wéɸigɸa^{n} ckáxe ka^{n}bɸéga^{n} ɸa$^{n'}$ja, ɸagɸí tatĕ'ɻa ɸasíɸaɸĕ ka^{n}bɸéga^{n}.
oh that decision you make it I hoped though, with reference to your future return here you think of it I hope.

Ca$^{n'}$ e'a$^{n'}$ ɸiñgé hă.
Well what is the matter there is none .

NOTES.

Pahañga-ma^{n}ɸi^{n} is the brother of Silas Wood. He dictated this letter after returning from a visit to his brother, who was staying with the Ponkas near Niobrara, Nebr.

778, 3. Ca^{n} edada^{n} aɸi^{n} gĕ . . . Wañgiɸe i^{n}ɸi^{n} gɸi eka^{n}bɸa. The author mistook a direct address to himself for an address to Silas. In speaking to the latter the sentences should have been changed thus:

Ca^{n} edáda^{n} ani^{n} gĕ' íwidaha^{n} pí gĕ' uqpáɸĕɸáɸĕ wíka^{n}bɸa-májĭ. Wañ'giɸe
Well what you have the (pl. in. ob.) I knew about you I reached there the (pl. in. ob.) you lose I do not wish for you. All

wáni^{n} (*or*, i$^{n'}$ɸani^{n}) ɸagɸi wíka^{n}bɸa.
you have them you have for me you come back I wish for you.

TRANSLATION.

Perhaps you have heard that these Indians are working for themselves. Though I had a full knowledge of things pertaining to the Ponka on the old reservation (near Niobrara), I was unfortunate. It is desirable for people to accomplish things for themselves in this place (*i. e.*, on the Omaha Reservation, instead of going off to the Ponkas). I do not wish you to lose any of the things which I found in your possession when I visited the Ponka. I wish you to bring all of them home to us. These Indians always wish to improve, no matter how they act, but they are divided into opposing parties. I do not wish to follow any one (*i. e.*, I will not become a partisan). I hope that you will make an excellent decision, and that you will consider about your future return to this land. Well, there is nothing more to be told.

PAHAÑGA-MA^{N}ɸI^{N} TO CUDE-GAXE.

January 12, 1880.

Cúde-gáxe,	íe	égice	tĕ	ubɸá	agɸí	édega$^{n'}$,	íe	ɸiɸíŋa	síɸa-bájĭ.	Ubɸá
Smoke-maker,	word	what you say	the (ob.)	I told it	I came back here	but,	word	your	they had forgotten.	I told it

tĕ'di	gisíɸĕ	ɸa$^{n'}$ja,	ɸi'á.	Ca$^{n'}$	ubɸá	agɸí	tĕ'di,	năn'de	gíuda^{n}qtia$^{n'}$	ɸa$^{n'}$ja,
when	they remembered it	though,	they have failed.	Still	I told it	I came back here	when,	heart	very good for them	though,

edáda^{n}	ígaxe	tatĕ'ŋa	ɸi'á.	ɸi'á	uwíbɸa	teɸa$^{n'}$	ca$^{n'}$ca^{n}	ɸi'á.	Kĭ	ga$^{n'}$	ɸi'á	tĕ
what	with reference to the means of doing it		they have failed.	They fail	I told it to you	in the past	always	they have failed.	And	so	they have failed	the

ca$^{n'}$ca^{n};	íɸa^{n}ba$^{n'}$	íajĭwáɸĕ.	Ga$^{n'}$	ɸaná'a^{n}	té'ga^{n}	uwíbɸa.	. .	Íɸa^{n}ba$^{n'}$
always;	again	it should not be spoken.	So	you hear it	in order that	I tell it to you.		Again

íăji-gă.
do not speak it.

TRANSLATION.

O Smoke-maker, when I came back I told the words which you said, but they had forgotten your advice. Though they recalled it when I told them, they are unable (to act accordingly). Though they were very glad when I told them, they can find no means of doing it in future. They have failed, just as I always told you that they would. And they have always failed; it should not be mentioned again. I tell you that you may hear it. Do not speak of it again.

APPENDIX.

Of the notes and errata found in this Appendix all up to page 512 refer to Part I of this volume; the others pertain to Part II.

9, 4. For "aciⁿhe" read "aɸiⁿhe."

9, 14. For "ciⁿ" read "ɸiⁿ."

10, 8. The ɸ in "ebɸegaⁿ" was inverted by mistake.

10, 11. For "ĺca-biamá" read "ĺɸa-biamá."

10, 16. For "ciñgé" read "ɸiñgé."

10, 18. For "naⁿ/aⁿxíɸa" read "náaⁿxíɸa."

11, 4. For "Giaⁿ/ɸa," a possessive, read "Gíaⁿɸaⁿ," a dative of aⁿɸa.

11, notes, 1st sentence. Add "The Winter dwelt at a mountain in the far north."

20, 4. For "ɸié," a form of ɸi, *you*, read "ɸi'é," *side*.

21, 14. For "Lúcpacaⁿ+" read "Lúcpaɸaⁿ+."

23, 8. Lackahi should be rendered "white oak tree."

23, 19. For "wíđijaⁿ" read "uwíđijaⁿ," from ubijaⁿ.

25, 2. For "when ye see me" read "on account of what you have done."

27, 11, *et passim*. For "Wanáqɸiⁿ" read "Wanaⁿ/qɸiⁿ," and make a like change in every derivative. "Na" refers to fire, etc.; but "naⁿ" to action of the feet, etc.

27, 13. For "iⁿɸiⁿ/waⁿji" read "iⁿɸiⁿ/waⁿɸají."

28, 8. Render waseɣaⁿ by "quick" instead of "alive."

28, 14. For "Mañgciⁿ/i-gă" read "Mañgɸiⁿ/i-gă."

31, 19. For "made" read "kept."

32, 12. Render "Egihe" by "downward beneath the surface."

33, 15. In "aka-cnaⁿ" the "c" should be inverted.

36, 5. For "gactañka" read "gactañkai."

38, title. The Omahas have a similar myth about the Raccoon (Miɣa) and the Coyote (Miɣasi).

40, 9. "GɸiZa-bi" read "gɸiza-bi."

40, 14. The following may be substituted for the translation in the text: wáctañka (deceiving them) akégaⁿ. (as he was.)

43, 11. Change "Ē/di" to "E/di."

47, note on 43, 4. Change the second sentence so as to make it read thus: "The Kansa (Yegáha) uses -be or -bi, and the Osage (ɸeɣáha), -de or -di, as a plural ending, where the Omaha and Ponka (ɸegiha) employ -i."

54, 6. For "ɸexe-gaɣu" read "ɸexigaɣu."

54, notes, second paragraph, first and second lines. In giving the Ⱡɔiwere equivalent of Ictinike read "Icteiñ'ke."

63, 14; **493**, 8, *et passim*. For "đéji" read "đéje."

66, between the myth of "Siɸemaka^{n} and the Turkeys," and the note on **60**, 3, insert the following: "See George Miller's version, p. **577**."

73, note on **72**, 4. Insert comma before "Come."

73, note on **72**, 8. Change so as to read thus: "wena·nqtei (ⱠɔiwereWinaq'axe), to go near, etc."

75, 8. For "miɣa-ha wa-i^{n}'-biamá" read "miɣá-ha wái^{n} i^{n}'-biamá."
raccoon skin robe wore a robe, they say.

75, 10. Though "Cī" was dictated, "Kī" is better, as the women had not seen the tails "again" (cī).

89, 16 and 20. For "naṅ'đe" (wall of a tent, etc.) read "nąn'đe," heart.

98, 33. For "freezing over" read "forming."

118, 10. Read "Hiṅ'degą^{n}'" and "wágajíi-gą̆"

118, 13 and 14. Render "aki-biama" by "reached there again, they say."
The verb admits of two renderings.

133, 16. For "iɲia^{n}he" read "iɲí'a^{n}he."

154, 6. For "atą̆'" read "atą̆'."

156, 8. For "t'é¢a-biamá" read "t'é¢a-biamá."

157, 18. For "wagig¢a-biama" read "wagi-ag¢a-biama."

170, 14. For "Ja^{n}¢éha" read "Ja^{n}'¢ehá."

176, 17. For "Tíädi" read "Ⱡiädi."

177, 8. For "second" read "third."

181, 8, *et passim*. For "wat·a^{n}" read "waɲa^{n}," squash, pumpkin.

194, 20; **195**, 6; **196**, 2. For "ugíđada^{n}" read "ugíđida^{n}," as the act was performed by pressure, not by thrusting.

227, 1. "¢ixábajĭ-qti" should be "without flaying at all" (from "¢ixabe") instead of "without chasing at all" (which would be "¢iqá-bajĭ'-qti," from "¢iqĕ").

226, 14 and 15. "Wahuta^{n}¢i^{n} . . . ɲeɲañga aka" should be placed in brackets, as it is a modern interpolation.

313, 6. For "a^{n}'wasa" read "a^{n}'wa^{n}sá." See "iñg¢-usa" in the ɸegiha-English Dictionary.

338, 7. For "gí¢a-bajĭ-biamá read "gĭ'¢a-bajĭ-biamá."

351, line next the bottom. For "Part II" read "the ɸegiha-English Dictionary."

370, note on **369**, 13. For "Pañ'ka ¢añ'ká" read "Pañ'ka ¢añká."

380, 10. For "Názandajĭ" read "Na^{n}'zandajĭ," from na^{n}zande.

402, 2. Ca¢ewa¢ĕ. His other name was Ⱡahe-jiñga. He was the rival of the famous chief Black Bird.

402, 13. Gia^{n}'habi is better known as Níku¢íb¢a^{n}. He was a famous waka^{n} man or shaman.

402, 15–17. "Maka^{n} . . đa¢i^{n}-ma." Denied by Two Crows and Joseph La Fleche.

404, 2–7. This should be credited to Wabaskaha, instead of Ca¢ewa¢ĕ, according to Two Crows and Joseph La Flèche.

410, 8. Read "Wa·ai."

410, 16. For "wáɸin" read "wáɸiⁿ."

440, 2. For "iɸéqtci" read "iɸĕ′qtci." Similar changes in 446, 9 and 10.

448, 43. For "Zande-buɻa" as dictated, read "Zande" according to Two Crows and Joseph La Flèche.

470, 6. ano+. Used when kinship is asserted or understood. See ăną and au in the ɸegiha-English Dictionary.

512, 3. Kagé here is a proper name.

541, 2. For "Wajĭⁿ′agahíga" read "Waji^{n}′a-gahíga."

554, 9. *et passim*. For "ɸa^{n}′cti" read "ɸa^{n}′ctī," when spoken by males.

570, 1. For "ɸa‘iiⁱɸá" read "ɸa‘iⁱiɸá."

570, 8. Read thus: "kĕ n‘a^{n}′hai."
the (lg. ob.) put the ob. in. (recl.)

588, 10. For "kide" read "kíde."

593, 12. For "uta^{n}′-biamá" (said of leggings) read "uɻa^{n}′-biamą."

601, 15, and **602**, 1. For "néxe-gaɻú" read "néxigaɻú."

603, 8. For "ɸa^{n}ctí" (last word in the line) read "ɸa^{n}′etī."

616, 5. Change "(s.)" in two places to "(sing.)."

621, 3. Under "ɸé amá" read "was going, they say."

633, 4. There should be a hyphen after "Uɻa^{n}′be."

644, 16. For "ja^{n}ma^{n}′ɸi^{u}‘ i^{n}′" read "ja^{n}ma^{n}′ɸi^{n} ‘i^{n}′."

653, 11. For "đa^{n}′xi" read "đa^{n}′qĕ."

685, 3. For "i^{n}′ɸiñkiɸá-gă" read "i^{n}ɸiñ′kiɸá-gă."

690, 6. For "Wáqa-nájin" read "Wáqa-náji^{n}."

719, 5. For "tĕ′ctī" read "tĕ′ ctī."
in the past too.

739, 12. For "Agɸícta" read "Agɸicta^{n}."

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NOTE.—Om. = Omaha. P. = Ponka.

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